

# CENTRAL PRESBYTERIAN.

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## CONSOLATION IN TRIAL.

ADDRESSED TO A PIOUS LADY IN HER LAST ILLNESS.

As wanes apace thy parting day,  
Be strong in faith, and fear no ill;  
Thy Saviour will not turn away,  
But guard thee still.

'Tis meet that thou by Jordan stand,  
And see awhile the distant shore;  
But Jesus will outstretch his hand,  
And take thee o'er.

Fear not when troubles come, and hell  
Assails thy spirit from below;  
The floods which threaten as they swell,  
Shall not overflow.

The shepherd of the church is nigh  
To those that want, to those that weep;  
His arm is mighty, and his eye  
Doth never sleep.

Behold the fowls that fly above,  
And lilies of the field so fair;  
These share thy heavenly Father's love,  
And feel his care.

His ear is open, and his eye  
Is over all, to do them good;  
He hears the ravens when they cry,  
And gives them food.

Couldst thou—a mother—couldst thou e'er  
Forget thy child in pain and grief?  
Oh, not thy love was surely there,  
To give relief.

So doth thy Father care for man,  
And doth not leave his soul alone;  
He never will, he never can,  
Forget his own.

Like as a little child will leave,  
In danger to his mother's breast,  
Cleave thou to him, and he will give  
Thy spirit rest.

'Tis good to share a mourner's part,  
'Tis good for man to be chastised;  
A broken and a contrite heart  
Is not despised.

The clouds which threaten when they low'r  
Fall down in showers of fruitful rain;  
The lightning's flash and thunder's roar  
Are not in vain.

The troubles of a faithful heart,  
Conflicting with its inward foes,  
Do but a healing balm impart  
To all its woes.

Turn then, and wipe thy weeping eyes,  
And see that every trying ill  
Is only blessing in disguise,  
And mercy still.

Be still a little while, and wait—  
Wait for the joy that waits for thee;  
Thou canst not tell, at last, how great  
Thy joy shall be.

In harvest time the ripen'd corn,  
When all the farmer's toils are o'er,  
Is homeward with rejoicing borne,  
To bless his store.

Wait, leaning on thy Saviour's breast  
In patience, till his angels come,  
And bear thy spirit to its rest  
In heav'n thy Home.

## FOR THE CENTRAL PRESBYTERIAN.

Relation of Freedmen to the Presbyterian Church.

Mr. Editor,—I have read, with a great deal of interest, the discussions in your paper concerning the relation of the Freedmen to the Presbyterian Church; and have been a little surprised that Dr. Atkinson should have been suffered to stand alone in the public defence of his side of the question. It cannot be denied that there is a diversity of views, not only among the ministers, but among the ruling elders and private members of our Church upon this vital subject. But I must say that the majority of those with whom I have conversed are decidedly opposed to the action which the General Assembly seems to have taken in regard to the right of the Freedmen to bear office in our Church. I wish, therefore, to be indulged in adding my testimony to that of our respected brother, the President of Hampden Sidney College, in behalf of what we believe to be the teaching of the Word of God in relation to some of the points in controversy.

1. And, first, the Assembly appears to me to have conceded everything which we ask for, in conceding that there is nothing in the Word of God to hinder any man from bearing office in the church on account of his race or color. And I cannot help thinking that the remaining resolutions of the paper adopted by the Assembly, which seem to be inconsistent with this concession were suggested more by a spirit of compromise than by any disposition to withhold from Freedmen any right or privilege not denied to them in that great charter from which all our own rights and privileges are derived. There was no necessity for making any "deliberance" upon the subject. It ought to have been taken for granted that such a body as the Assembly, which represented the mass of Presbyterians in the South, would do its duty to the Freedmen, as it had been endeavoring to do before the emancipation, although greatly hindered by the Abolitionists.—But if with or without necessity, they determined to take action, then it would have been more in harmony with the history of the Presbyterian Church to declare the truth of God and stand by it, without any unbelieving and timid glances into the future. To bear witness to the truth and to do the present duty is our's; the future is God's. The first resolution was enough. (a.)

