CENTRAL PRESBYTERIAN

Whole No. 638. RICHMOND, VA., WEDNESDAY, OCTOBER 24, 1877. Vol. 13.---No. 14.

CALLED ASIDE.

"I HAVE SOMEWHAT TO SAY UNTO THEE."

Called aside,
From the glad working of thy busy life,
From the world's ceaseless stir of care and strife,
Into the shade and stillness by thy Heavenly Guide,
For a brief space thou hast been called aside.

Lonely hours
Thou hast spent, weary on a couch of pain,
Watching the golden sunshine and the falling rain;
Hours, whose sad length only to Him was known,
Who trod a sadder pathway, dark and lone.

Laid aside;
May not the little cup of suffering be
A loving one of blessing given to thee?
The cross of chastening sent thee from above
By Him who bore the cross, whose name is love.

Called aside;
Hast thou no memories of that "little while?"
No sweet remembrance of thy Father's smile?
No hidden thoughts, that wrapped thee in their hold,
Of Him who did such light and grace unfold?

Called aside;
Perhaps into a desert garden dim,
And yet not lone, when thou hast been with Him,
And heard His voice in sweetest accents say,
"Child, wilt thou not with Me this still hour stay?"

Called aside;
In hidden path with Christ thy Lord to tread,
Deeper to drink at the sweet Fountain Head;
Closer in fellowship with Him to roam,
Nearer, perchance, to feel thy heavenly home.

Called aside;
O, knowledge deeper grows with Him alone,
In secret oft His deeper love is shown,
And learnt in many an hour of dark distress
Some rare, sweet lesson of His tenderness.

Called aside;
We thank Thee for the stillness and the shade;
We thank Thee for the hidden paths Thy love hath made,
And, so that we have wept and watched *with Thee*,
We thank Thee for our dark Gethsemane.

Called aside;
O, restful thought—He doeth all things well;
O, blessed sense, with Christ alone to dwell:
So, in the shadow of Thy cross to hide,
We thank Thee, Lord, to have been called aside.

London Friend.

FOR THE CENTRAL PRESBYTERIAN.

REMINISCENCES OF PRESBYTERIAN MINISTERS.

BY AN OCTOGENARIAN.

No. 16.

DR. MILLER.

In the eleventh year of this running century, the writer happened in New York. An elegant free stone church at the head of Wall street drew my attention. Dr. Miller ascended the pulpit in a flowing gown. I was impressed with his fine appearance. Handsome, but not so much so as his brother Edward, a Doctor of Medicine, whose life was written by the divine. The text was, "Many lepers were in Israel, in the days of Eliseus the prophet, but none of them was healed save Naaman the Syrian." An interesting sermon. Were I to analyze all the sermons I have heard, more space would be occupied than could be spared. The voice of the preacher was melodious, but not so flexible as I could have wished. That was my first sight of Dr. Miller, who became Professor of Church History and Church Government in the Princeton Seminary.

He became visible a second time as he was walking down the one street of Princeton in company with the Rev. Lyman Beecher. A daughter of the latter wrote a sensational book, but since then her oranges have cropped out in Florida. She is writing at present in a Pantheistic magazine with Emerson, Longfellow, and Oliver Holmes. But in the Fall of 1813 Doctor Miller was inaugurated in the Prayer Hall of the College. The sanctuary of the village was burnt. He gave us a first rate sketch of the Waldenses, so many of whom were the victims of Papal vengeance. The charge was given by Dr. Neill, of Albany, a graduate in 1803. Before going to Albany he had settled at Cooperstown on the Lake of Otsego, out of which the Susquehanna rolls, which never tires in its course till its waters mingle with Chesapeake Bay superior to the one before Naples. This town gave rise to a novelist who wrote "*The Last of the Mohicans.*" He threaded the woods in which the Mohawks used to range after deer, but living near a lake, Cooper went to sea. Smollett was born near Loch Lomond, who wrote marine novels. A body of water near Genoa, possibly set Columbus on the discovery of the Bahamas. We doubt whether Dr. Neill was ever happier than when he lived near Otsego Hall. He was grave in his manner, given to reflection, fond of home, studious in his habits, subject to occasional depression, ever anxious for the good of the Church, a sensible, diligent, exemplary and watchful minister. He reached an advanced age, and after filling several distinguished places, he wrote me very cheerfully that he had become a stopgap when others were out of the way.

