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For the Central Presbyterian.

## Memoirs of John Kitto, D. D.

I have just risen from the perusal of this  
deeply interesting and instructive work.  
There is no recent biography I have seen,  
which is at all comparable to it, whether  
the moral, personal, literary or religious  
interest be regarded. Indeed as a biog-  
raphy intensely illustrating the power of  
religion, these memoirs will amply reward  
the study of every evangelical Christian.  
That the readers of the Central Presbyterian  
may be induced to procure and peruse the  
volume, I propose to give a condensed  
sketch of Dr. Kitto's personal history. Such  
a sketch may not be either uninteresting  
nor without its appropriate advantage when  
we consider that notwithstanding the for-  
midable difficulties under which he labored,  
he has done more than any British author  
of the present century for the illustration  
of the Bible, and the promotion of its litera-  
ture among the general community.

The grandfather of Dr. Kitto was a work-  
ing miner in the South-west of Cornwall.  
About the close of the last century, two of  
his sons, William and John, the former an  
engineer, the latter a stone mason removed  
to Plymouth, where they married two sis-  
ters, Mary and Elizabeth Picken. The  
subject of our memoir was the son of John  
and Elizabeth Kitto, and was born on the  
4th of December, 1804. At his birth, and  
during a long period afterwards, he is re-  
presented as having been "a sickly, puny  
infant, hardly expected to live; and hence  
he was brought up chiefly under the care of  
his maternal grandmother, Cecilia Picken,  
who taught him needle-work, so that when  
little more than a child, he had made to a  
considerable extent at least, a splendid patch-  
work quilt for the old lady's bed, besides  
"tea-kettle holders enough for two genera-  
tions."

His father had unhappily fallen into habits  
of incurable dissipation, wasting his earn-  
ings in public houses, and frequently leav-  
ing his family without the necessaries of life.  
Of course his son's education was entirely  
neglected, except what instruction he could  
acquire from his grandmother. In conse-  
quence of his infirm health, books became  
his constant recreation even in childhood,  
and he also displayed a precocious taste for  
painting, dramatic representation, the beau-  
ties of landscape, and other pursuits indi-  
cative of a lofty mind and high intellect,  
notwithstanding the disadvantages of his  
education. At length, however, owing to  
the contracted means of his family, it be-  
came necessary for the youthful student to  
apply himself to other and more active em-  
ployments. His first occupation was to act  
as "hod-man" to his father. On the 13th  
of February, 1817, at halfpast four in the  
afternoon, young Kitto, bending under a  
heavy load of slates, which he was carrying  
up to his father who was engaged in repair-  
ing a house in Plymouth, was in the act of  
stepping from the ladder to the roof, when  
his foot slipped and from a height of thirty-  
five feet, was suddenly dashed upon the  
stone pavement beneath. Strange to say,  
he received no fracture nor visible external  
injury, but for a fortnight the poor youth  
lay in a state of unconsciousness. At the  
end of this time he awoke to outward life,  
but it was discovered that his hearing was  
totally destroyed, and in this condition he  
continued till his death. In his book on the  
"Lost Senses" Dr. Kitto afterwards pub-  
lished an account of his sensations at the  
time referred to, but it is too long for  
quotation here. On his recovery he made pas-  
ionate enquiries for a book which he had  
been reading before the accident, and not  
receiving any attention as he thought from  
those around him, he at length exclaimed  
—"why do you not speak? Pray let me  
have the book!" Still there was no reply;  
the bystanders looked now at each other,  
and then at Kitto, evidently much perplexed.  
At last it occurred to one of them to  
take a slate and write upon it that the book  
had been returned to its owner, at his spe-  
cial desire, and if it had not, he was too  
weak to be allowed the use of it. The in-  
formation thus given was to a certain ex-  
tent satisfactory, but how strange that it  
was not conveyed in tones of kindness, by  
some well known voice. "Why do you write  
to me," exclaimed the poor sufferer, "why  
not speak? speak! speak!" Again there  
was an interchange of looks, and seeming  
whispers, the fatal truth could no longer be

withheld. Again was the pencil taken, and  
these three words were written in characters  
but too legible,—"you are deaf!"

During four months, Kitto was confined  
to bed, and after a total interval of eight  
months his health became re-established,  
but the sense of hearing was hopelessly  
gone. This calamity unfitted him for all re-  
munerative employment, and his family  
were, moreover, from the father's dissipa-  
tion on the verge of destitution. Young  
Kitto borrowed books, read incessantly,  
tried all means in his power to earn a few  
pence, though with little success; and, in  
aggravation of his misfortunes, his grand-  
mother's circumstances compelled her to  
remove from Plymouth, and thus he was  
thrown upon his parents for support. At  
this period, the youth's sufferings from hun-  
ger, nakedness, cold, and frequently want  
of shelter, were intense. At length, as a  
last resource, application was made on his  
behalf to the guardians of the poor, and in  
November, 1819, in the fifteenth year of  
his age, he was admitted as an inmate of  
the work-house! Here Kitto was set to  
learn the art and mystery of shoe-making,  
and he acquired considerable proficiency in  
the manufacture of "list" slippers, so as to  
induce a regular shoemaker to take him  
out of the work house as an apprentice.  
His new master, however, treated him in  
such a brutal manner that the local magis-  
trates, on being made acquainted with the  
facts, cancelled his indentures, and the un-  
fortunate youth was glad to take refuge  
again in the workhouse from the world's  
ill usage.

[CONCLUDED NEXT WEEK.]

For the Central Presbyterian.

## Rev. Wm. P. Wharton.

MILTON, N. C., August 6th, 1856.

Messrs. Editors,—Yesterday morning  
about 6 o'clock the spirit of Bro. Wharton  
took its flight to the land of the blest.

He preached on Sabbath with unusual  
zeal, and tenderness from the text, "Bless-  
ed are they that hunger and thirst after  
righteousness for they shall be filled."

Was unwell in the afternoon; but attend-  
ed the monthly concert. Monday morning  
went out with his tracts to sow the good  
seed. On Tuesday, his symptoms became violent  
and Thursday morning he died. His  
disease was a cramp or Bilious Colic, and his  
sufferings were intense; but his end was  
entirely peaceful, and resigned. He spoke  
cheerfully of his approaching departure, had  
a word for all his people who came near  
him. To Mrs. — and Mrs. — he said, "my  
hope is in the same gospel which I have  
preached to you and I trust that it will be  
your reward, and your children's reward."

He called frequently for a dear friend  
who is not pious, and who was absent for a  
short time, and when his wife asked why he  
called him, he answered, "I wished to urge  
him not to delay." To his wife he said all  
that could be, for her consolation and re-  
quested that she should write to his aged  
father and his family and tell them "that I  
loved them to the last."

Brother Wharton, was born and raised  
in Guilford, N. C., and early became a  
communicant in the Church. He was a  
graduate of Washington College, Va., and  
of Union Theological Seminary, to both of  
which institutions he was warmly attached.  
He was licensed to preach by Orange Pres-  
bytery in June, 1852. He first labored at  
Monmouth Church in Rockbridge, where  
he was very useful and happy; but his phy-  
sicians urged him to settle in a free-stone  
country, on account of the peculiar nature  
of those attacks with which he suffered and  
of which at last he died. He was installed  
pastor of the Church in Milton, July 1854.  
He was married, Nov. 29th, 1855, to Miss  
Julia Lewis, of Lexington, Va. He died  
August 7th, 1856, aged almost 30 years.

His end came very suddenly and unex-  
pectedly on his people. His health had  
seemed to be improving; he had had but one  
of his attacks since he came back to North  
Carolina, and we had hoped that God would  
spare him for many years to serve his  
Church.

Mr. Wharton was a man of lovely char-  
acter, and had won greatly upon the affec-  
tions of the people of his charge.

By his dying request I am here to-day,  
to perform the last offices of religion; and  
I feel that I am in the midst of an afflicted  
and mourning community. Every counte-  
nance is sad and strong men weep. But  
all have the assurance given by his life and  
death, that "Our loss is his gain."

S. A. S.

For the Central Presbyterian.

## Texas.

Messrs. Editors,—Nearly two years exile  
from Virginia in the "Wilds of Texas" have  
not diminished my love of "Home," and of  
the Christian brethren I left behind. By  
the time the sun shines through "the Tun-  
nel" of the Blue Ridge, I hope to be among  
the first passengers to "Old Augusta,"  
where "my friends and kindred dwell."  
"O fortunatum nimum, sua si bona norint."  
Forgive my Latin. You and my "breth-  
ren" can appreciate it. And for the rest,  
I know my "friends" are always willing to  
take me largely upon "trust." I shall re-  
turn to "the valley" to live and die, if it  
please Providence, in the land of my choice.  
I have travelled far and found none lovelier.

But there is "mercy in every place," a  
divine presence, a Christian fellowship, a  
beautiful world of light and shade, flower  
and fruit. In Texas, all is not wild. In-  
deed, I was at the first agreeably disap-  
pointed at the extent and rapidity of the  
progress made and making in every depart-  
ment of social life. God has set his seal  
here, on the soil and on its liveried equip-  
age, on the tenants of its forests and its  
prairies; and, after casting out the heathen,  
he has given it as a land of promise to  
his people. A Christian immigration has  
brought in, not only a physical force to  
raise and reap a golden harvest, but a right  
seed to keep the peace, and honor the gov-  
ernment of good laws.

Texas as is yet hardly twenty years old,  
and yet she now numbers more than 300,000  
inhabitants, of a religious character very  
little behind that of the mother States. Her  
Church membership may be fairly reckoned  
at 40,000. One half of these are proba-  
bly in the Methodist churches; one fourth  
in the Baptist, and the other fourth divided  
between the Presbyterian, the Cumberland  
Presbyterian and Episcopal churches. The  
ministers of these respective denominations  
numerically correspond with the Church  
membership. There are probably five hun-  
dred in all, of those who preach the Gos-  
pel. The followers of Alexander Camp-  
bell are scattered through the State, and  
in some neighborhoods preponderate. The  
Roman Catholics are not numerous. Alto-  
gether, a religious influence of the right  
kind is strong and strengthening.

Of her educational interests, I gave a  
synopsis in "the Watchman" a year ago.  
With a vested fund of nearly \$5,000,000,  
half of which is now available, and with  
Colleges, Academies, and schools in every  
county and neighborhood where the popu-  
lation will justify an organization, there is  
no fear that the children will be permitted  
to grow up in ignorance.

On the agitating topics of the day, out  
of which infidels, fanatics, and disorgani-  
zers are attempting to make capital, Texas  
is as likely to be conservative as any State  
in the Union. She has felt enough of for-  
eign influence to be afraid of it; enough of  
home fanaticism to eschew it. She has felt  
the value of the Union enough to have cal-  
culated it well. Demagogues, she has none,  
except on a small scale, which are of the  
musquito class: They buzz and annoy, but  
are easily brushed off. She is steadily  
working out her destiny, greatness, wealth  
and power.