2. And this leads me to observe, second, that the perplexity besetting this question is, in a great degree, imaginary. We are not overrun with Freedmen, nor are we likely to be. This seems to be conceded in some of your articles, Mr. Editor; though in others, you draw a graphic picture of the evils likely to result from the great number of colored ministers and elders which may inundate the Church. Still, if with due diligence and caution on the part of Sessions and Presbyteries in admitting officers and members, the Church should receive a very large number of those poor

souls, I am persuaded that no man would rejoice more heartily in such a blessed work of the Spirit, than you, Mr. Editor, and the brethren who think with you, on this question. I have referred to the necessity of diligence and caution, because it appears to me to have been taken for granted, in the arguments on your side, that no more of these qualities were required, or would be exercised in reference to the Freedmen than in reference to the whites. A moment's consideration will show that this is not the case. We must be governed by the same considerations which govern our missionaries among the heathen. We ought, undoubtedly, to exercise more caution in the case of a people, who are not influenced by a class of motives which are of powerful operation among ourselves; who are emerging from a condition totally different from any in which we have ever found the white people of the South. It would be more quackery to treat these two classes in precisely the same way. Yet it is some apprehension that this would be done, which lies at the root of the perplexity generally felt. (b.)

3. Again; we must not be hindered from doing our duty by the reproaches of the Northern Church, or by their unfaithfulness to their own required obligations. I admired the articles in which you exposed the injustice, if not the hypocrisy, of our self-constituted judges and prosecutors of the North. I admired them as constituting a very conclusive *argumentum ad hominem*. But how does this help our case, if we are not doing our duty? You have, indeed, succeeded in showing that the men of the North ought to be a little kind to feelings of which they themselves are guilty, and that their abuse of the men of the South is, to the last degree, unseemly and disgusting. But this is not showing that the men of the South have not failed in their duty. I am inclined to think that, if, in this and in other matters, we should observe a profound silence towards our enemies, and address ourselves to our own duty, with a calm confidence in God, who will, in His own time, bring forth our judgment as the noon-day, it might prove to be our wisest course. (c.)

4. Let me notice now some of the arguments by which you, and the brethren of your side, support your position. The burden of proof, be it observed, is upon you; for the Assembly declares that there is nothing in the Word of God to hinder colored men from being ordained. We stand by this declaration, and have nothing to prove.

(1.) And first, you say, there is positive authority in Scripture for excluding the Freedmen; since, polygamists and women, though allowed in the communion of the Church, were excluded from office. I answer; exclude all colored polygamists and all colored women from office in the Church. This is all you are warranted to do by your examples, and we have no objection to it. If you say, that the exclusion of these classes in the Apostolic Church is an example of the exercise of the legislative power which God has committed to the Church; and that similar prohibitions may be enacted by the Church at her discretion, as emergencies may require; then, I answer by denying that the Church has any such power. Her power is only "ministerial" and "declarative." She has no other power than simply to declare her Master's will. Between the proposition, "Paul ordained by his Apostolic authority that polygamists and women should not be teachers in the Church," and the proposition, "the Church," therefore, "may ordain that the Freedmen of the South may not hold office;" between these two propositions, I say, there is a great gulf fixed. For what is the remaining proposition without which the argument fails? It is this, "Whatever authority to ordain rulers an inspired Apostle had, the same authority has the Church in all ages." I know you are not prepared for this. Then, to make your argument valid, Mr. Editor, you must have an amended record, which shall read, "A bishop must be the husband of one wife and be a white man," and "I suffer not a woman or a colored man, to teach in the Church." (d.)