Doctor Miller used the Church History of Mosheim as his text book. We read, took notes on the dates and facts, and answered questions, and then he drew out his manuscript. His lectures were not so comprehensive as those of Neander, but his style was more simple, perspicuous and elegant. Neander's is often prolix and heavy. Our doctor was always pleased to find piety in the darkest ages of the Church. He believed the Church to be made up of penitents, believers, and all whose lives were in correspondence with the Holy Scriptures. He rejoiced in the rise of such men as Conrad of Waldhause, and John Tauler of Strasburg, even though their piety may have received a tincture from the period in which they lived. He uniformly spoke of Papistry as a *predicted apostacy* and a *Mystery of Iniquity*, and as a plot to rear a spiritual dynasty on the ruins of Rome wrought out by coarse vandals and semibarbarous Goths, to whose sensual tastes the dominant party conformed. He no more believed that Peter was ever Pope, than he believed that Tecumseh or Sitting Bull has ever occupied the Pontifical chair. But when he had waded through the dark centuries of Europe and approached the Reformation, gladness was expressed in his ever benighted countenance, and his eye seemed to catch a spark of fire from some altar of thanksgiving with the honors of which he became familiar, till he had sketched that band of intrepid men who rose simultaneously in different parts of Europe to face Leo Tenth, than whom Samson never saw a craftier face. His Cardinals conspired to poison him, and then absconded; but he invited them back under the promise of absolution if each of the culprits would bring him a sum of money. They brought the money, and he hanged them in their purple robes from the castle of St. Angelo. We wonder if Roscoe, the Historian, mentions that atrocious deed.*

Dr. Miller was a man of large information. The proof of this assertion is in his "Retrospect of the Eighteenth Century."—He published volumes which being in print, need not be mentioned, and many sermons on special occasions. In his able letters on the eternal generation of the Son, we wish that the eternal inauguration of the Son were substituted. This surely must be meant.—The Presbyterian Church owes him a debt of gratitude for his letters on the Parity of the clergy. This controversy began as early as 1804, and the Prelatical theory was argued by Hobart, Bowden, How, Beasley, and the Rector of Great Choptank, otherwise Bishop Kamp, of Maryland. Doctors Mason and Miller on the adverse side. In 1812 the writer was walking with an Episcopal minister in Brooklyn, when he suddenly paused: "Did you ever read that controversy?" he said. "Certainly," I replied. "Well then you must have felt that the five champions of Episcopacy made feeble fight with that couple of Presbyters." But we must leave out controversy from these papers. Dr. Miller felt a deep interest in his pupils.—He wrote a volume on "Clerical Manners," a most opportune work. Manners are all important in the battle of ministerial life. Our natural character and ways ought to be preserved, but they may be mended, improved, polished, softened, without leading to anything fantastic. Such were his own.—They never bordered on over acting, or anything like affectation. Perhaps the Doctor in his requirements may be a little too precise. Were all ministers ambrotyped from the Sun of Righteousness as they ought to be, they would be found with their natural features, and their modes of dress, &c. The Author did not intend to inculcate on his pupils a set of artificial manners. Our natural demeanor can receive education as well as our minds. To have faithfully acquired the ingenious arts *emollet mores nev sinit esse feros.*