The country may feel assured that true  
conservatism, at this crisis, will be found  
at the South. The tables are turning, so  
far at least as to take away boasting. It  
is a significant fact that while emigrants to  
Kansas from the land of the pilgrims have  
been supplied with "Sharp's rifles," those  
from the South have been in like manner  
supplied with Bibles. But it is pleasant to  
see erring Christians returning to a right  
mind. Even the Connecticut General As-  
sembly withholds its endorsement from the  
rite-distribution ceremony of the New  
Haven Church, and calls upon the "pastors  
and churches to lay to heart the present  
state of public affairs and to humble them-  
selves before God with deep repentance and  
continual prayer, in private, and in the fam-  
ily and in public assemblies." Here is light  
shining in a dark place.

Be assured, dear brethren, the proposal,  
most prominently made in your columns for  
united prayer for our country found a hearty  
response in this border State, and was like  
an opening in the shrouded heavens to let  
in the sunshine, and hang a rainbow of  
hope and of promise over the East. It has  
awakened courage. We have yet a plat-  
form on which we can stand and plead for  
mercy. Here we come into audience with  
the great King, who "restrains the wrath  
of man" and can say "hitherto thou mayst  
come and no farther."

With 30,000 ministers of the Gospel  
and 4,000,000 of Church members making  
with their families connected, two thirds of  
the entire population of these confederated  
States—the Church has a right to pray to  
God, and, on great emergencies, when  
violence and passion are predominant, to  
plead with the people to take counsel of  
God and humble themselves in prayer.  
Who shall deny them this privilege,—a  
privilege, the denial of which peopled this  
land with Christian exiles and gave tone to  
our deepest thoughts? We confidently be-  
lieve that when this influence is brought to  
bear on the crisis, "the crisis" will have  
passed away, the bow will appear in the  
clouds, and we shall "behold every afflic-  
tion and trouble as the footsteps of God  
which are not known," covered with the  
emblem of hope." VIATOR.

MAN'S PLANS AND GOD'S PURPOSES.—  
The following illustration of human folly  
and Divine power, is worthy of public at-  
tention:

There is one circumstance connected with  
the Napoleon family which historians have  
not, as yet observed, but which is well worth  
mention. Napoleon the Great set aside his  
own best friend and counsellor, to obtain  
an heir to the throne of France. He mar-  
ried a princess of Austria, and by her he  
had a son. That birth was the culminating  
point of his power and his dignity. From  
thence he did nothing but descend. He  
died in exile—his son also. Who succeed-  
ed to his name, his fame, his power? The  
child of Hortense, who was the child of

Josephine. In the person of the Emperor  
of the French, we find not the offspring of  
Napoleon the Great, but the offspring of  
his discarded wife. What an illustration  
of the truth of the adage, "That it is man  
who proposes, but God who disposes!"

## Secessions Both Ways.

The action of the New School General  
Assembly on the subject of slavery does  
not seem to have satisfied either party.  
Two of their ministers, Rev. Messrs. Joel  
Wakeman and Nathaniel Hammond, of Al-  
mond and Leo, New York, have seceded  
from them because their position is not  
sufficiently anti-slavery, whilst the Rev. Mr.  
Tyler, of Mississippi, has taken a dismis-  
sion to the Chickasaw Presbytery, Old School,  
because their position is as he thinks too  
strongly anti-slavery. Mr. Tyler in an-  
nouncing his reasons for withdrawal says:

"For a long time previous to the meet-  
ing of Presbytery in April, 1855, I had felt  
and expressed dissatisfaction with the ac-  
tion of the General Assembly, touching the  
subject of slavery. And especially had I  
felt that the weight of moral influence of  
the great body of our Church, was against  
the presumption of piety and integrity in  
the Southern portion of the Church. I be-  
lieved that five-sixths of our Church would  
condemn us upon facts known and existing,  
though involving no inhumanity, if put on  
trial before them. I saw no good, either  
to us or to them, in a union coerced by the  
constitution; or when the Church South,  
was, to say the least, under suspicion of  
living wilfully in known sin. I knew that  
hundreds in the North were teaching abo-  
lition for the gospel; and that in the South,  
such was the state of facts, the influence of  
ministers for good was essentially weak-  
ened. I desired no division—but justice  
for the sake of union, and at the hazard of  
disunion. I preferred disunion to union  
with strife. I was displeased with the de-  
fence made for us by 'conservative' men  
North, because I found them generally  
apologising in their own behalf for the de-  
fence made for us; and by this apology evi-  
dently abandoning the moral right of our  
position, and setting up simply the constitu-  
tional incompetency of the Assembly. I  
believed that our position was defensible—  
to wit, that under all the circumstances, in  
which God in his providence has placed us,  
it was not simply a right, but our duty to  
disobey the declaration of the Assembly,  
which commands, with all the moral au-  
thority it possesses, that we should use 'all  
the means in our power to put it (slave-  
holding) away from us.' When I had de-  
manded a way of escape, not involving evils  
against which humanity revolts, I found  
none able to indicate it."

Mr. Tyler in another part of his defence  
thus presents the animus of the New  
School Assembly in their Detroit Resolu-  
tion.

"I learn now for the first time that any  
one has ever supposed me to contend that  
the Assembly has taken position that in all  
cases 'the holding of a slave is a sin.' It  
is a position attempted to be forced on me,  
and in keeping with all the means by which  
I have been met and resisted. My position  
has been that the General Assembly has  
declared slave-holding to be sinful as the  
general rule, admitting exceptions; and that  
this declaration involves the charge of guilt  
on the body of Southern Christians. Al-  
ways admitting these exceptions, as shown  
by the resolutions of the Assembly of 1850,  
I have contended that we are all the more  
certainly condemned, because slaveholding  
is not 'unavoidable' to us by either of  
them. Insisting that it was not unavoid-  
able, according to the intention of the As-  
sembly, where we could escape the relation  
of master without the violation of any moral  
or municipal law; I have shown that we  
could do so, without violating any law of  
Mississippi, by taking our servants to Ohio;  
without violating any obligation of guard-  
ianship, by substituting a guardian; and  
without violating any demand of humanity,  
as viewed by the vast majority of the As-  
sembly, except alone in cases of the snper-  
annuated, infirm, infants, idiots or lunatics.  
If, then, we were to be put on trial before  
the Assembly, I have no reason to doubt,  
it would condemn us, who hold slaves for  
the value of their service to us. I have in-  
sisted that we should be unjust to ourselves,  
if we relied upon our own construction of  
the demands of humanity—that we should  
look rather to what the Assembly intends  
by that language, and to what the body of  
the Church understands by it. It is by  
their interpretation, and not by our own,  
that escape we must, if escape its condem-  
nation we do."

## Dickens's Religion.

One of the most formidable evils evan-  
gelical truth has to contend with, is found  
in the popular light literature of the day.  
The influences of such works as those of  
Stue, George Sand and Paul de Koch, in  
raising up a race of libertines, is sufficient-  
ly obvious; the tendency of the most unex-  
pectable as to general morality to un-  
dermine the foundations of evangelical  
religion, requires to be more narrowly  
looked into. Mr. Dickens is the most pop-  
ular novelist of the age; his readers may

be counted by millions; his characters be-  
come the seeds of genealogical trees, whose  
scions are found afterward in every town  
and country neighborhood where the Eng-  
lish tongue is known; and his phrases have  
been accepted for common parlance. His  
imitable pictures of human nature, espe-  
cially in his lower walks, his resistless humor,  
and his, at times, exquisite delicacy and  
tenderness, mark him the true man of ge-  
nius. Sad to say, however, that so far as  
he must be judged by his writings, he has  
hardly a remote conception of what evan-  
gelical religion is. He is a passionate ad-  
mirer of the higher developments of a mer-  
ciful morality and benevolence—his de-  
lineations of this class of character being  
amongst his happiest; but, further than  
this, and that churches are a sort of re-  
spectable and reasonable appendages to  
the body politic, we do not remember that  
he has ever gone. His saints never attain  
to a higher point, during life than mere  
kind hearted, worthy men, and when they  
die, they almost invariably enter upon a  
future state of rest and reward, without any  
recognition of the means of acceptance with  
God, as revealed in the gospel. We do not  
expect a novelist to teach theology; but for  
him habitually to surround his millions of  
readers with characters who seem to them  
as so many familiar acquaintances, and then  
make them live without God in the world,  
and die without Christ; whilst they are set  
out as models of all that is excellent and  
praiseworthy, is negatively, at least, to in-  
culcate lessons adverse to the only prin-  
ciples on which man can hope for salvation.

Some one has said of Mr. Dickens that  
he never has yet introduced to the public a  
decent sample of a Christian minister.  
That is true. From the Shepherd of the  
Pickwick Papers onward, they have been  
arrant knaves and blundering hypocrites.  
His early training, as well as his subse-  
quent associations, must have been particu-  
larly unfortunate. He has not only never  
introduced into his pages a faithful gospel  
minister of the stamp which may be found  
among the better portion of the Church of  
England clergy, but there is no evidence  
that he is cognizant of such a class.

In his efforts to draw attention to the  
wretched condition of the under strata of  
British Society, and to great public abuses  
sanctioned by immemorial custom, he has  
undoubtedly done a good work. Eyes that  
have eagerly followed his characters, and  
hearts that have ached over them for the  
most part would never have been reached  
by the reports of city missionaries, or com-  
mittees of the House of Commons. At the  
same time his caricatures of benevolence  
and religion can never be forgotten. In  
Mrs. Jellyby, of Bleak House, he has well  
nigh invested with everlasting ridicule Mis-  
sions in Africa, and the glimpse given of  
Mrs. Clinham in his Little Dorrit, promises  
to develop the hard hearted, unsympathiz-  
ing meanness which characterizes his Chris-  
tians.

In this new work, "Little Dorrit," indeed  
he has at the outset pitched into a great  
controversy that has been agitating the  
public of London and elsewhere in Britain,  
on the observance of the Sabbath; and  
made—a powerful weapon as it will be—an  
implement in the warfare on the sanctity of  
that day. The contest as to whether the  
Crystal Palace, British Museum, National  
Gallery, Zoological Gardens, and places of  
entertainment and amusement generally  
should be opened, Paris fashion, on Sun-  
day has been one in which the true friends  
of religion and morality have felt a pro-  
found interest. Their opponents have con-  
tended that such recreation was necessary  
for the laboring classes. This key-hole  
Mr. Dickens takes up, and whilst portray-  
ing a London Sunday, in all the gloomy  
colors his opulent imagination can command,  
says:

"Everything was bolted and barred that  
could by any possibility furnish relief to an  
overworked people. No pictures, no unfa-  
miliar animals, no rare plants or flowers,  
no natural or artificial wonders of the an-  
cient world—all tabooed with that enlight-  
ened strictness that the ugly South Sea gods  
in the British Museum might have supposed  
themselves at home again."