(2.) But again; you quote the New Book of Order to show that "vocation" is by the Church, as well as by Christ. (See New Form of Government, chap. 6, sec. 1.) The only meaning of this statement which can serve the purposes of your argument, is that there is a vocation of the Church independent of the vocation of God, or at least, that beside the calling of God and distinct from it, there must be a vocation of the Church. Now, my dear Brother, I like the New Book exceedingly, and like it because it is not new but old, as old 1633, or 1581. I like it better than the "Old Book," because it is older than the "Old Book" by at least a century and a half. But if I thought that it was designed to teach that any other vocation belonged to the Church than a vocation which simply recognized the vocation of God, my admiration of it would speedily and sensibly abate. In my view, the whole business of a Church court in the matter of a vocation to office is to ascertain the fact (or not) of a vocation from God. When a church session examines a candidate for the Lord's table, it examines him to see whether God has called him into the fellowship of His Son. When a Presbytery examines a candidate for the ministry, it examines him to find, if it can, whether God has called him to preach the Gospel. When it ordains him to preach, the ordination is not properly an act of authority, conferring the right to preach, but an act of obedience to God, who alone confers the right. This I understand to be the Protestant view of vocation, as against the Papal and semi-Papal view of it. The vocation of the Church, therefore, whether through the officers or the people, is the manifestation and proof of the call of God; and it must be regulated, in all respects,

by the law of God, as laid down in His Word. The law is there; the facts must be found by the court, and a verdict rendered according to both law and fact, as the judges shall answer it in the day of Christ. Now to affirm that the Church, in the exercise of her vocation, may say, "We find this man godly, a scholar, apt to teach, zealous for the salvation of souls, not a polygamist, not greedy of filthy lucre, &c.; but since he is not white, he cannot be called." What is this, I say, but rebellion against God, by usurping His sovereign prerogative? (e.)

But, I may be asked, are we to admit ignorant and half-educated men into the ministry? I answer, that the provisions of the Book are to be rigidly enforced, impartially enforced upon all. We trust that the Church will never relax her requirement (or, rather the requirements of her Lord,) in relation to the qualifications of the ministry. We want no men, Christ wants none, (unless He has, by the extraordinary endowments of the Spirit, suspended the rule,) but educated men in the ministry of the Word. Every man must be "apt to teach" to be fitted for this work. If the Lord send us a Banyan or a Spurgeon, white or black, the rule may be suspended; but we hope not till then. T. E. P.

[CONCLUDED NEXT WEEK.]

FOR THE CENTRAL PRESBYTERIAN.

To the Ministers, Elders, Deacons, and Members of the Presbyterian Church in the United States.

Respected Christian Brethren:

You will bear in mind that the first Sabbath in May is the time designated by the General Assembly, for collections to be taken up in all our churches for the cause of Foreign Missions. It is earnestly hoped that this recommendation will not be overlooked or neglected by a single church within our boundaries. The wants of the Missionary work at the present moment are peculiarly urgent, and they cannot be ignored or set aside without serious detriment to one of the most precious interests that has ever been committed to the care of the Church.

Among the Southwestern Indians there are eight missionaries, with families, besides a number of native helpers, all of whom are dependent upon the contributions of the Church for their support, but to whom nothing has been sent since the beginning of the year except a mere pittance, owing to the postponement of the general collection for Foreign Missions to the present time. At the same time, two additional missionaries are loudly called for, to occupy stations that have been left vacant, and the Committee are not without hope that suitable men may be found before long, to fill up these breaches in the missionary ranks. Our esteemed missionary brother, Rev. Elias B. Insole, is now ready and anxious to return to his field of labor in China, and is only waiting for the means necessary to take him and his family there, and set his proposed mission in full operation. It is probable, but not yet fully determined, that he may be accompanied by at least one additional missionary laborer.