A vein of humor was certainly innate to the Professor of whom we write. He would occasionally diversify the recitation by an appropriate anecdote, but he never permitted facetiousness to interfere with the gravity of his office. He was much amused when he received the Doctorate. Comparatively young at the time he concluded on the strength of it to take a broad. He carried a letter with Reverend left out, and introducing him as Dr. Miller, of New York. He presented it to the gentleman who read it.—"Happy to make your acquaintance. Always had a liking for the vocation of Æsculapius. Was not Syndenham a superior physician to Hunter?" "Comparisons are thought to be invidious," he replied, "but they were both eminent in the healing art." "Well, Doctor, Bree shall stand solos. Do you think his late book on Respiration a great work? Will his lectuary of sulphur, iron, and saltpetre cure asthmatics? Hope it will cure me." "Asthma is not deemed a mortal disease," he replied. "No," answered the gentleman, "but all men die from the want of respiration." "I would rather," said the New Yorker, "that you should catechise me in Divinity." "What, are you a Doctor of Divinity? Beg pardon; but is there not a Miller in the Knickerbocker city who professes Medicine?" "Yes; my brother Edward."

Like Dr. Alexander, our Professor of Church Government, never lost his attachment to his juvenile haunts. We met him once on a pilgrimage to the eastern shore of Maryland, not far from Dover. He had been to show his consort the house in which he was born at the capital of Delaware, and the plank kirk near Salisbury, in which he was licensed. As Bonar of Edinburgh has sent me a most lovely copy of his poems, we will apply to Dr. Miller a few lines from his ascension of Elijah:

"At Jordan's margin green
He laid his burden down
Shakes off mortality and mounts
To his unfading crown."

And shortly after his colleague came to the same river, and then they met in the flowery land.

* Roscoe was a Roman Catholic.—CEN. PRES.

And so beside the silent sea
I wait the muffled oar;
No harm from Him can come to me
On ocean or on shore.

I know not where His islands
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

Whittier.

PROVIDENCE sometimes wonderfully directs those that by faith and prayer seek direction from heaven in the choice of suitable yokefellows. Happy marriages are those likely to be that are made in the fear of God; and these we are sure are made in heaven.

FAITH in to-morrow, instead of Christ, is Satan's nurse for man's perdition.

FOR THE CENTRAL PRESBYTERIAN.

PUBLICATION.

REPORT OF COMMITTEE OF INVESTIGATION.

The General Assembly of the Southern Presbyterian Church which met in the city of New Orleans on the 17th day of May, 1877, appointed, by resolution, a committee of three "to repair to Richmond at as early a day as practicable, for the purpose of making a thorough examination into the affairs of the Committee of Publication, and report the result to the public through their newspapers, and to the next Assembly."

In pursuance of this resolution the undersigned, constituting a working quorum of this committee of three, met in the city of Richmond on the 27th day of September, 1877, and proceeded to make the examination directed by the Assembly.

They had before them the record of the transactions of the Publication Committee in all the departments of its business, from the earliest date at which any regular record of such transactions appears to have been made, to wit: November 1st, 1866, to October 1st, 1877, except one book of original entry which disappeared about the time the late Secretary left the city of Richmond, and has not since been found. They examined carefully all the books and papers bearing in any way upon these matters, they sought information and explanation from persons connected with the business, they invited communication on the subject matter of their examination, and in every way endeavored to thoroughly familiarize themselves with the business methods and practical working of the Publication Committee, while obtaining the statistical information desired by the Assembly. They encountered many and serious difficulties in the prosecution of their inquiry, difficulties arising mainly, as they are convinced, from irregularities in the conduct of the business, from a want of system in the book keeping, from the lack of vouchers for many of the disbursements of the Publication House, and from the mixing up, by the late Secretary, of his own private business with his official business. While these causes of difficulty have not appeared to them to proceed from any wrong or unworthy motive, the result has been such as to render it extremely difficult, if not impracticable, to obtain any positively accurate statement of the condition of the affairs at any given period. A proper set of books, properly kept and frequently balanced, would show with perfect accuracy, almost at a glance, the condition as to solvency and prosperity, or otherwise, of the business. The books of the Publication House, instead of being balanced once a month or oftener as they should have been, were allowed to remain for long periods of time unbalanced, and it is highly improbable that the persons conducting the business could have had at any particular period a just idea of the financial condition of the House. The lack of a regular and competent book-keeper, having sole charge of the books, is a fruitful source of confusion; but the Committee are clearly of the opinion that even if this source of difficulty had never existed, the irregular business practices of the late Secretary, and his arbitrary interference with the regular course of affairs, constitute a cause sufficient to account for any amount of confusion. The Committee have succeeded to a great extent, as they think, in overcoming these difficulties, by patient, earnest, and unremitting effort during eight consecutive working days, and while they have found themselves, at the close of their examination, unable to attain a result that in point of accuracy is entirely satisfactory, they present herewith "to the public through their newspapers" a statement which they believe to contain a fair and substantially correct exhibit of the "affairs of the Committee of Publication," with special reference to the administration of them in the past, their present aspect, and the outlook for the future.