As to the tendency of the following there  
can be no mistake:

"It was a Sunday evening in London,  
gloomy close and stale. Maddening Church  
bells of all degrees of dissonance, sharp  
and flat, cracked and clear, fast and slow,  
made the brick and mortar echoes hideous.  
Melancholy streets in a penitential garb  
of soot, steeped the souls of the people who  
were condemned to look at them out of  
windows in dire despondency.

"Thank heaven!" said Clemm, when  
the hour struck and the bell stopped.

"But its sound had revived a long train  
of miserable Sundays, and the procession  
would not stop with the bell, but continued  
to march on.

"Heaven forgive me!" said he, 'and  
those who trained me.' How I have hated  
this day!"

"There was the dreary Sunday of his  
childhood, when he sat with his hands be-  
fore him, scared out of his senses by a hor-  
rible tract, which commenced business with  
the poor child by asking him in its title why  
he was going to perdition—a piece of curi-  
osity that he really, in frock and drawers,  
was not in a condition to satisfy—and which  
for the further attraction of his infant mind,  
had a parenthesis in every other line with

some such hiccupping references as 2 Ep.  
These. c. iii. v. 6 and 7."

There was the sleepy Sunday of his boy-  
hood, when, like a military deserter, he was  
marched to chapel by a picket of teachers  
three times a day, morally handcuffed to  
another boy; and when he would willingly  
have bartered two meals of indigestible  
sermon for another ounce of inferior mut-  
on at his very scanty dinner in the flesh.

There was the interminable Sunday of  
his nonage; when his mother stern of face  
and unrelenting of heart, would sit all day  
behind a Bible—bound like her own con-  
struction of it, in the hardest, barest, and  
straitest covers, with one dented ornament  
on the cover like the drag of a chain, and  
a wrathful sprinkling of red upon the edges  
of the leaves—as if it of all books! were  
a fortification against sweetness of temper,  
natural affection, and general intercourse.

There was the resentful Sunday of a little  
later, when he sat glowing and glooming  
through the tardy length of the day, with  
a sullen sense of injury in his heart, and no  
more real knowledge of the beneficent his-  
tory of the New Testament than if he had  
been bred among idolaters.

There was a legion of Sundays, all days  
of unseverable bitterness and mortification,  
slowly passing before him."

Pictures of that sort will undermine a  
proper reverence for the Sabbath more ef-  
fectually than a thousand overt infidel  
assaults.

## The Turkish Reform.

At Damascus, Aleppo, Naplous, and  
many other place, the Turks are in arms to  
resist the Sultan's decree, called the Shatti,  
and put down the Christians. The consuls  
of France, England, and Prussia are men-  
aced and outraged, and the father of the  
Prussian envoy openly murdered. A hun-  
dred and fifty thousand Arabs have risen  
in enthusiasm to cleanse the soiled empire  
of the Ottomans. The Anglo Prussian bis-  
hop, M. Gobat, has been unlucky enough  
to add fuel to the flame at Naplous, by sus-  
pending a clock at the church, which was  
interpreted by the Turks as a signal of de-  
fiance and triumph. The Greek Church was  
totally demolished, and all its furniture and  
contents. At Karabourou, in the Lachalic  
of Smyrna, the population are roused to  
murder and pillage, by a fanatic who seems  
to defy the power of the Turkish aga, and  
the governor of Smyrna. The same is the  
state of things at Serakoll, near Teneles;  
the Christians take vain refuge in their  
churches. In other parts of the Ottoman  
dominion, the Sultan's decree has been con-  
verted into an instrument of shameful op-  
pression. The Christians, thus far exempt  
from military service, are not ready sud-  
denly to avail themselves of all their new rights;  
nothing, for example, could exceed the in-  
justice and tyranny which would be done by  
Muslim officers on the unhappy Christian  
privates first drafted into their regiments.  
It must be remembered, too, that there is,  
at present, in that wide-spread empire,  
*de facto*, no law but of the most cor-  
rupt and arbitrary kind; and it must require  
a good deal of time, and it is said, the as-  
sistance of the Western Powers, to put  
matters on a better footing. In Egypt,  
memorials are addressed to all the European  
consuls for interference. It seems next to  
impossible to reform Moslem institutions  
into correspondence with European civiliza-  
tion.

## Tortoise Shell.

What is called the tortoise shell is not, as  
is generally supposed, the bony covering or  
shield of the turtle, but only the scales which  
cover it. These are thirteen in number;  
eight of them flat and five a little curved.  
Of the flat ones four are large, being some-  
times a foot long and seven inches broad,  
semi-transparent, elegantly variegated with  
white, red, yellow and dark brown clouds,  
which are fully brought out when the shell  
is prepared and polished. The laminae, as  
I have said, constitute the external coating  
of the solid or bony part of the shell, and  
a large turtle affords about eight pounds  
of them, the plates varying from an eighth  
to a quarter of an inch in thickness. The  
fishers do not kill the turtles; did they do  
so, they would in a few years exterminate  
them. When a turtle is caught, they fasten  
him, and cover his back with dry leaves  
or grass, to which they set fire. The heat  
causes the plates to separate at their joints;  
a large knife is then carefully inserted hori-  
zontally beneath them, and the laminae  
lifted from the back, care being taken not  
to injure the shell by too much heat, nor to  
force it off until the heat has fully pre-  
pared it for separation. Many turtles die  
under this cruel operation, but instances are  
numerous in which they have been caught  
a second time, with the outer coating re-  
produced; but, in these cases, instead of  
thirteen pieces, it is a single piece.

It makes all the difference, whether we  
pursue a certain course because we judge it  
right; or judge it to be right because we  
pursue it.

How to Know a Fool.—A fool, says the  
Arab proverb, may be known by six things  
anger without cause, speech without profit,  
change without motive, inquiry without ob-  
ject, putting trust in a stranger, and not  
knowing his friends from his foes.

CENTRAL PRESBYTERIAN.

RICHMOND, VIRGINIA.

SATURDAY, AUGUST 16, 1856.

THE COURSE OF STUDIES IN UNION SEMINARY.

At its last annual meeting, the Board of Directors of this Institution re-arranged its course of studies in four departments, with a view to its enlargement and to the election of a fourth Professor.

1. The first department is that of Systematic and Pastoral Theology. (Dr. S. B. Wilson.) This course of instruction begins with a resumé of those points of moral science and natural theology which touch the Christian system; and then, assuming the Bible as inspired, proceeds to treat of a full system of revealed theology.

2. The second department is that of Oriental Literature. (Dr. B. M. Smith.) This embraces the instruction in the Hebrew language and literature; and in the Chaldee, together with the study and exposition of all those parts of the Old Testament which are read in the Seminary.

3. The third department is that of History and Church Government. (Dr. R. L. Dabney.) This embraces the history of the Christian Church from the Christian era to the present century, the history of doctrine and theology, and the nature, planting, and government of the Church.

4. The fourth department is that of Biblical Introduction. (Rev. Wm. J. Hoze.) The phrase biblical introduction has always been of a somewhat indeterminate meaning and use among theologians, possessing sometimes a wider, and sometimes a more limited sense.

The subject will be resumed next week. The facility with which we can change our climate by means of the rapid locomotion of the present day, is one of the advantages we possess over those who lived before Railroads were common.

together: for they are in fact one; so that the Professor of theology approaches his subject with the postulate that the Bible is inspired, and proceeds at once to draw from it his system of doctrines.

The numbers which we have used above, of course, do not indicate the order in which the student will approach the several departments, but only the seniority of the Professorships.

This is the first season of the Roanoke Red Sulphur Springs. The Hotel, which is a commodious and handsome building, and five neat and conveniently arranged cottages, containing four rooms each, constitute the improvement at the present time.

The situation is one of extreme beauty, and by next Summer the proprietors will be ready to exhibit to the public one of the most inviting Summer retreats to be found in this region of delightful resorts for the seekers of health and pleasure.

On last Sabbath I had the pleasure of conducting the first religious service ever held at this place. Notice that there would be preaching at the Springs had been circulated in the neighborhood, and the attendance was large.

There are two extremes of destitution, both of which demand our consideration. The one is found among the poor and the ignorant. Unless we adopt some more efficient plan of missionary operations than any yet put in practice, (our theory is good enough)—it will be a thousand years before this class of population is evangelized through our instrumentality.

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roof, in the valley below, was killed by the stroke. He probably thought himself more secure than we supposed ourselves, in our more exposed situation on the mountain side—but he was taken and we were left, and "as the lightning cometh out of the East, and shineth even unto the West, so was "the coming of the Son of man" to him.

However tediously a stage coach creeps up a mountain, there is a compensation in going down for all the weariness occasioned to the flesh and spirit by the tardy ascent. Nothing is more exhilarating than to sit outside with the driver in one of these dashes down a mountain, and if the turns are sharp, and the road is none of the smoothest, the excitement of the downward rush is proportionably increased, provided the driving is good.

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Union Theological Seminary, Prince Edward, Va.

Messrs. Editors.—Do you think the climate of that section of Virginia, in which this cherished Institution is situated, is so entirely favorable to persons in that state of health which requires a dry temperate atmosphere? Is it free from the chilling Winter sea breezes, and from the rough mountain storms? I perceive in the sketch of the life of J. H. Rice, D. D., in the Sketches of Virginia, 2nd Series, pp. —, that Mr. Nettleton sought and found rest at the Seminary—and was made the means of a blessed work of grace; and that Mr. J. B. Taylor sought refuge there and made a visit like an angel, short but full of blessings.

AN ENQUIRER FROM THE SYNOD OF BALTIMORE.

In answer to the inquiries of our correspondent from the Baltimore Synod, we are able to state the following facts from our personal knowledge. Union Seminary, Prince Edward, Va., is situated about seventy miles above tide water, in full view of the Blue Ridge, though at a considerable distance from it, and West of a range of highlands which, in neighborhood language, are dignified with the name of mountains, though they do not deserve it.

But as the session embraces none of the warm months except September, students are more interested in the climate of the fall, winter and spring months. The fall is usually a delicious season at that locality, long protracted (even until the middle of December) and marked by a pure, elastic, and balmy air; splendid sunsets, and cool nights. No one should expect to find there a winter of tropical mildness; for ice is usually collected for Summer use, and snow is seen every year; but the cold weather is long delayed, and relaxes much earlier in the Spring.

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BREVITIES.