Now to meet the varied expenses of the missionary work in the Indian country, and to furnish Mr. Insole with the necessary funds for outfit, passage, and for the purchase of a suitable dwelling in China, will require at least \$12,000. This is a small sum compared to the size and resources of the Church, and can easily be raised if our people are only aroused to its importance, and can be induced to act in general concert. An average of \$10 to each church, or something less than a quarter of a dollar to each church member, would furnish more than the required amount. Is there any considerable number of churches in our whole body that could not or would not contribute as much as \$10, even in these times of depression, if their attention was only properly called to the subject? And how many private members are there, out of 80,000, who compose the Church, that could not give as much as a quarter of a dollar to this most sacred of all causes, if it were only presented to their consciences? In these times of Christian activity, no church can afford to stand aloof from the great work of evangelizing the world; and that minister of church session that fails to bring this great cause before the attention of their people at the proper and appointed time, will not only do themselves and their people serious injury, but will inflict a heavy blow upon an undertaking that is infinitely dear to the heart of the great Redeemer Himself. We have arrived at a period in the history of our Church, when our attachment to the great cause of Foreign Missions is to be severely tested. In former years we contributed as liberally for its support as any other portion of the Christian Church; but it was from the great abundance bestowed upon us by a kind providence that these contributions were made. We scarcely felt what we gave. But now we must give from our poverty, and of course, feel what we give. But will not our offerings be the more acceptable on this account? Under the guidance and with the blessing of the great Head of the Church, may they not effect vastly greater results than the most costly offerings without his blessing? The Committee, knowing what they do of the feelings and disposition of the great body of our Christian people, have no fears about their readiness or ability to do all that the circumstances of the case demand; but they are afraid that ministers, from misapprehension of the views and feelings of their people, or from some other insufficient cause, will fail to call their attention to the subject, and thus render both themselves and their people defaulters in this great matter.

But they will hope for better things. The great thing to be aimed at, is that all our churches will act with heartiness and unanimity, and if this is done no

fears need be entertained about the result. Our Sabbath Schools will render very important aid in the great work, and the Committee would earnestly and affectionately urge it upon superintendents and teachers to do a they can to interest the children under their care in this work of love and mercy. The Assembly has repeatedly recommended this measure, and it is earnestly hoped that all our Sabbath Schools will speedily be brought to co-operate in it.

It is further requested that all collections taken up for this cause be sent on as speedily as possible to Rev. James Woodrow, Treasurer, Columbia, S. C. It is not certain that Mr. Insole can leave the country until the Committee have had some kind of response from the churches, and if he does not sail by the latter part of May, or the first part of June, the most favorable season for starting on a voyage to China, he may be detained six or eight months longer in this country.

On behalf of the Executive Committee of Foreign Missions,  
J. LEIGHTON WILSON, Secretary.

FOR THE CENTRAL PRESBYTERIAN.

Reminiscences of a Pioneer.

My younger brethren in the ministry will not take it amiss if I tell them something of my method of study, and my pastoral labors. It may suggest hints to them by which they may profit, and upon which they may improve.

It was my custom to rise at the dawn, to walk a mile or two, and then to read a portion of each Testament in its originals, and in regular course. To forenoon I devoted closely to study. In the afternoon I visited from house to house, not taking the families in the order of contiguity, but calling here and there as prudence or propriety seemed to dictate. I introduced religious conversation wherever it seemed to be welcome. I gave the people to understand that I took pleasure in conversing with them on that subject when they desired it, but that I would not force it upon them. I encouraged them to ask me questions upon any points of this nature which might perplex their minds, while at the same time I tried to avoid pointless and inappropriate discussions. To one lady who was anxious to argue with me on the innocence and propriety of dancing, I remarked that the first important point was to obtain satisfactory evidence of our interest in Christ, and then, if we believed that we could best promote our spiritual interests and the advancement of our Redeemer's glory by dancing, it would be proper to give it the consideration. Not many months after this, that same lady told me that she had obtained evidence of the Saviour's love shed abroad in her heart, and that she loved him above all earthly objects. I baptized her, and she was received into the church. Near forty years have since passed away, and she yet lives, a mother of Israel, and from that day to this I have never heard one expression from her of a desire to dance.

In these social calls many took occasion to unbuckle their minds to me on subjects of a spiritual nature, which were pressing upon them, and thus gave me an opportunity of removing cases of conscience often of a distressing character. And here let me say, that in these interviews I often procured the most valuable materials for my pulpit exercises on the Sabbath.