The Committee desire at this point to state, that throughout the whole of their investigation, from the beginning to the end, they have had the hearty co-operation and assistance, so far as requested, of the members of the Executive Committee of Publication, and of those connected in any way with the business affairs of the Publication House; they have had free access to the books and papers of the concern, and any information or explanation desired in order to a full and accurate understanding of the business, has been readily and freely given by all upon whom they have had occasion to call. So that if the Committee shall be considered to have failed to any extent, however small, in the accomplishment of the object of their examination, such failure should not be attributed to any opposition, or even luke-warmness, on the part of any one connected with the Publication business, but rather to the difficulties herein before mentioned, and to such want of ability or capacity as may exist on the part of the undersigned.

By going carefully over the books in which the original entries were made by the Treasurer of Publication, the Committee found that the Executive Committee of Publication acknowledge to have received for the cause of Publication generally, by contributions from all sources, since November 1st, 1866, the sum of $125,641.01. This amount, supplemented by a sufficient sum for the proceeds of sales, they find to have been disbursed as follows:

For expenses of conducting the Publication business, such as rent, taxes, interest, discounts, insurance, &c.	$27,190 06
Freight on Merchandise purchased	3,913 09
Postage on letters and on donations of books, &c., sent through the mail	7,415 57
Advertising	1,634 31
Salaries of Secretary and other employees	70,229 31
Traveling expenses of Secretary and others on official business	2,696 42
Commissions to Colporteurs on sales by them	4,505 27
Donations to Churches and Sabbath Schools	45,956 77
Total	$163,540 80

It will appear from this, that the entire amount contributed by the Church to the cause of Publication has been expended in furtherance of objects which come within the sphere of the legitimate operations of the Publication Committee.

The Committee also find that a statement of receipts and disbursements on account of the *Children's Friend* and *Earnest Worker*, shows that they have not been a source of loss to the Church. The receipts of the *Children's Friend*, from subscriptions and other sources, during the ten years of its publication to October 1st, 1877, have been $49,787.11, and the disbursements for running expenses, $44,373.33, showing a balance of $5,413.78 in favor of receipts during that period.

The receipts, from subscriptions and other sources, of the *Earnest Worker* and *Lesson Papers* combined, during the whole period of their publication to October 1st, 1877, have been $23,628.64, and the disbursements on account of running expenses during the same period, $23,626.64, showing a balance of $2—in favor of receipts during the seven years of their existence.

It is proper to say, that in order to get a fair statement of the results of the publication of these papers, the Committee have deemed it necessary to credit the papers respectively with the value of the donations of them, ordered by proper authority and actually made, just as if there had been subscriptions to that amount actually paid.

They also find that there has been received on account of the "Building Fund," $19,462.77, out of which sum a payment of $10,781.34 has been made on the Publication House, and the remainder has been expended for repairs to the building, for store fixtures, and other legitimate charges on that Fund.