COOL.—One of the most marvellous specimens of cool utterance that we have seen during this hot season, is the following, from the (High) Church Journal of N. York. In an article on the recent explosion in the Bible Union, produced by Dr. Maclay's pamphlet, the editor remarks:

"We have watched the angry controversy raging for years, and have said nothing; being content to look on quietly, with that kindly pity which is due to those who are 'experiencing their experience' in a 'hard school,' but whom we know to be long to that class, whose peculiarity is that they 'will learn in no other.' We long ago determined to wait patiently for the breakdown, and then, briefly yet affectionately, 'point the moral' and 'adorn the tale' for such as were likely to profit thereby. That moral is this:—The present version is so generally received, because it was made, not by any one of the sects, but by the Church. When the Church which made the version, shall revise it, that revision will, of course, be as universally received as the standard version is now. Until it is thus undertaken, a Revision will never be successfully accomplished: and sensible men among the Denominations will hereafter be more sure than ever, to show their sense by letting all such undertakings alone."

Here is both history and prophecy of a most remarkable character. The new historical fact is, that the version of King James was made by the Church of England. We would be glad to see the canon, or act of convocation, or any ecclesiastical act whatever that gives the ground for this statement. If there be any such, history has failed to record them. But the history may be interpreted in the light of the prophecy, that when the English Church gives another version, that shall be received as universally as this one. If this prophecy be meant in the sense, that "when the sky falls, we shall catch larks," we can admit it. But if in the sense of a serious prediction, we cannot forbear thinking of the complacent exclamation of the fly on the chariot wheel, "What a dust see do make!"

Rev. Nathaniel West, D. D., having removed to Philadelphia to engage in Church Extension in that city, requests to be addressed at 265 Chestnut Street.

HAMPDEN SIDNEY COLLEGE.—The Board of Trustees of Hampden Sidney College will meet on Thursday the 21st day of August, to elect a President.

The next session will commence on the 5th of September, and if the President elect cannot be at his post at the beginning of the session, ample provision will be made until his arrival for fulfilling the duties of his department.

The Presbyterian church at Jacksonville, Florida, was fired by some scamp, Tuesday last. The flames were discovered in time and arrested.

Rev. Wm. Davidson has received and accepted the appointment of Professor of Church History in the Theological Seminary of the Associate Reformed Church at Hamilton, Ohio. This is the Seminary over which the late Dr. Claybaugh presided.

LOTTERIES.—"If a lottery can, under any circumstances, command the general respect, it is when"—the wolf appears in sheep's clothing. There is a "Swan," whether white or black is quite immaterial—whose notes appear in many of our exchanges, lauding now a Georgia and now an Alabama lottery, under cover of promoting the cause of education. From the past history of Lotteries for the attainment of such an object, failure is the general rule—success is the rare exception. But the scheme of this "Swan" is commended, because it has been imported from "Havana;" and it is asserted to be such as to prevent the possibility of swindling. But who does not know that every scheme has been represented as wondrous fair—and that few, very few who have adventured in the Havana or any other scheme, have not had occasion to regret it?

CONGRESSIONAL DUELS.—From a historical record of affairs of honor between parties, one or both of whom were members of Congress, it appears, 1st. That a duel was fought in 1777, by Button Gwinnett and Gen. L. McIntosh, of Georgia, which had its origin in a personal quarrel. 2. That in 1797, Thomas Blount, of North Carolina, challenged Judge Thatcher, of Massachusetts, for words spoken in debate, who declined fighting till he got his wife's consent, and the matter was there dropped. 3. That in 1803, Senator Dayton, of N. Jersey, challenged Dewitt Clinton, of N. York, for which he afterwards made an apology. 4. That in 1804, Senator Jackson, of Georgia, was wounded in a duel with Col. Watkins. 5. That in 1819, General Mason, a Senator from Virginia was killed in a duel by his relative, McCarty. 6. That in 1822, General McDuffie, of South Carolina, was wounded twice in two duels with Col. Cumming, of Georgia. 7. That in 1826, occurred the duel between Henry Clay, of Kentucky, and John Randolph, of Virginia. 8. That in 1827, Mr. Vance an ex-member of Congress, of North Carolina, was killed

in a duel with Mr. Carson, of the same State. 9. That in 1837, Mr. Dromgoole, of Virginia, was mortally wounded in a duel with Mr. Dugger, of the same State. 10. That in 1838, Jonathan Cilley, of Maine, was killed in a duel by, Wm. J. Graves, of Kentucky. 11. That in 1851, Mr. Stanley, of N. Carolina, and Mr. Inge, of Alabama, met and exchanged shots, without injury. The paper from which we have condensed this summary, remarks:

"That the list of Congressional duels is by no means a formidable one; and, considering the virulence with which our partisan quarrels have been conducted, and the strong sectional feelings which have always existed among the members of our National Legislature, it is extremely meagre and favorable to the moral character of our people. During the past eighty years there have been but few hostile meetings between our leading politicians, while there has hardly been an eminent British statesman who has not been engaged in a duel. Pitt, Canning, Fox, Curran, O'Connell, Peel, D'Israeli, Castlereagh, and many more of the leading statesmen of England, have had their little affairs of honor, but our eminent public men have been singularly free from such encounters.

General View of the Presbyterian Church, During the year ending May 1855 and 1856.

During the year ending May, 1856, two new Presbyteries were organized, viz: Nassau and Du Buque; and three dissolved, viz: Columbia, Eastern Shore, and Talladega.

Table with 2 columns: 1855, 1856. Rows include: Synods in connection with the General Assembly, Presbyteries, Candidates for the Ministry, Licentiates, Ministers, Churches, Licenses, Ordinations, Installations, Pastoral relations dissolved, Churches organized, Ministers received from other denominations, Ministers dismissed to other denominations, Ministers deceased, Churches dissolved, Members added on examination, Members added on certificate, Adults baptized, Infants baptized, Whole number of communicants reported, Amount contributed for Congregational purposes, Amount contributed for Boards and Church Extension, Amount contributed for miscellaneous purposes.

The following ministers have died during last year, viz:

Table with 2 columns: Names, Presbyteries. Lists names of ministers and their respective presbyteries.

JOHN LEYBURN, Stated Clerk of the Gen'l Assembly.

SUMMARY.

Mr. Strickland, who, for twelve years has been an actor, has abandoned the stage for the pulpit, and preached at Dr. Baldwin's church, in East Troy, on Sunday last.

The Norfolk papers notice the appearance of sharks in the harbor there. Rev. Joseph Miller died in Rockingham county, Va., last week.

The Board of Health of Norfolk have given notice that no vessel lying at quarantine will be allowed to come up to that city until frost has fallen.

The sum of \$17,000 has been subscribed at Norfolk towards the water works of that city.

Among the patents issued last week, in Washington, was one to T. K. Lyon, of Richmond, for an improved pen holder.

Hon. Wm. C. Preston, of South Carolina, is at present in Abingdon, Va.

Fever in Charleston.—Columbia, S. C., August 10.—Up to last night there had been several deaths from yellow fever in Charleston.

Indian Treaty.—It is said that a treaty has been signed by the head men of the Creek Nation and the Secretary of the Interior, by which the former are to receive for their Alabama lands, claims, &c., a million of dollars.

# THE CENTRAL PRESBYTERIAN.

VOL. I.

RICHMOND, VA., AUGUST 23, 1856.

NO. XXXIV.

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A simple Business Card not exceeding six lines, by the year, 2 00  
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For the Central Presbyterian.

## Boring an Auger Hole, with a Gimblet.

The above caption no doubt sounds queer, and many of my readers will wonder what in the world it means. But just, be patient gentle reader, and we will try and explain our metaphysical principle; for strange as it may seem, this is a world-wide principle; a kind of under-current that sweeps along beneath the visible appearances of things, undermining men of business, destroying the peace and happiness of many human beings, and robbing Heaven of many precious immortal souls. Metaphysically stated it is this. Every effect must have a commensurate cause. If then a man wishes to attain a certain end, either in business, literature, or religion, and does not use the means necessary to the accomplishment of such an end, he is simply trying to bore an auger hole with a gimblet. Some men try to get to Heaven by means of morality. They quote that soothing, yet damning maxim, "An honest man is the noblest work of God," and their poor blind hearts are soothed by its siren song into an awful lethargy from which the fires of hell alone can wake them. They visit the sick and the afflicted, and pour into their troubled souls, that consolation which they carry with them, but which they have never tasted. They feed the poor, and minister to all their wants, and seem to think that they can thus purchase their way to Heaven. But oh! while doing this, they forget that awful text, "Without holiness no man shall see the Lord," and so since morality can never produce holiness, all such moralists are simply boring an auger hole, with a gimblet.

There are others who having joined the Church of God, seem to think that nothing now is required, but an external show of Christianity. If they will just pay the minister, and attend the Church regularly, and listen to the sermon with open eyes, and by hearing some, and reading the Bible some, and sleeping away the remainder of the day of rest, that they can then hang up the silk dress of religion, where no week-day dust may soil it, and no week's work may tear it, until the next Sabbath and thus through life go sweetly on to Heaven, and at last enter into glory. But oh! my dear friend, you forget that text which says, "Faith without works is dead." Religion is not a dress of silk, to be soiled by contact with the world: it is a regular home-spun, home-made dress, whose work is repentance, whose woof is faith, woven upon the loom of the heart, by the Spirit of God; and dyed with the crimson blood of calvary. No pathway however thorny, can tear it. No duncheon however filthy, can soil it. No shower of affliction however hard, can wash away its colors. These but cleanse it, and make it purer. Then be up and doing, work hard in your master's cause, remember that He suffered before you, he toiled over many a rugged pathway, and slept on many a rocky bed. Let your language ever be, "my Father worketh hitherto, and I work." Don't depend upon your Pastor; this is the great cause of this awful spiritual dearth throughout the churches. The Church is waiting for the pastors to take the churches, elders and all, upon their shoulders, and bear them up to the gate of Heaven, but this be the case I am afraid that when you alight from your pastor's shoulders, you will find that you have been boring an auger hole with a gimblet.

But our principle goes even further than this. The ministry too in a great measure, are boring auger holes with gimblets. The time was, when the Bible was about as good a subject to preach on, as any in the world. But that time has passed away, and ministers now preach about Geology, Physiology, and Metaphysics, forgetting that Paul said, "We preach Christ crucified." Now it is urged as an excuse for this modern pulpit oratory, that the taste of mankind has changed, and that what once pleased them, is now too dry to claim their attention, or captivate their fastidious tastes. Very well, let it be so. If the waters of life are not sweet enough in their own essential qualities, scatter the flowers of rhetoric along its borders, but for religion's sake, and for God's sake, don't let the flowers be so thick, that they hide the stream, or prevent the thirsting soul from drinking of its crys-

tal waters. If the bread of life is not good enough to tempt the hungry sinner, then put in a little of the Attic salt, or Logie's sweet-smelling spices, but don't let the condiments take away the taste of the original bread. If Calvary isn't high enough for lofty minds to see, raise it with philosophy, but let not transcendentalism shoot its towering spire above the throne of God. If Heaven is not bright enough, let imagination and fancy lend their glorious imagery. But take care that they do not dim, instead of adding to, its lustre. If hell is not black enough, let Dante's darkened soul, and Milton's sunless eyes, add to its awful blackness. But take care that after all, your Bible does not make it sufficiently dark, and damning. THOMAS.