I had not continued these labors more than a month or two, before it was evident that the promised Spirit had begun to convince a number of our congregation of sin, of righteousness, and of judgment. Among these first fruits were two ladies whose residences were separated from each other only by a street. They were intimate as sisters, and concealed not from each other their spiritual fears and hopes. They often related to me their deep anguish of heart, in review of their former thoughtlessness and indifference to divine things. The distress of one of them was much deeper than that of the other. For a time her days and nights were spent in heaviness of spirit, so that it became visible in her countenance.—On one occasion I found her in comparative comfort. She related a romantic dream, from which she had awaked with calm and peaceful sensations; and now she desired to know if such comfort might be relied on. I was distressed, fearing it was a snare of the evil one. I advised her not to depend upon it, but to rely alone upon the promises of the Son of God. Her distress soon returned.—Again I found her calm, peaceful, and happy,—she was convinced that her dream was a delusion,—she now rested in hope upon the merits and atonement of a crucified Redeemer. From this delightful interview I crossed the street, and found her friend weeping tears of joy in the happy assurance that she too had found Him of whom Moses in the law and the prophets did write. Her simple statement was, that the evening before she had retired her closet, with a heart overwhelmed with a view of her lost condition, and that while agonizing in prayer for mercy, she was suddenly relieved by a joy that was unspeakable and full of glory. She saw a fullness and freeness in the salvific offered by the Saviour which exceeded all power of language to express, and which excluded every fear from her mind. She had no more doubt of her acceptance by the Saviour than of her own existence. She spoke of her love as going forth to him in stronger affection than it had ever done to her "dearest babe." I could say little or nothing. I could only wonder and adore. I felt assured that there was joy in heaven. That was one of the happiest hours of my life. It were a million-fold compensated for its little self-denial I had undergone. I rejoiced that I had been permitted to lab for so blessed a Master.

FOR THE CENTRAL PRESBYTERIAN.

Newspapers.

I have wanted for some time to put in a word about the religious newspaper. Many people seem to think the editor has an easy task of it—that it is a small matter to fill up his columns. And so it would be if it were all he had to do. A very light affair truly, to cut and slash with his scissors pretty much at random among exchanges, and pitch in the results to the printer about as loosely as a boy would pitch hay with his fork. And after it was done it would be a very light affair still. But in the single department of selections, if variety and richness are to be furnished, it requires a rare amount of industry, tact and judgment. Then he must prune and condense, and arrange, which is no insignificant employment; it requires in fact unremitting application.

Then comes the whole department of original contributions, what shall be accepted or rejected. Ah! that word rejected; how many tales hang thereby, the editor knows well enough. Poor human nature! You may rub against a man in a hundred ways and his good nature stands it well. But just wait till some men, (I do not say all,) send off to the press something they have written, and let the editor neglect it; that is to say, let him venture to think it is not, in the best, most honest use of his judgment, just the thing he prefers for the edification of his readers. Then comes his time to "catch a tartar."

It is amazing to know how some good people take it as a personal slight. Must the smallest distillation of their brains be as carefully treasured up, as if it were a celestial ichor? The very least they are willing to accept from an editor is an elaborate and humble apology, and he may consider himself let off easily by a pretty round lecture upon his bold proceeding. How differently did such a man as Dr. Archibald Alexander judge, who—I have heard—used to say to editors, when sending them one of his good articles—"Now use this just as you please; print or burn as you think best." But let this pass.

A great deal could be said of the study and care and skill necessary to keep up a good variety in the editorial columns; to know the Church's wants and to touch them prudently yet faithfully, not assuming to be the keeper of its conscience or being presumptuous on the one hand, nor time-serving on the other, waiting to catch public opinion before being able to find out what his own opinion is.

I conclude that a really good, faithful, pious editor, sound of head and heart, is worthy of all honor; for he fills a place, which to fill well is not by any means easy, and he should receive the aid and sympathy, and prayers of the Church far more than has been the custom wherever my observation extends.

I must set down at another time other thoughts which this fruitful subject suggests, unless the editor thinks best to put the prerogative in force against me also; in which case I stand by him and my doctrine, come what will.

ONE WHO READS.

Letter of Condolence.

The recent death of the beloved and venerable Mrs. Rice may be a suitable occasion for publishing a few of the letters written to her by Christian friends, upon the mournful event of the death of her husband in 1831. Among these we find one from Mrs. Susan Catherine Bott, of Petersburg, Va., who separated this life in 1853, aged 77 years.