The Committee sincerely rejoice that they are able to say to "the public," as one of the results of their examination, that, while the management of the affairs of Publication in the past has been marked by an apparently reckless disregard of some of the ordinary rules of business prudence, the funds *contributed* by the church for the cause of Publication have not been perverted into other channels and to other uses.

The statement of the condition of the "affairs of the Publication Committee" on the 1st of October, 1877, which is given below, is based upon an inventory, which the undersigned caused to be made, of the stock on hand at that date, and a statement, from the books, of bills receivable and bills payable. The valuation put upon the stock of books is the exact wholesale value of the stock, taken from the trade circulars, and that put upon the stereotype plates is considered low enough to be safe, though representing rather the value of the plates to any concern which proposes to continue the publication of our literature, than the market value of the goods if offered for sale to publishers generally.—The stereotypes of the Psalms and Hymns, and of the Confession of Faith would doubtless sell readily in open market at the valuation put upon them, while for some of the other plates there would probably be no sale at all, if offered to the trade generally.

Statement Showing the Financial Condition of the Publication Committee on the 1st day of October, 1877.

ASSETS.

The Committee's own publications on hand, valued at net prices—⅓ off		$15,638 71
Publications of other houses, purchased by the Committee and on hand, valued at net prices—⅓ off		3,479 87
Net goods, *i. e.*, stock in the sale of which there is no reduction made in price for any reason		3,972 95
Stereotype plates of different books and illustrations—and store fixtures		24,539 79
Bills receivable—notes and open accounts considered good		5,834 85
Total available assets		$53,466 17

LIABILITIES.

Bills payable—Notes	$29,223 12	
Open accounts	10,770 46	
Total liabilities outstanding		39,993 58
Excess of assets		$13,472 59

It will appear from this statement of assets and liabilities, which the Committee believes to be fair and just, that if the business of publishing is continued, either in the hands of the Committee as now, or by contract with some outside party as is proposed, the Publication Committee is perfectly solvent, even if not one cent is ever realized from any assets there may be of the late Secretary, towards making up the amount of his defalcation. No part of this indebtedness of the late Secretary, which amounts to $23,000—as now ascertained, is included among the assets in the above statement, though all those obligations given by him which are considered binding, either legally or morally, on the Publication Committee *are* included among the liabilities. So that whatever portion, if any, of this defalcation shall be hereafter made up from any assets of his, will increase to that extent the above stated excess of assets.

In presenting these results of their examination, and in such discussion of them as they have felt called upon to make, the desire of the Committee has been neither to extenuate in anything, nor to set down aught in malice, but they have sought to obtain and to lay before the Church, in obedience to its behest, the facts which shall enable it to deal intelligently with the matter of Publication in the present and near future. That there has been serious mismanagement of the business department of Publication in the past is very evident. The expenditure of an average amount of nearly $9,000 a year, for eleven years, on account of salaries, rent, taxes, interest, discounts and insurance, in carrying on a business which has employed an average capital of only $12,000 a year for the same period, is sufficient of itself to condemn the management.

Reference to these matters of the past is, however, only of value in enforcing the lessons of wisdom which experience teaches.—The evil of excessive expense in conducting the business has, under the present management, already been to a great extent corrected, and more is in contemplation in the same direction. The current expenses have been actually reduced $2,750 a year, chiefly by the reduction of salaries, and if the lower or main floor of the building is rented out, and the business transferred to one of the upper floors, as is proposed, there will be a still further saving in rent of from $1,600 to $1,800 a year.

A strong and earnest effort is being made, with fair prospect of success, to sell the house for an amount in cash that will pay off all the debt, and leave several thousand dollars for the general work of the Committee, and negotiations are now pending for the publication of our literature and papers by contract. If these negotiations and the effort to sell the house prove successful, accommodations sufficient for the business that will remain can readily be obtained near the present location at a still further reduction of rent.

The energetic, orderly and business-like management at present existing is making itself felt in all departments, and if the contemplated reductions in expense shall be made in addition to those already effected, the business will soon reach the point of paying its own expenses, with a safe margin each year for losses and other contingencies, thus leaving *all* the *contributions* of the Church to Publication to be devoted to the strictly benevolent work of disseminating religious literature among the destitute portions of our people.