For the Central Presbyterian.

## Memoirs of John Kitto, D. D.

[CONCLUDED.]

At this early period he commenced keeping a diary in the workhouse, under the title of "Journal and Memoranda of a Man with four Senses, by John Kitto, shoemaker, pauper, &c." Extracts from this journal will be found in the "Memoirs," and it is a marvellous production for a deaf boy, the inmate of a poor-house. All this time, however, the gifted "pauper" was pursuing a course of vigorous study, and was making no inconsiderable progress in experimental piety, as well as in theoretic divinity. His intellectual attainments attracted the notice of the workhouse officials, who treated him with exemplary kindness, and after remaining in this situation nearly four years, Kitto, in the beginning of 1823, happily attracted the notice of Mr. George Harvey, an eminent mathematician, who exerted himself so successfully that a fund was soon raised which enabled his *protège* from that time forward to devote his attention entirely to learning. For mathematical science Kitto had no taste, but in the acquisition of languages his proficiency was remarkable, and he literally read "without ceasing." Mr. Groves, a gentleman of literary attainments, practicing as a dentist in Exeter at this time, offered to take Kitto as a pupil, allowing him a liberal salary, in addition to his board, for the purpose of supplying the means of intellectual advancement. In this situation, the chief employment of Kitto was the making artificial teeth, and as Mr. Groves was a man of singular piety, who ultimately gave up his lucrative profession in order to devote himself to missionary labor in the East, his society had a salutary effect upon the susceptible mind of his pupil. In anticipation of his own purposes, Mr. Groves procured for Kitto a situation in the Missionary college at Islington, in connection with the English Established Church, and here the authorities of the Missionary Society expected that he should devote himself to the business of a working printer.—This Kitto was ready to do as a means to an end, the higher departments of missionary service being the great objects of his ambition. On this subject, however, a difference arose, and he left the College for a time, but a reconciliation afterwards took place, and he again entered the service of the society.

In the year 1827 Kitto sailed to Malta and spent some time abroad in the employment of the Missionary Society, but differences again sprung up, and he returned to England in the beginning of 1829. It may here be stated, before sailing for Malta, Kitto had been engaged to be married to a young lady to whom he was much attached. The banns had been proclaimed, and the lady had arranged to meet him in Malta, and to have the marriage solemnized there, when, without any explanation, she suddenly changed her mind, and married another gentleman. This disappointment nearly drove Kitto to despair and it is possible that his efficiency as a missionary agent may have been affected by it, though the society, on his return to England, treated him with the utmost kindness.

At this period Mr. Groves had nearly completed his arrangements for his missionary tour, and he procured for Kitto employment at the private printing press of John Syngue, Esq., of Glenmore castle, Ireland, who at that time resided in Devonshire, and employed himself in the printing of Hebrew works. This was a situation entirely suited to Kitto's tastes, but he did not enter upon it, as Mr. Groves happened to suggest the idea of his accompanying him to Persia; and this offer Kitto gladly embraced in preference to every other plan. Accordingly in 1829 the entire party sailed for St. Petersburg, and travelled through Russia, Georgia, Armenia, Kurdistan, Persia, and arrived at Bagdad, where they were detained during the terrible inundation of the Tigris, by which that city was nearly destroyed in 1831. Kitto's letters, written at that time to his friends in England, describing the countries through which he passed, the incidents of his journey, the characters and peculiarities of the people, &c., are intensely interesting. These letters are included in these memoirs, and they impart to the work a special value, as well as an inexpressible charm. It was during this eastern pilgrimage that the subject of our sketches acquired that intimate acquaintance with oriental customs, usages and modes of life, which in his "Pictorial Bible," and other publications, he afterwards applied to the illustration of the

Scriptures with a felicity and to an extent never before realized. On the 18th of September 1832, he started from Bagdad on his homeward journey to England, taking in his route Kermansha, Hamadan, Teheran, Tabreez, Erzeroum, Trebizonde and Constantinople.

In the month of July, 1833, Kitto was once more located at Islington, and through the influence of friends he obtained employment under the "Society for the Diffusion of Useful Knowledge." He also entered into a stated engagement with Charles Knight, the eminent publisher, and had the affairs of the latter not become unfortunate, Kitto's life might have been one of comparative sunshine. He married, and for a time all went on smoothly, till the sad reverse in Knight's establishment, when our author's prospects became suddenly overshadowed. The "Pictorial Bible" had been the great object of Kitto's life, and at this work he wrought with almost superhuman energy. Its success was remarkable, and then followed the "Pictorial History of Palestine," the "Cyclopedia of Biblical Literature," besides a very large number of minor publications. The University of Gießen, in Germany, conferred upon him the honorary degree of D. D., and he was also elected a fellow of the Royal Society of Antiquaries.

One of Dr. Kitto's favorite plans was the establishment of a first-class periodical devoted to biblical and theological criticism, and though sadly embarrassed in his pecuniary affairs, and frequently obliged to sell his books to buy food for his children, he started the "Journal of Sacred Literature," and carried it on without receiving any pecuniary recompense for his multifarious labors. Dr. Kitto's last publication was the "Daily Bible Illustrations"—a work of pre-eminent merit, in which substantial information is invested with all the graces of popular attractiveness. For months together poor Kitto would not cross the threshold of his house, to breathe the open air, working incessantly from four o'clock in the morning till nine or ten at night—an amount of continued exertion which no human constitution could endure. In 1850 a pension of \$500 a year was granted to Dr. Kitto by the British Government, and this afforded some relief to his sore perplexities; but though enabled to complete the "Daily Bible Illustrations," his strength finally broke down. By the liberality of friends means were provided which enabled him to visit Germany with the hope of restoration; but he and his family had scarcely settled in Carnstadt, a beautiful village on the Neckar, in Wurtemberg, when two of his children the eldest and youngest, were removed by death; and not long after, on the 26th of November 1854, Dr. Kitto himself ceased to live on earth—his physical system having been exhausted by over-work. A simple but elegant tablet in the burying ground of Carnstadt marks the place of his interment.

Such is a brief sketch of the life and labors of this distinguished man, and after the difficulties that he conquered, and the distinction which he so justly gained, no other individual needs to despair, provided only that he draw from the habitual source of John Kitto's power. J. J. S.

## American Sunday School Union.

This Society has accomplished a great deal of good, in a quiet unobtrusive manner, and its facilities for usefulness are annually increasing. In order that our readers may form some idea of the extent of their benefits, we make one or two extracts from their thirty-second annual report, interesting to all, but more particularly to those engaged in Sunday Schools.

"This Society, while invoking the sympathy and hearty support of all true Christians in our land, does not arrogate to itself any exclusive claim to such support, neither does it pretend to say where in the scale of benevolence it shall be ranked by its patrons and friends. So widely do men differ in mental and moral tastes and preferences, that to attempt to compel all to estimate alike each form of evangelical labor would be a vain effort.

But it does claim to be at work in a way and upon a portion of society of PRIMARY importance to the future of America. It is dealing not with harvests, but with seeds; not with forests, but with germs; not with torrents, but with rivulets. And for the very reason that these rudimental forms of greatness, these germs of power, are the field upon which it operates, it is in danger of being undervalued by the unreflecting.

five hundred Sunday Schools organized in as many different neighborhoods, and the scarcely less important result attained of enlisting in the instruction of this great company no less than SIXTEEN THOUSAND SUNDAY SCHOOL TEACHERS.

By aggregating the labors of the past FIVE YEARS, we find that there have been organized by the missionaries and agents of the Society, in that time, ten thousand three hundred new Sunday Schools, sixty-five thousand six hundred new teachers enlisted, and four hundred thousand scholars gathered in!

Imperfect as are many of these schools, how much are they better than the scenes of Sabbath desecration for which they are substituted! If it be said that many of these schools, after living a season, cease with the winter not to re-open, and if, admitting the fact, we should subtract one-fourth of the results given above, we must on the other hand add the multitudes of schools started by the influences put forth by our missionaries, but not reported by them because not directly organized through their agency. Moreover, we must take into the account the fact that in many instances the school organized and reported with fifty scholars swells in a few weeks to eighty or one hundred, as the success of the experiment becomes manifest and is noised abroad.

## RELATION OF THE SUNDAY SCHOOL TO SECULAR EDUCATION.

"The influences of the Sunday School, valuable as they are in any land, are of a peculiar importance in this country, in consequence of their relations to the system of free secular education so widely adopted in several States. The results of this system of common school education—an education designed to embrace the children of all, and hence to teach the peculiar religious views of none—is one of the weightiest problems of American political economy. Nor is this problem one of deep interest to Americans alone, but to the friends of popular education in all lands.

The workings of our public school system have attracted and are attracting much attention from the philanthropic in European nations; and the right solution of the problem, while of vital moment to our national hopes, is important also in its bearings upon the cause of education in older countries, where untried experiments are entered upon with more difficulty and hesitancy than in our young, unfettered, and adventurous land.

The Hon. Edward Twiston, late Chief Commissioner of Poor Laws in Ireland, desirous of impressing upon the people of Great Britain the importance of a system of free popular education similar to that of many of the States of our Union, with a view to bring out the fact that religious instruction could be secured without its forming a part of the teachings of the public school, addressed in the year 1851 a series of questions to several of the most distinguished statesmen and writers of Massachusetts. Two of the questions propounded to the eminent gentlemen selected for his purpose were as follows:—

Is it within your knowledge that, apart from the common schools, the children educated in them do practically receive instruction in the tenets of the religious denominations to which they respectively belong?

If they do receive such instruction, what are the agencies by which it is communicated to them?

The responses to questions upon a subject so important from such men as Daniel Webster, Edward Everett, Bishop Eastburn, F. C. Gray, George S. Hillard, H. Prescott, and Jared Sparks, are well worthy of consideration.

The point of the inquiries is not whether religious instruction shall be given in the public schools, but, since it is practically excluded from these schools, is it got elsewhere, and, if so, where?

Without exception, each of the twelve gentlemen thus interrogated held up the SUNDAY SCHOOL either as one of the principal sources of religious instruction, or as the chief instrumentality to be relied upon for giving those teachings which, though of supreme moment, are necessarily shut out of the public school. In their opinion there is a sufficient amount of moral education conferred by the Sunday School, in connection with the ministry and the fire-side, to make the public school not only tolerable, but a blessing."