She was one of the many "honorable women" whose piety and good works have adorned the Church in Petersburg, where her memory will long be blessed. Her family is to be traced back to that of "Spotteswoode" in Scotland, and was immediately descended from Alexander Spotteswoode, famous as an early and most enterprising Governor of Virginia.

An interesting little volume containing a sketch of the life and character of Mrs. Bott was written by Rev. A. B. Van Zandt, then pastor of the Tabernacle Presbyterian church, Petersburg, of which she was a member, and published by the Presbyterian Board of Publication.

She had herself passed through the deep affliction of losing her excellent husband in 1823, by a sudden death. Her life was devoted to doing good, and her active benevolence and admirable character endeared her to the whole community. Dr. Benjamin Rice was her first pastor, and her attachment to both him and his distinguished brother was very strong.

This letter will be followed by one from Dr. Woods, of Andover, and one by Dr. Nettleton, both letters of sympathy, and though written long ago, they will be to very many, not only interesting as mementoes of the persons concerned, but as containing sentiments delightful to Christians now, and especially to such as are tried and bereaved.—Ed. Cen. Press.

PETERSBURG, Sept. 12th, 1831.

Will you, my beloved afflicted friend, receive this as a token of affectionate sympathy from one who loves you, and who knows how to feel for you? It has been my desire to write to you as soon as I heard of your bereavement, though I knew that I could not say anything more than what your piety had already suggested. All that I can do is to pray my God in your behalf, that he may be always near to his suffering child to uphold her, to pour the balm of heavenly consolation in her wounded heart, to give her submission and acquiescence to his will—and to cause her to sit at his feet meekly resigned to the affliction, which he in his wisdom has seen fit to visit her with. This dispensation seems to us awful and mysterious—but it is our consolation that the Judge of all the earth will do what is right—thanks be to him we can freely trust him—it is sweet, it is comforting, to know that he does all things well, and "what we know not now, we shall know hereafter."

I have passed through this furnace of affliction, and know how hard it is to give up the delight of our eyes—our greatest earthly happiness—but it is the Lord's

will, let us pray that he will enable us to say from the heart—"Father, thy will be done." We sometimes pray to be weaned from this world—is there anything so calculated to do so, as parting with a beloved husband? Almighty God grant, that our sorrow may be abundantly sanctified to us, and may be enable us, while we remain in this world to be useful in his service, seeking to live to Christ, and to die to the world daily—may he crown the efforts we make to promote his honor with success; and may he give us grace to desire to serve him while he continues us in this world.

May you be comforted by the evidence that God permitted you to have, that your beloved husband is at rest. What a transition from months of pain and disease to such ineffable bliss, as we are encouraged to hope he is now enjoying.

For my own part I feel that I have lost a dear friend, one who himself sympathized with me in my bereavement. When I met with him, he took me in his arms and called me "sister." I will remember the affectionate sympathy of that sweet countenance. I have still the kind consoling letter he wrote to me on that mournful event. His memory will always be dear to me, as doubtless it will be to hundreds.

May we both, my dear friend, be humbled under the chastening hand of the Lord, and strive to live nearer to him, to love and serve him better. Let us pray for each other, that we may grow in grace and in the knowledge of Christ Jesus. I feel that I need the prayers of my friends in my behalf. The time is short; oh! that I may be prepared.

Farewell my dear friend, may the Lord bless and preserve you, and grant you much of his presence and favor, is the prayer of your affectionate friend,  
S. C. BOTT.

FOR THE CENTRAL PRESBYTERIAN.

In Memoriam.

"Precious in the sight of the Lord is the death of his saints." And, on every account, their memory ought to be precious to the living. No published notice has been taken of the death of Thomas Hudson Walker, the oldest member, at the time of his death, of the session of New Providence church.

Mr. W. was born, and lived, and died at the same old family home in Rockbridge county, where his worth as a man, Christian and officer of the Church is best known. He died on the 7th of April, 1865, in the 81st year of his age.

