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TERMS.

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For the Central Presbyterian.

Biographical Sketch of the Late Rev. Wm. D. Paisley of Greensboro', N. C.

The subject of this sketch was born in Guilford county, N. C., on the 26th day of October, A. D. 1770. He was the oldest of nine children. His father Col. John Paisley was a brave soldier and a prominent officer of the Whigs of North Carolina during the times of the Revolution and in some of the critical scenes of the "War of Independence."

He was a native of Pennsylvania, and came in his youth from the neighborhood of Lancaster to Guilford county, N. C. His mother, Mary Ann Denny, is still remembered as a woman of devoted piety and of an unbounded faith in the promises of a covenant God. This venerable lady died in the year 1838 at the age of 85. Col. Paisley and his wife were members of Alliance church, of which, with Buffalo, Dr. Caldwell was the Pastor. They were both of Scotch-Irish descent, and possessed in a high degree the characteristic traits of that robust, virtuous and God-fearing people.

This marriage was an eminently happy and blessed one. It was the union of two hearts whose mutual love was purified and cemented by their common love to Christ and ardent zeal for the progress of the Gospel. For 58 years they lived together, a beautiful instance of youthful attachment mellowed but not diminished by years.

The following is an extract from the sermon preached at the funeral of this venerable minister. "In these churches—Hawfield and Cross Roads—Mr. Paisley spent the prime of his manhood. His labors in this extensive field were indefatigable. The new flame of holy love with which he and his people were baptized at the beginning of his ministry, burned brightly and steadily, during the whole time of his abode with them. A love for souls—for the honor of Christ, and the extension of His kingdom fired his ardent spirit with unusual enthusiasm. Many a soul brought by his instrumentality into the fold of Christ can look to him this day in heaven as his spiritual father, and many yet on the footstool when they hear of his departure will mourn over him as their spiritual guide in the paths of righteousness."

He preached his first sermon, after having been licensed, in the pulpit of his venerable Pastor and Teacher at Buffalo, three miles from the place where his long and valuable life was closed. A short time after, he went as a missionary to the then wild and sparsely settled frontier State of Tennessee. He spent at least two or three years in Tennessee. On the only sermon which he left behind him, there is the following endorsement: "Preached in Sumner county, Tennessee, August the 14th, A. D. 1796." This sermon to youth, on the text "Remember now thy Creator, &c.," is valuable both for its intrinsic excellence, and because it is the only one that remains of a large number he had written. A few years before his decease, and after he had, through the infirmities of age, been laid aside from the active duties of the ministry, a member of his family having dropped the remark in his hearing, that a volume of his sermons, if published, would be a precious legacy to the church and especially to his numerous friends, and connections; and he, with his characteristic shrinking from notoriety, and being fearful that after his decease such a disposition might be made of his manuscripts, burned all, except the sermon above mentioned, and a journal of a preaching tour he made in the winter of 1812 and '13 to the eastern part of the State. It is to be hoped that both these papers will yet be given to the public.

The following extract is taken from page 378. "In August, 1801 a communion season was held at Cross Roads, in Orange county. The stated minister, Wm. Paisley, was assisted by Rev. Messrs. Dr. Caldwell and Leonard Pralher, and two young licentiates, Hugh Shaw and E. B. Currie. Nothing of special interest appeared in the congregation during the day preceding the Sabbath, or during the administration of the ordinance. Great solemnity prevailed, mingled with evident anxiety as well as prayer among Christians, that God would bless the congregation and revive His work. On Monday the 28th the public services were conducted by Messrs. Pralher and Shaw, without any expression or appearance of emotion among the people. The pastor arose to dismiss the people, intending first to say a few words expressive of his sorrow that apparently no advance had been made in bringing sinners to God. Overwhelmed with his sensations of distress that God had imparted no blessing to his people, he stood silent a few moments and then sat down. A solemn stillness pervaded the congregation. In a few moments he rose again; before he uttered a word, a young man from Tennessee who had been interested in the revival there, and had been telling the people of Cross Roads, during the meeting, much about the state of things in the West, raised up his hands, and cried out, "Stand still and see the salvation of God!" In a few moments the silence was broken by sobs, groans and cries, rising commingled from all parts of the house. This was the beginning of that great awakening, the happy fruits of which are still seen in these now flourishing and efficient churches. Two months after, similar scenes were witnessed in Hawfield, Mr. Paisley's other church. This meeting at Hawfield has become famous from the fact, that at it, the first campmeeting in North Carolina was held. The year before his removal to Orange county, Mr. Paisley was married to Frances, daughter of General Alexander McBane of Orange, a gentleman who had filled many offices of great honor and importance. He was of the same lineage, Scotch-Irish, as Mr. Paisley, was born in Pennsylvania, and settled in Orange county early in life. He was a member of the Provincial Congress that in 1766 met to form a State Constitution and of the convention at Hillsboro', to adopt the Constitution of the United States. He served for several years in the legislature of the State, was elected Brigadier-General, and soon after a member of Congress. He attended two sessions in Philadelphia, was re-elected but died before Congress met. Several of his children yet survive, and they and their descendants are still distinguished for the integrity, purity, firmness and piety which rendered General McBane so much respected and beloved.