## Rules for Visitors and Travellers.

### IF RESIDING IN THE COUNTRY,

1. Never neglect your accustomed private duties of reading, meditation, self-examination, and prayer.
2. Never fail to attend some place of worship on the Lord's day, unless prevented by such circumstances as you are sure will excuse you in the eyes of God.
3. Never entertain invited company on the Lord's day, and pay no visits, unless to the sick and needy, as acts of benevolence.
4. Never engage in any thing, either on the Lord's, or on any secular day, which will compromise your Christian consistency.
5. Seek to do good to the souls of your family and all others within your reach.
6. Always remember that you are to stand before the judgment-seat of Christ."

### IF TRAVELLING,

1. Never on any plea whatever, travel on the Lord's day.

2. Make your arrangements to stop, if possible, in some place where you can enjoy suitable religious privileges.

3. If at a public-house or watering-place on the Lord's day, do not mingle with indiscriminate company; keep your own room as much as possible, and be engaged in such a way as may make the day profitable to your soul and honorable to your God.

4. Every day find or make time for your private duties of reading, meditation, self-examination, and prayer.

5. Carry tracts and good books with you to read, distribute, or lend, according to circumstances.

6. Never, by deed or conversation, appear to be ashamed of your religious profession.

7. Remember you are to stand before the judgment-seat of Christ."

Let me entreat you to read these items of advice over and over again, and recur to them in every time of temptation. They are the affectionate warnings of one who knows the danger of your situation, and whose heart's desire and prayer to God is, that you may maintain your Christian integrity, honor God, live in obedience to his will, and enjoy the peace which can alone spring from a "conscience void of offence," because the love of God is shed abroad in the heart."

## The Wonderful Palace.

Suppose you had a jewel, the brightest and costliest ever worn by a king, would you not wish a suitable box to put it in? Ought it not to have such a box?

Suppose you were going to build a palace for a king, would you not wish to make one of great beauty and convenience?

The soul is such a jewel, and God built the body in which to keep it! And is it not a wonderful and beautiful cabinet?

The soul is king over all creatures on earth, and is not the body the palace in which the king lives? And how good was God to make it just as he has! With just such servants as were needed; such as feet to carry it about. Does the inhabitant within wish to communicate thought? The tongue is the servant to do it.

Does it wish to receive information? The ear is the servant to bring it. Does it wish to examine itself? The eye will wait upon it, and show it all it wishes to see. And all this body so curiously made, was built of a little dust of the ground. Half way between angels and animals, man seems to be the connecting link. His soul is like that of an angel, and his body a tabernacle of clay. Wonderful goodness indeed.

But just to go within the house! What an inhabitant is there! Ah! there is a spirit in the house of clay, that is able to govern, and manage, and give names to all the cattle; that can arrange the ship, that can measure the heavens, that can build up or destroy cities and kingdoms—a spirit that can glance in an instant from here to India, or from here to the highest heavens. Other parts of God's works show great goodness; but nowhere has he written it in lines so clear and deep as on the soul of man.

All things that we see around us will perish and be no more; but God made the soul of man in his own image and likeness; stamping His image upon it as a seal stamped on wax, and therefore the soul will live forever.

This world was made for men. Angels do not live here, and have no inheritance here. What a wonderful inheritance has man! the grass and the flower of the field, the tree and the fruits, the tame cattle and the wild, are all his, and God has delivered them all into his hand. When he blessed Jacob for his piety, he blessed his cattle for his sake, and when he spared the dwellers in Nineveh because they repented of their sins, he had pity on their cattle also.

What a joyous morning was that when all the beasts and the birds came round Adam, their master, to receive their names! The bird hears her name, and claps her wings for joy, and hastens to the tree to pour out her song. The horse receives his name, and bounds away in his strength. The lion hears his, and away he bounds, not to howl out his anger, but to respect and obey Adam his king.

The earth is the home, the habitation of man; and how curiously is the great house furnished! The sun hangs up forever, to give his light; the moon, to take her turn; the bright and spangled heavens, to look down in their glory and beauty; the green carpet which is spread over the earth, to be pleasant and delightful to the eye.

Does man want wood or water? They are all ready for him. Does he want tools? Let him go to the mountain and take the iron and make them. Does he want silver or gold? Let him go to the mine, and he shall find it safely laid up in the bowels of the earth. Does he want clothing? The sheep bears it on her back, or the cotton-plant will raise it, or the little silk-worm is all ready to spin it for him. Does he want music? The sweet birds will sing for him. Does he want sweet smells? The flowers shall open their sweets for him. Does he want beauty? The rose shall blush for him. Sweets does he want? The little bee shall toil for him from the dawn to the evening. Warmth does he want? The

beaver and the seal will yield up their lives to supply him. Light does he need? The great whales in the far-off ocean will lay down their lives for his service. Luxuries does he want? The ocean and the tides and the winds shall all wait on him, and the ship shall go and return in safety. Say, can you think of anything which this great house—the world—is not furnished with? Todd's Truth Made Simple.

## The Martyred Blind Boy.

In the reign of "Bloody Mary," of England, when the good Bishop Hooper was about to be burned to death, a blind boy, by much importunity, prevailed on the guard to bring him to the bishop. This boy had lately suffered imprisonment in Gloucester for confessing the truth. After the bishop had examined him concerning his faith, and the cause of his imprisonment, he looked on him steadfastly, tears standing in his eyes, and said, "Ah, poor boy, God hath taken from thee thy outward sight, for what reason he best knoweth; but he hath endured thy soul with the eye of knowledge and faith. Gvd give thee grace continually to pray unto him, that thou lose not thy sight; for thou shouldst then be blind both in body and soul."

The boy's name was Thomas Dowry. How often or how long he had endured imprisonment for the truth's sake is not known; but on his final examination, he was brought before Dr. Williams, Chancellor of Gloucester, sitting judicially with the register of the diocese in the consistory, near the south door of the cathedral church, who administered the usual articles, chiefly urging that on transubstantiation, and saying:

"Dost thou not believe that after the words of consecration spoken by the priest there remaineth the very real body of Christ in the sacrament of the altar?"

"No," answered the blind boy, "that I do not."

"Then," said the Chancellor, "thou art a heretic and shall be burned. But who taught you this heresy?"

"You, Master Chancellor."

"Where, I pray thee?"

"Even in yonder palace," replied the boy, turning and pointing with his hand towards where the pulpit stood. The Chancellor again inquired:

"When did I teach thee so?"

Dowry answered, "When you preached there (naming a day) a sermon to all men as well as to me upon the sacrament. You said the sacrament was to be received spiritually, by faith, and not carnally and really, as the Papists have heretofore taught."

The shameless apostate answered: "Then do as I have done, and thou shalt live as I do, and escape burning."

The blind boy said:

"Though you can so easily dispense with yourself, and mock God, the world, and your conscience, yet I will not do so."

"Then God have mercy upon thee," rejoined the Chancellor; for I will read the condemnation sentence against thee."

"God's will be fulfilled!" answered the young martyr.

Hereupon the Register, being moved with the scene, stood up, and said to the Chancellor:—

"Fie, for shame, man! will you read the sentence against him, and condemn yourself? Away, away, and substitute some other to give sentence and judgment."

"No, Register," said the fearfully hardened man, "I will obey the law, and give sentence myself according to mine office."

He did so; delivered him to the secular power, who, on the very same day, led the blind boy to the place of execution at Gloucester, together with one Thomas Croker, a poor bricklayer, condemned also for the like testimony of the truth; when both, in one fire, most constantly and joyfully yielded their souls into the hands of the Lord Jesus.—English Martyrology.

## A GREAT SECRET.—ALWAYS HAPPY.—

"Why this constant happy flow of spirits?" "No secret, doctor, replied the mechanic, "I have got one of the best wives, and when I go to work she always has a kind word of encouragement for me, and when I go home, she meets me with a smile, and she is sure to be ready; and she has done many things through the day to please me, and I can not find it in my heart to speak unkind to anybody."

What an influence, then, hath woman over the heart of man, to soften it, and make it the fountain of cheerful and pure emotions! Speak gently, then; a happy smile and a kind word of greeting, after the toils of the day are over, cost nothing and go far toward making a home happy and peaceful.

There are few more intolerable personages than those who, having once acquired a reputation for cleverness, think themselves bound never to open their mouths without saying something which they take to be smart or uncommon.—Russell.

## DESCRIPTION OF A PARTY OF PLEASURE.

"We went out clean—we came home dirty; we went out sober—we came home drunk; we went out well—we came home sick; we went out laughing—we came home crying; we went out with cash—we came home moneyless; we went out for air—we came home full of dust."

## CENTRAL PRESBYTERIAN.

RICHMOND, VIRGINIA,

SATURDAY, AUGUST 23, 1856.

## THE CENTRAL PRESBYTERIAN.

This paper will be issued next week very considerably enlarged. To meet the additional expense, our confident reliance is, under God, upon the additional interest which its friends will take in extending its circulation. A very little prompt and active co-operation on the part of each of our subscribers will secure the object, and more than double our present list.

## THE COURSE OF STUDIES IN UNION SEMINARY.

(CONCLUDED FROM LAST WEEK.)

The prime and fundamental idea which has governed in this distribution of studies, is obviously, to make the Bible the great centre of study, and the biblical department the great one. Our Seminary has, in fact, two biblical Professors. Instead of limiting biblical literature to one fourth or a little more than one fourth of the course, and giving to it only a fourth of the professional labor, the idea here is to make it the grand concern, to make it a half of the whole course, and to give to it the labor of two Professors, distributing its parts among them in a natural and convenient order. This institution was intended by its great founder, Dr. Jno. H. Rice, to be a school of *Biblical Theology*; and now at length, twenty five years after his death, his wise and scriptural conception begins to be realized. According to that conception, the Bible, THE BIBLE is the text book of the theologian, and the grand concern of his training is to fit him for understanding its contents. While the importance of pastoral theology, or of polemic theology, or of Church government, or any of those studies which have been sometimes erected into professorships, is not depreciated, it seems to us, in view of the great principle we have just announced, a great waste of labor and learning, to devote a man's whole time in this way, where only four men can be had. Far better that the great biblical department be made complete, whatever else is left incomplete; for it is there that the essential work of learning Bible truth must be done. These biblical studies again should be most perfected in the Seminary, because they are most likely to be least cultivated in subsequent life. But lay the foundation here thoroughly, and a respectable theological progress in after life is ensured.