At an early age he made a profession of religion under the ministry of Rev. Samuel Brown, the second pastor of that Church. He was elected to the office of Ruling Elder and ordained, not later than the year 1814. His father had filled the same office in that church under the ministry of the Rev. John Brown, the first pastor. He continued in the faithful discharge of the duties of this office for more than fifty years. The greater portion of this time was under the long and successful ministry of the Rev. James Morrison. The last years of his life were under the ministry of the Rev. E. D. Junkin, the present pastor. These ministers knew and felt his worth as a faithful, able, intelligent and pious ruler in the Church of Christ.

Mr. Walker was a well informed and sound theologian, receiving fully and heartily the doctrines contained in the standards of the Presbyterian Church. These were not to him mere matters of form and theory, but were his living faith and practice, received and believed after a careful examination of the Word of God. He was able not only to state them, but to defend them against the attacks of error. For one whose occupation was that of a farmer, he was an extensive reader, but always relished most; books of a religious character. Those which were standard works on any branch of Christian knowledge, were favorites with him. He loved that kind of preaching, which, based on sound doctrine, stirred the feelings and aroused to action. He was pre-eminently a man of prayer. In his family and neighborhood, by the bedside of the sick and dying, he bowed his knees in prayer to God. His influence for good was felt in encouraging heads of families to keep up the family altar, and in bringing out professors to take part in public prayer. His piety was ardent in his own bosom. Of him it might be said, what his hand found to do and his judgment approved, he did it with his might. As might be supposed, his influence in the church of which he was an officer, was very great. He was always punctual in his attendance at church and the meetings of the session. For many years he was the senior member of the session, and was looked up to for advice at all times.

After a long and useful life, this good man has passed away from earth. His vacant place is felt not only in his family circle and with his relatives, but it will long be felt in the church, where for half a century, he lived, and toiled, and prayed. He has gone, as is confidently believed, to rejoice in the heavenly world, his pastors and co-elders and pious friends, where parting is no more.

In the providence of God, he was unable to converse with his friends for the last twelve months of his life. Stricken down by paralysis, he was laid upon his bed a dumb sufferer. Though sensible of all that was going on around him, and deeply anxious to hear the news of the day, greatly pleased to be called on by his friends, and anxious for Christians to pray with him, yet he could not speak so as to be understood. Thus his children and friends were deprived of an expression of his views and feelings when about to leave the world, and deprived of that dying testimony in words, which they would have prized so highly, and loved to record, in memory of such a man. But why lament this, when they have the better testimony of his long Christian life? "Let me die the death of the

righteous, and let my last end be like his."

Separate from the World.

"I see no sin in dancing," said a young Christian belonging to a family of wealth and influence, "but the world thinks lightly of Christians who indulge in such amusements, and I wish to have my piety unchallenged."

Perhaps no better answer can be given to the question, so often asked, "Where lies the sin of dancing?" As a means of cheerful exercise in the family circle, it is no more objectionable than the common games of battledore or graces. As a discipline for the body, training to ease and freedom of movement, it may be of essential service to reform bad habits, and includes no more sin than the training of the fingers to master the keys of the piano, or of the voice to singing.

The sin lies not in dancing, but in its associations and tendencies. It leads generally to a life of gayety and worldliness; to companionship with the thoughtless and the lovers of pleasure; to neglect of the closet and of social devotion; to thoughts and feelings out of harmony with our humble piety. Many a Christian who has given promise of great usefulness, has been drawn away from the church by indulgence in this amusement. Many an awakened sinner has lost convictions by refusing to abandon it.

Those who aim to lead a godly life in Christ Jesus generally relinquish it, like the young lady, to whom we have alluded. They wish to be separate from the world, and to leave behind them those gayeties which its votaries love. They wish their example to be without blemish, and their Christian walk without blame. They count it no sacrifice, for their hearts, full of love to Jesus, do not covet such pleasures. They walk with God, and are led by the Spirit, and feel no need of quenching their thirst at the fountains which hold no water.

Singing by Spurgeon's Congregation.