In order to the full and speedy accomplishment of this object it is highly important, if not absolutely necessary, that the hands of the Executive Committee should be strengthened at once, and the undersigned see no reason, in view of the results of their examination, why the confidence of the Church, alienated to a considerable extent by the errors of the past, should not be fully restored in the present management, and its contributions flow liberally as of old in this important channel of Christian beneficence.

L. CHARLES INGLIS,
G. W. MACRAE.

FOR THE CENTRAL PRESBYTERIAN.

DIVISION OF THE SYNOD OF VIRGINIA.

A brief Summary in its favor, with an answer to some Objections made to it.

It is to be hoped that this subject will receive a deliberate and impartial consideration at the approaching sessions of the Synod of Virginia. The feelings awakened by such a subject, and the veneration for the historic past entertained, and properly, by many minds, should certainly yield to the weightier considerations, which ought to decide all such questions.

The renewed presentation of this subject is of course, from those who desire it. To insinuate however, that it is from a restless spirit of agitation or love of change, or from a prurient ambition of moderate men, who itch for notoriety, is but to stigmatize the subject and those who favor it, and will be dismissed from all just and unprejudiced minds. Those who advocate a division of the Synod have certainly not been in the past disorganizers, nor disposed to break down the old land-marks, nor unnecessarily to parade their gifts before their brethren or the world. And we are satisfied, that no spirit of opposition will so influence those who object to it, as to make them intentionally charge their brethren with such motives.

The real cause we are satisfied, is a conviction, that the true interests of our Church, as represented by the Synod of Virginia, and of Christ's kingdom, as entrusted to it, require a division of this body. This conviction it is well known, has long rested upon the minds of many in the Church, and is only more decided, by the testimony and experience of years. The reasons for it adduced in former discussions, still exist, and with increased force; and objections then made have been removed in whole, or in part.

It may not be remembered by some, that the present size of the Synod was to a considerable extent, an enforced necessity of the ecclesiastical dismemberments of the war.—The present Synod is really composed of a part of the Synod of Baltimore, of a fragment of the Synod of North Carolina, and of the Synods of both the Old and New School Churches, as existing previous to the union in 1864. In the year 1860 the Synod of Virginia is reported to the Assembly, as consisting of 116 ministers and 149 churches; in 1876 it has by the same report, 205 ministers and 270 churches. In 1862 the Presbytery of Winchester was received, in 1864 the Old and New School Synods were united, in 1866 or '7 a small fraction of the Synod of North Carolina (three ministers and four churches) was received into Roanoke Presbytery, and about the same time the brethren from Baltimore and vicinity were received, as the Patapsco Presbytery. This addition, of itself sufficient to form a Synod of respectable size, was an enforced necessity of the times in large part, and not the natural growth of the Church, or a choice of mature deliberation. This fact would of itself justify opening the question of division, whenever the extraneous causes that made the necessity were removed. This time has come. Not simply has the war closed, but the social agitations consequent thereon are in a large measure quelled. The apprehension of the disintegration of a smaller Synod on our border, from alien influences and agencies, so much feared in the discussion of the subject when up before, now no longer exists. Why think it strange then that a division of our overgrown Synod should now be sought again? It is manifestly too large to be conveniently entertained, except in a few places, and those the very places where our churches are largest and need less attention, when those most requiring the presence of Synod are never visited. It is too large to deliberate efficiently and maturely *in three days time.* No one questions the deliberate capacity of large bodies if you give them ample time,—and it is too large to be fairly represented. This latter fact has been so satisfactorily proved by statistics, already adduced in articles on the subject, that we will not repeat. The poverty and increased domestic cares and labor of our people, seems too to be forgotten in considering this question. It very much affects the power of delegates to attend Synod, and even more, the capacity of the people comfortably to entertain the Synod. The Synod cannot now be entertained in many places, where it could have been previous to the war, and even immediately after.