Nor are the less important departments of pastoral, polemic, and ecclesiastical study depreciated, in their distribution at this Seminary. On the contrary we believe they are placed where they can be taught to better advantage, and with less repetition and loss of time, than if they, or any two of them were erected into a separate professorship. It is most natural and facile for the Professor who has just shown how to systematize the truths of redemption, to show the proper mode of their presentation to the human mind, that is, the conduct of the pastoral work. The polemical refutation of errors should ever be connected with the history of their occurrence, except so far as that refutation is unavoidable in treating systematic divinity. The erection of polemics into a department, separate both from the history of heresies, and the demonstration of the contrasted truths, is not justified by the old and usual plea, that error, like truth, ought to be discussed as a whole and a system. Error cannot be truly systematized; it is self-contradictory and inconsistent. And the experiment of the polemical treatment of theology in the Protestant Universities of the 17th and 18th centuries was unlucky. It did not promote orthodoxy; and it produced a type of pastors, dry, bitter, and barren, in their spirits. Where else can error be so well considered, as amidst the native circumstances where it actually grew up? Again; the subject of Church government ought never to be separated from that of Church history. When the history of the Church is presented, all the materials are provided for the historical argument on its government; and a Professor of Church government could not discuss that argument, without repeating the facts already stated by the Church historian.

The second, and subordinate idea which has governed in this distribution of studies is, that each Professor shall be required to expound some portion of the original scriptures. This is important to the teacher himself, that he may be brought into immediate contact with the word of God, in his studies; and that the reverential regard for the inspired word as the only safe evidence of his propositions, and wholesome distrust of mere human speculation, may be cultivated. Exegetical study is the great

means for cultivating a right literary spirit in the theologian. This idea is important also, as an application of the first principle; that the Bible is the text book. The pastoral Epistles are the text book of pastoral theology; the book of Acts, of Church government, and to a certain extent, of Church history. It may be objected; that as the Professor of theology will be chosen primarily for his theological ability, and not for his exegetical, and the Professor of history chiefly for his historical knowledge, the exposition committed to them is likely to be worse taught, than if it were committed to its appropriate Professor, who has been chosen for his fitness for this very thing. The answer is: that the man who cannot expound scripture respectably, can certainly never be qualified to teach Christian theology. And the portion of the Scriptures committed to these non-biblical Professors is so small that, even if they are expounded by them less perfectly, the student's loss is overbalanced by the advantages of the arrangement which have been pointed out.

Once more; none but the Professor of history can treat the subject of historical theology to the best advantage; because his studies lead him perpetually into the immediate neighborhood of that subject, and because the events of history are often determined by the opinions found in history. The interest and value of this course of instruction, as illustrative of that on systematic divinity, can scarcely be overstated. The study of systematic theology is like the labor of the botanist or mineralogist arranging his dried specimens and ores in a cabinet: the study of the history of theology is like that of the same inquirer, examining and gathering those specimens as they bloom on the living plant, or lie embedded in their native strata. The trust and readiest means to apprehend the relations and affinities of any dogma is to learn the circumstances amidst which it was originated. We are convinced that when once the student's mind is possessed of the current ideas and nomenclature of theology, there is no study, except that of the scriptures themselves, which can contribute so much as this to the fulness and maturity of his opinions, and to his familiarity and readiness in their defence.

It may be stated, that the leading ideas which underlie this classification of studies are known to have been favorite ones with some of the wisest fathers of our Israel. Perhaps the particular shape which has been given to the arrangement was determined as much by the advice of the lamented Sampson, as by any other cause.

For the first time since the disastrous separation of 1837, the Seminary is now brought again to the model designed by the General Assembly in its foundation. Its faculty is complete in numbers. Every thing seems to be in that situation where success is certainly within reach of vigorous effort. May not the Seminary ask of the churches the generous support which will realize that success? Much has been recently done for the enlargement of its funds and buildings; but much yet remains to be done, or the efforts of its friends will be partially abortive.

## THE WESTMINSTER REVIEW ON FOREIGN MISSIONS.

The last number of the Westminster has a characteristic article termed "Christian Missions: their Principle and Practice." It is written with all the cleverness that usually marks these Westminster articles, and with even more unfairness than some of them. As a specimen of the strongest assault that the modern school of unbelief can make on the Missionary enterprise, it may be regarded with some degree of satisfaction, for it shows that the grounds on which that rests are impregnable. It will only be necessary to present the line of argument adopted in this article to show its utter feebleness.

It opens with a fine tribute to the courage and usefulness of the missionary to the heathen, and a brief sketch of the early missionary operations of Christianity, as it went forth to subdue the world. The principle of this early missionary movement was the rescue of souls from hell. It was to this principle, heartily believed, that they owed their efficiency. This principle the Review regards as a falsehood, and hence considers these ancient efforts as belonging to the delusions of the past.

When it comes to modern missions it regards them as founded ostensibly on this principle, whilst really the principle is not believed, and hence in practice they are comparative failures. In showing the practical result of modern missionary effort, the Protestant and Papal missions are so mingled together as to cast on the one, the odium that attaches to the other. The writer shows that Papal missions in India, China, Japan, Africa, and Paraguay have been wretched failures, because the only aim of the priests was to make nominal proselytes by baptism, and the result was

a mere baptized Paganism, that was a heavier curse than the original form, and at length wrought out wretchedness and ruin. All that he adduces on this point is probably true, and we have no reason to challenge it.

But when he comes to Protestant missions his authorities are mainly the veracious yarns of Herman Melville, the Yankee Roderic Random, who seems to have gone to the Pacific islands hoping to find them Cyprian bowers of unlimited license, and to have been greatly incensed at the Missionaries for having spoiled his anticipations, and returned to this country to blacken their names with his atrocious calumnies. These calumnies the reviewer has carefully culled out, and presents them as the result of modern missions! A specimen of Melville's proof that missions are failures, given by the reviewer, is as follows:

"One evening, passing the verandah of a missionary's dwelling, the dame, his wife, and a pretty, bland, young girl with ringlets, were sitting there enjoying the sea breeze, then coming in, all cool and refreshing, from the spray of the reef. As I approached, the old lady peered hard at me, and her very cap seemed to convey a prim rebuke. The blue English eyes by her side were also bent on me. But oh, heavens! what a glance to receive from such a beautiful creature! As for the mob cap, not a fig did I care for it; but to be taken for any thing but a cavalier by the ringleted one was absolutely unendurable. I resolved on a courteous salute, to show my good breeding, if nothing more. But happening to wear a sort of turban to be hereafter particularly alluded to, there was no taking it off and putting it on again with any thing like dignity. At any rate, then, here goes a bow. But another difficulty presented itself. My loose frock was so voluminous, that I doubted whether any spinal curvature would be perceptible. 'Good evening ladies,' exclaimed I, at last, advancing winningly. 'A delightful air from the sea, ladies.' Hysterics and harts-horn! who would have thought it? The young lady screamed, and the old one came near fainting. As for myself, I retreated in double quick time, and scarcely drew breath until safely housed in the Cala boosa."

It is on such testimony as this, that the Chapman school of infidelity attacks our missions! An insolent and ill-dressed sailor was repelled in his free-and-easy advances to a missionary's wife and daughter, and the reviewer adduces this as an evidence of the want of spiritual heroism in these "servants of the heathen in the Gospel" as they are sneeringly termed! Surely his notions of courage are as peculiar as his notions of Christianity.

The other witness produced is Captain Wilkes, whose testimony, though more respectable is not much fairer than that of Melville. The great difficulty of our missionaries has always been the corrupting influence of sailors from Christian countries. This has been at work ever since the discovery of these islands, and now, when its deadly influence has had time to mature its fruits, these fruits are adduced by the very men who have aided in ripening them, as proofs of the failure of missionary effort. It is not to be expected that a degraded heathen race can be elevated in a single generation to a state of unmingled excellence. Many things must of course be found among them that show the miry clay from which they have been drawn. But to parade those things as proof that the work has been a failure, is as unfair as to parade the vices and wrongs of Great Britain or America as proof that Christianity itself has failed. Yet such is the argument of the Review against modern missions. The paragraph that refers to Liberia is a tissue of blunders and balderdash all through, and must have been penned by one either grossly ignorant or grossly reckless of the truth. It misrepresents the whole Colonization effort in a most atrocious manner, and then charges that upon modern missions as one of its failures.

The next charge is, that the missionary work is depopulating the South Sea Islands. This is precisely on a par with the old calumny against Christianity which Augustine answered in his *De Civitate Dei*, that it caused the depopulation and downfall of the Roman empire. The answer to both is the same, and that answer we need not repeat. In both cases, the alleged cause of decay was the only thing that arrested the real agencies of dissolution that were at work.

The Review concedes that some of the American missions have done a good work, but contends that it was because they were established among monotheists instead of Pagans, and because they aimed at temporal rather than spiritual improvement. The theory of the reviewer seems to be a modification of Comte's Positivism, that it is necessary that each race should pass from fetishism, through polytheism up to monotheism, before it becomes a fit subject for Christian missions and then that these missions should aim at saving the body, rather than the soul. These positions we need not discuss, as the history of Christianity from the first century of its existence is

their ample refutation. The peculiar philosophy as well as theology of the reviewer will be seen by the following extract, in which he suggests the philosophic defence of cannibalism.

"It does not seem to have occurred to any of these special friends of the heathen, that there is a genuine religious faith at the root of the practice of cannibalism, and again of the suttee and other Pagan observances. It might do them good to learn, that man being a supposed compound of body and spirit, and the gods having decreed that all things should return to their origin, it may be a pious observance, however rude, to eat captives, or other resplendent offerings to the gods. The gods imbibe and assimilate the spirit as a man dies; and it is supposed to be pleasing to them that body should in an analogous way be assimilated by body."

Surely the next thing that we may look for from the Westminster is the philosophy of horse-stealing, the psychological grounds on which we may rest the practice of scalping. Truly when men become too wise for the Bible, they become capable of any conceivable or inconceivable folly, and the Bible itself contains their history, "professing to be wise they become fools."

## INTERESTING LETTER.

Every thing from the pen of Dr. John H. Rice is becoming increasingly valuable, as his name is becoming hallowed by time, and his writings exposed to the fate that usually befalls unpublished manuscripts. It is therefore with pleasure that we give a permanent place to a private letter, written to one of his flock in a time of affliction, as this letter illustrates the mode in which he administered consolation to the afflicted, and shows the place that the great doctrines of the Bible had in his heart. In this aspect of it the letter has a permanent value, aside from the name of the writer. It was written to the late Mrs. Margaret Watt, of this city, on the death of a married daughter. Mrs. Watt, and her husband, the late Mr. George Watt were among the first members enrolled by Dr. Rice when he organized the First Presbyterian Church in this city, and were always regarded by him with deep affection. They have all ere this, we doubt not met in a better land. We subjoin the letter:

RICHMOND, 16th Sept., 1819.