A writer in the *Western Presbyterian* thus describes the singing as he heard it recently in Spurgeon's congregation, London:

The hymn was read entirely through, and each verse was read before it was sung. The singing was started—not led—by a person who stood beside Mr. Spurgeon. I welcomed the familiar notes of *Old Hundred*, and for the first time for several months, essayed to join in singing it. But I was surprised into silence by the manner in which the audience took possession of the tune. The most powerful organ, if there had been anything of the kind used, could not have led them. The second hymn was announced to be, *Jesus, Lover of my Soul*. The preacher said, "Let us sing this precious hymn softly to the tune of *Peytel's Hymn*." When the first verse had been sung, and after he had read the second, he said, "Sing it softly!" With a countenance uplifted and beaming with fervor, his book in both hands, keeping time involuntarily to the music, he sang with the congregation. When he had read the third verse, he said, "You do not sing it softly enough!" They sang it softly. It was as though some mighty hand had dammed up the waters of the Falls of Niagara, leaving a thin sheet to creep through between two fingers and make soft, sweet music in its great lap and plunge into the great basin below. Then when he had read the fourth verse, he said, "Now if we feel this we will sing it with all our souls. Let us sing it with all our might;" and the great congregation burst forth into song. It was as though the Great Hand had been suddenly uplifted, and the gathered waters were rushing on their united way in awful grandeur.

I have heard the members of the General Assembly of the Presbyterian Church, with a great company of their wives, and daughters, and friends, sing *Old Hundred* with a fervor that thrilled me. I have heard oratorios rendered in Exeter Hall by a thousand selected voices, five hundred instruments, and a great organ; I have heard operas rendered in the Imperial Opera House of the French Emperor by a great number of the best vocalists and musicians that could be found in Europe, but I have never heard music so pathetic, grand and soul-stirring as that made by those who worshipped with me in the Metropolitan Tabernacle. I was too much carried away to take part in it myself. Mr. Spurgeon always uses those "precious hymns" and the old loved tunes.

THINGS LOST FOREVER.—Lost wealth may be regained by industry; the wreck of health restored by temperance; forgotten knowledge may be ours again by study; alienated friendship soothed into forgetfulness; and even forfeited reputation redeemed by patience and virtue. But who ever again looked upon his vanished hours? recalled his wasted years? stamped them with wisdom, or effaced from Heaven's record the fearful blot of his wasted life?

FOUR men who loved Christ with a love stronger than death wrote his life, but left no hint of his height, complexion, features, or any period that could help the mind to a personal image. Others wrote long epistles, of which he was the Alpha and Omega; but his form was as much kept secret as the body of Moses, hidden by the Almighty in an undiscovered grave. The Christian toms and relics of the first centuries show no attempt to make an image of Christ. Too deep a sense of the Divine rested upon the Church to permit any attempt to print the human as it appeared in him.

THE DIFFERENCE between a Sabbath kept by Roman Catholics and by Protestants, is the difference between a holiday and a holy day.

THE HIDDEN CROSS.

It was a time of sadness and my heart, Although it knew and loved the better part, Felt wearied with the conflict and the strife And all the needful discipline of life.

We could not tell from the 47th verse of Luke, quoted above, in what capacity the Centurion was at the cross, if indeed there at all; nor what it was he saw, which excited his wonder, nor what he meant by "a righteous man."

supposition that John while penning the extracts given above, did it in order to lead us to observe how the predictions of our Lord with respect to his death were fulfilled in the supernatural manner of it as described by the synoptical writers.

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consistent in requiring the sessions of the churches to be homogeneous. In answer to this, Dr. Atkinson would probably say, that if this is an offence at all, it is an offence against the unity of the Church, rather than an offence against the equality of the races in the Church.

And while I thought on these—given to me, My trial tests of faith and love to be, It seemed as if I never could be sure That, faithful to the end, I should endure.

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FOR THE CENTRAL PRESBYTERIAN. Resurrection of Christ.

We will now begin the regular comparison of Luke with the other three Evangelists.

At length to Him I raised my sudden heart, He knew its sorrow, bid his doubts depart—"Be not afraid," he said, "but trust in me; My perfect love shall now be shown to thee."

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