The territory which the Synod of Virginia now covers is occupied by three Episcopal Dioceses, two (and possibly more) Baptist Associations, and three Methodist Conferences. Why shall we refuse to do what other religious bodies find they need? Are we indeed afraid, that we will fall to pieces as smaller bodies? Or is the cohesive power of a central influence necessary to keep us safe, sound and united? Or does our Church and its interests require less the supervision and active furtherance from our synodical courts? Or do we in fact so idolize the name "Synod of Virginia," that we imagine if it were once lost, or its magic influence broken, the whole Church would be endangered?

The efficiency and working power of the Synod, would we believe, be materially increased by a division of it. The province of the Synod is not exhausted in the power of review and control. The Synod (Form of Government chap. xi, sec. 4) is empowered "to take such order with respect to the Presbyteries, sessions and people under their care, as may be in conformity with the Word of God, and the established rules, and which tend to promote the edification of the Church; and to propose to the General Assembly for their adoption, such measures as may be of common advantage to the whole Church."—The edification of the Church, the promotion of all its legitimate aims and interests, the enlargement and increased efficiency of all its schemes of practical working, all these, are as truly and properly matters of synodical consideration and action, as they are of any other court in the Church. And the fact, that among us the practical and working power of Synod is so largely latent, whilst in part it doubtless arises from unduly exhalting the other courts of our system, but in the Synod of Virginia at least, we are satisfied that it has come about in addition to this, from the vastness of the field, and the vague conceptions most of us have of it as presented by the whole Synod. The real importance of it we do not realize. We know but little of it, except in our own Presbyteries. *And this, because it is too large, and too distant to be known, and the work too vast to be accomplished by us as a single Synod.* An extended and animated discussion by the present Synod of Virginia is undoubtedly of great interest, and not without its value, *if it could ever have time fairly to finish* within the limits of its session. The practical power of such a body however, in the great work of the Church, is a mere fraction of what it ought to be. Our constitution never intended to restrict the province of any court to that of review and control, and it does not do it. It is true we do not intentionally neglect the great causes of Foreign Missions, Sustentation, Education, Sunday School work, Evangelism, etc., but the reading of a report, the adoption of a series of resolutions, and a few addresses is all that can possibly be done, and this only very occasionally or cursorily of most of them. Learning the actual state of each of these causes in every Presbytery, and bringing the power and wisdom of Synod to bear upon it for its successful prosecution, is utterly impossible, because of the time and labor necessary. For example, take the work of Evangelism: It is a work which is vast and immensely important, and which a Synod might most efficiently conduct and further in conjunction with the Presbyteries. But we do nothing scarcely, for we are paralyzed by the very proportions of it, and leave it entirely with the Presbyteries. It is well known that Synodical supervision and aid in evangelization, was the very type of missionary work that founded and nurtured the Presbyterian churches in the earlier history of this century. The records of the Synods of New York and Philadelphia abound with evidences of this fact, sending their members (no doubt in conjunction with the Presbyteries) to labor weeks or months in this work in the Valley, and in Hanover among the "back inhabitants of Virginia." It would be well for the brethren in these regions now to remember after the same manner, those who might still be termed "the back inhabitants" of the State. We want the power of a vigilant, active and praying Synod, that knows the wants of the weaker Presbyteries, and destitutions of our State, to sustain and further the great work of Presbyterian evangelization. This we cannot have and will not have, till the present body is divided.

There are times in the history of the Church when its growth reaches a degree, that requires a new and separate organization for its exercise. It is always a critical period, and requires often wisdom and decision to act. But when effected in faith, though accompanied with regrets and tears, it is a triumph for the Church of Christ.—This time, to the mind of the writer, has come in the history of the Synod of Virginia. It must divide, to realize the conditions of its growth and highest efficiency. It is large enough to perform all the functions of its organization, and spare two other bodies, that will do the same. It is so large, that large parts of the body scarcely feel at all the power and warmth of its life; so large, that whole sections of the State are without the benefits of its presence or nurture.