My Dear Friend,—I sit down to write to you with a deep feeling of the extent of your loss, and the severity of your affliction. At the same time I confess that I am more disposed to mingle my sympathies with poor Dr. W. You have a husband, and many fine promising children spared to you; but he is left alone, with every earthly hope blighted at a single blow. From my heart I do pity him; and would fain be instrumental in affording comfort to one so heavily afflicted. I pity you too, my friend, for great I have no doubt are your sorrows. Indeed we all feel bereaved. We loved Eliza. I loved her, and she was worthy of it. Since I first knew her, I have had a particular complacency in her mild, gentle and amiable disposition. I felt something of a fatherly fondness every time I saw or thought of her. You, I know, always found in her an obedient and affectionate daughter, and the Dr., a devoted wife. Every thing seemed to warrant the hopes which you were fondly cherishing. But it has pleased God to cut them off—Yes, my friend, it is the Lord. The unbelieving may attribute these events to second causes, and rest there; but we are taught in them to acknowledge the hand of God. You know that the one word *God* includes all that we can conceive of wisdom and goodness and mercy. Of course all that he does is wisest and holiest and best—And this no less in the darkest and most afflictive dispensations, than in the clearest indications of fatherly kindness. Although clouds and darkness are round about him, justice and judgment are the habitation of his throne. Storms and thunder, as well as sunshine, show the goodness of Jehovah. The knowledge of this however, does not prevent our feeling the bereavements of life. Nor is it intended that it should. It is no sin to grieve, when the Lord afflicts us. Indeed it would be sinful not to grieve. The child that stands stubborn and sullen under a father's chastisement aggravates his offence, while the one that is humbled and weeps under the smart of the rod is soon blessed again with a father's smiles. No, we are not forbidden to grieve, when we are told that it is the Lord, who has bereaved us. This is told us, that we may grieve with submission; that we may not sorrow as those that have no hope. And here, I cannot help rendering thanks to God, the God of all grace, for the hope that our dear Eliza expressed in her last mortal hours. This is peculiarly consoling to me, because she had been so instructed in the doctrines of Christianity, (a blessed effect of religious education) as to know and see distinctly what is the true ground of a sinner's hope. Her's was not a vague reliance on the general mercy of God; because she knew well that a sinner can only be justified by that *faith which receives and rests upon Jesus Christ alone, as he is offered in the Gospel*. O! it is a precious consolation, when one we love is taken away from us, to have good hope respecting eternity, and to be able by faith as it were to trace the upward flight of the departed spirit to the mansions of eternal rest. The best joy of this life is not to be compared with the transports of the applauding sentence and welcome to heaven. My dear friend, let us look at these things with the eye of faith, and it will subdue the selfishness of our sorrow. Would we recal

our dear Eliza from her place of rest, to mingle in the cares and suffer the sorrows of this frail and dying state?

Nay, rather let us follow on in the path that leads to heaven. This sad event is a solemn call to every one of us. Be ye therefore also ready. God intends good by his afflictive dispensations; he chastises for our profit, that we may be partakers of the divine holiness. The best way in the world to find comfort under the heavy trials of life is to enquire what improvement we can make of them; and relying on the grace of God, at once to set about it. When we are honestly endeavoring thus to do our duty, we may look to God with the hope that he will sustain us, and enable us to profit by his chastisements. Not indeed that any thing done by us can be a ground of confidence; no, we approach the throne of grace with humble boldness, because we know that we have a great high priest that has passed into the heavens, even Jesus the son of God; in whom we obtain mercy and find grace to help in time of need. To this compassionate Saviour, this friend of sinners I commit you and your afflicted family. May he afford you his blessing; and multiply to you the precious consolations of the gospel of his grace. And O! may all your dear children (I include the Doctor; for I can well conceive how you identify him with Eliza, and how dear he is to you) look to him who commands the young to remember him; and who has engaged to all who obey the command, that he will remember them in the hour of their trials and sorrows.

I pray that you and all yours, as you will never meet again in this world, may meet in Heaven.

Affectionately your pastor and friend.  
JOHN H. RICE.

## BOARD OF MISSIONS.

We have received the Annual Report of the Board of Missions for 1855-6, and are gratified to see the indications of healthful prosperity that it furnishes. Within three years, there has been an increase of 51 missionaries, and in receipts, \$13,393.54, and in appropriations to missionaries, \$28,218.09, or more than double the increase of receipts. The average appropriations to the missionaries has been increased \$11.35, during the past year, whilst the average increase of salary from the people has been \$15.35, making a total average of \$26.70. But the average salary is still shamefully small. Thus in Virginia the average salary of our 30 missionaries is \$409.33, and in North Carolina \$310.20, not as much as is paid for the hire of some negro mechanics, and not the average wages of overseers. This is positively shameful, and ought to be corrected. In Georgia it is still worse, the average being only \$293. The average salary over the whole United States for the 566 missionaries is \$462.41. It is amazing that so much work has been done by this Board, with such limited resources, and it is a burning shame that more than 1700 Churches in our Assembly have given nothing to this Board. We regret to see that Virginia has not given quite as much to the Board as she has drawn out, having received \$4,105, and paid \$3,920. This does not include the action of East Hanover Presbytery, which is not auxiliary to the Board at present. North Carolina is more heavily in debt, having received \$2,205, and paid \$1,668. We mention these things to stir up the Churches to greater activity in the work of Domestic Missions, and induce them not only to supply the wants of their own State, but to do something for the regions beyond.

## THE MORAVIAN SETTLEMENT IN GEORGIA AND N. CAROLINA.

In 1728 a deputation of three Brethren was sent from Herrnhut to meet the wishes of some persons in London, who desired information concerning their establishment. This visit led to an offer from the Trustees of Georgia, of a piece of land for a settlement, in the hope that its contiguity to the Indian country would facilitate their access to these savages, for the purpose of preaching the gospel. Unwilling to relinquish so promising a field of labor, a company of the Brethren emigrated to America in 1734. They are spoken of as "Moravian exiles, desiring liberty of conscience, but no personal emolument." In the year following, a second company of twenty-six sailed for Georgia, in the same ship with John and Charles Wesley, who studied German that they might converse with them, and who learned from them, in part at least, the knowledge of divine things which laid the foundation of their subsequent usefulness. They acknowledge that they obtained their first clear insight into the doctrines of justification by faith, and of good works as the fruit of faith, by their intercourse with the Brethren—finding after a careful examination, that their opinions on these subjects were in accordance with the accredited formularies of the Church of England. On arriving in Georgia, the Brethren were accommodated at first with some houses in Savannah, and received aid for their support. They soon, however, cleared land on the Ogeechee for a settlement, and, by their industry and economy, repaid the money advanced by the trustees, and maintained themselves and their poorer neighbors.

They also purchased one hundred thousand acres in North Carolina, from the Earl of Granville, and took possession in 1751, calling the district *Wachovia* in which *Salem* lies. The first company that went thither consisted of fifteen single Brethren,

who took with them horses and cattle, implements and furniture, and accomplishing the journey of eight hundred miles, through thick forests and over deep streams, in six weeks. The next year a second company followed, by which time they were somewhat settled; and in 1756, two or three hundred English fled thither from Virginia, on account of the attacks of the Indians, whom they were enabled to entertain, and to whom their words were blessed.

The above extracts are from a correspondent of the Episcopal Recorder; and as every thing relating to this people is a matter of interest, we turned to the last Census, and found that there is but one Moravian Church in Georgia, and this is in the county of Emanuel.—Did they not have the naming of the county?—In North Carolina, there are seven Moravian Churches, one in Davidson and six in Forsyth counties.—The descendants of those in Georgia, a number of whom we have personally known, are mostly connected with other churches; and in relation to them it may be said that the promise of God to the seed of the faithful, is in their case remarkably verified. \*

## BREVITIES.

The degree of D. D., has been conferred by Washington College, Va., on the Rev. John H. Boccock, of Harrisonburg.

INSTALLATION.—The Rev. Walter S. Pharr was installed pastor of the Church of Roanoke, on Friday the 8th of August, by a committee of the Presbytery of Concord. The Rev. Drury Lacy, D. D., preached the sermon, proposed the constitutional questions to pastor and people, and delivered the charge to the pastor; and the Rev. H. B. Cunningham, D. D., delivered the charge to the people.

UNION THEOLOGICAL SEMINARY, VA.—The next session of this Seminary will commence on the 2nd Monday—the 8th of September. In our last number we commenced a statement of the course of studies under the new and complete arrangement of this Institution; and we have resumed the subject this week. The perusal of these papers will show that the Board have laid out ample work for the students. But if they intend to be "scribes well instructed," they will require this preparatory training. And we may also add that there are many advantages in beginning with the beginning, with the fixed resolution of pursuing a thorough course.

SCIENTIFIC AMERICAN.—The prospectus of this weekly—in its line the most valuable of any received at this office—may be found on our last page. And we take great pleasure in recommending it, especially to mechanics and artists. Almost every number of our own paper is enriched by one or more brief extracts from this source.

A CONCESSION.—The Christian Observer of the 14th makes the following concession, viz:

"The Central Presbyterian proves conclusively that slaveholding is neither an offence nor a bar to communion in the Old School."

But we regret that we cannot reciprocate the testimony and unite with him in saying that "it is equally evident that slaveholding is not an offence nor a bar to communion in the New School churches." To say why we cannot, would be a mere repetition of our former references to the New School Detroit act of 1850, re-affirmed by their New York act of 1856.

The Synod of Mississippi (New School.) at their late meeting, adopted the following action:

The Committee on the Minutes of the General Assembly, offered the following report, which was accepted and unanimously adopted:

"Whereas, The agitation of the subject of Slavery in our General Assembly for several years past, has produced alienation of feeling between the Northern and Southern portions of our Church, weakening thereby, the bonds of both Church and State, and crippling, in some degree, our influence; therefore,

"Resolved, 1. That while we feel bound by the most sacred obligations, to seek the unity of the Spirit in the bonds of peace, and deeply deplore any schism in the body of Christ, we are constrained to say that such agitation is unjust, oppressive, and unwarranted by the Word of God.

"2. That, as a Synod, we hold ourselves in readiness to co-operate with our brethren in the other Southern Synods in any action which may seem to be demanded by our relation to the General Assembly.

"3. That, the Stated Clerk of this Synod is hereby directed to open a correspondence with a view to fraternal interchange of opinion between the Southern Synods upon this subject, and submit the result of said correspondence at the next meeting of the Synod."

CONGRESS.—This remarkable session of Congress closed at noon on the 18th. At its opening sixty-four days were consumed in the struggle for the Speakership of the House;—and its close was signalled by the failure of the two Houses to agree on the army appropriation bill, which all were ready to acknowledge is indispensable to the proper management of the government. The difference on that bill related