But we must notice two of the more prominent objections made to a division of the Synod.

In the first place, it is said *the influence of the Synod of Virginia will be lost or frittered away by such action.* The voice of such a body, with material collected from such different and important localities, with such varied and rich experience, is potential in the Church, it is said, more so than any one, or even all of the proposed Synods.

If this argument is to be taken without conditions, then we ought evidently in our representation to have no limitation of geographical boundaries whatever, but meet *en masse* as ministers and elders from the whole territory of our Church, that we may get the benefit of all our material and all our experience. The truth is, however, such boundaries are fixed by the evident circumstances and necessities of the case, taken in connection with the nature of our system of polity, and as decided by the wisdom of those concerned. Our system of government and its founders, say that three Presbyteries, (of average proportions it may be presumed) contain all the material and all the experience necessary to secure the welfare of the Church as entrusted to the Synod, and so do we. If within these limits, considerations of convenience, accessibility and increased efficiency, make it appear desirable to divide our Synods, we have certainly the countenance and encouragement of our constitution and of past history too, in so doing. We are willing to abide this constitutional decision, upon the potence of numbers and varied experience.

Instead, however, of lessening Synodical influence in the bounds of the present body by a division of it, it is we think manifest from a little reflection, that it will be very materially increased. The influence of any Synod is exercised through its discussions, its formal deliverances, its pulpit exercises and its social power over its members and the people where it meets. A division of the Synod of Virginia (say into three Synods) would secure, it will be borne in mind, three Synodical meetings annually in the same territory where now we have but one. All the influence then, that these bodies would legitimately exert, would be disseminated over the Church from three different centres in place of one. The meetings would be participated in and attended by a number of delegates much larger (in the agregate) than those attending a single session of the present body; the deliberations, religious exercises and social influence of the three bodies would be felt by very nearly if not quite, three times as many of our people and the public. Many of these Synodical meetings will be held too, where they are novel and where the people are little accustomed to such meetings, and hence will but the more readily be impressed and benefitted by what they hear. These smaller Synods, moreover, can go into the smaller and more distant Presbyteries, aid, advise and sustain them in their work. Now will it be said, that the material of these bodies is such that they cannot be trusted to do the work of the church, and that just here, the whole province of increased influence will waste? Let any one take up the rolls of the Presbyteries, which it is presumed would constitute these Synods, and the names of the churches and brethren that compose them, is a complete and sufficient refutation of such an hypothesis. There is intelligence, piety, experience, executive, ecclesiastical ability, and pulpit power enough, in every one of these supposed Synods, to conduct all the business of the Church successfully and safely, and to maintain its honorable name, doctrinal purity and conservatism too. It is true, we would not have a selection from as large a body, but it is well known, that there are many who now think proper to take an active part in the present Synod, who only need feel the obligation to make them fully equal to those now prominent. We sincerely believe, that the material brought forward in each Synod by such a division, would in all essentially valuable qualities, very nearly equal that now felt in the deliberations of the united body. Certainly every reflecting and impartial mind, competent to form a judgment, must see that the aggregate influence of the three Synods, in filling the increased avenues of influence open before them, must exert a very much larger power than that of the present Synod alone. And to this extent, the power for good, for a Presbyterian christianity, for disseminating what we esteem a sound, conservative and intelligent piety, must be increased in proportion by a division of the Synod, and not be diminished as it is objected.

In the second place, it has been objected, that *our Theological Seminary, and possibly some other of our schools of learning will suffer by a division of the Synod.* This objection, it is true, has not been made prominent of late, but it has been mentioned, and we believe has lodgment in some minds that will be called upon to decide the question of division.

It is to be hoped that no one of such institutions will feel called upon *as such*, to take sides in this discussion under such apprehension. The whole Synod is equally interested