On the following day the earthly tabernacle was consigned to the tomb. And, although a heavy rain was falling, a very large assemblage without regard to denominational differences gathered together to pay the last tribute of respect and honor to the memory of the deceased. Every circumstance showed that in the death of Father Paisley, Greensboro' had lost one of her noblest citizens, and best benefactors. The church draped in mourning, the closed stores, the suspended business, the subdued looks and general solemnity which spread a more than Sabbath's stillness over the town, all testified how deeply and tenderly this venerable man of God was loved and revered by all classes of the community. After the close of the services in the church, the lid was removed from the coffin in front of the pulpit, and as the congregation advanced to take a last look at that venerable countenance now still in death, which many of them had often seen lighted up with the glorious themes of the Gospel, many a tear fell from eyes all unused to weeping. All felt that the father of that congregation was gone—that the sympathizing friend—the humble Christian and the faithful Minister was taken away—that they would see him no more, till God awakens him and us, from the last long sleep in the grave.

Oh! that we may all then be found with him at the right hand of the Judge. J. J. S.

Hints and Queries.

BY REV. DR. HUMPHREY.

It is to be regretted that the very persons who ought to profit by such hints as the following, will probably be the very last to admit their application to themselves. A proper answer to such queries would lead to the correction of some things which are more common than becoming.

- 1. Is it right for prominent members of the congregation, habitually to come in late, so as to disturb those in their devotions, who are early in their seats?
2. Is it a good custom, when half a dozen men have quietly taken their seats, and some tardy lady comes in, for all of them to rise suddenly and rush into the aisle, that she may pass them, and take the head of the pew?
3. Is it reverential and scriptural, to kneel upright, instead of standing, or sitting in prayer?
4. Is it right to indulge in so full a meal at dinner, on the Sabbath, as to sleep it away at home in the afternoon, or to take the repose which it demands for digestion, instead of keeping awake, and digesting the sermon in the Church?
5. Is it good manners, (to say nothing more, dinner or no dinner,) to fall asleep, about as soon as the preacher has fairly announced his subject, to begin to nod, or take a more comfortable position for repose, and not fairly to wake up, till the general rush which follows the word, amen?
6. Is it right for a man, to be so involuntarily given to dozing, even though he do not snore, p-e-r-a-p-s, to take off his wife's attention during the sermon, in trying to keep him awake?
7. Is it doing as you would be done by, to look sorry, and lay down your head, when your minister announces a subject which you don't like, or when he don't preach quite so smart a sermon as you want to hear?
Evangelist.

kens of His fatherly goodness. He blessed him in his work, and abundantly blessed him in his family. Of his six daughters the two that died in their youth left behind them clear evidence of their acceptance in the Beloved. The others were all consistent members of the church. His oldest daughter was the wife of Rev. Jesse Rankin. His two youngest daughters, Mrs. John A. Gilmer and Mrs. Robert M. Sloan with their husbands are members of the Church which their father organized in Greensboro'. If it were proper or becoming it would be a pleasant duty to speak of the tender, unwearied and affectionate solicitude with which this beloved parent was surrounded during his long confinement, and the years of falling strength and vigor of body and mind.

A few years ago he had an attack of paralysis from the effects of which he never entirely recovered. Three months before his death, endeavoring one day to rise from his chair, he fell on the head of his chamber, and one of his limbs was so much injured that he walked no more on earth. He himself thought and hoped that the time of his departure had come. To use his own favorite expression, he hoped that he was going home. Instead of murmuring at the accident or uttering a syllable of complaint, indeed apparently forgetful of the present, and his whole soul panting for the vision of his Father's face in glory, in a voice of unusual strength and clearness, he exclaimed, "I shall soon be with the great congregation who have washed their robes and made them white in the blood of the Lamb, who are before the throne of God, and serve Him day and night in His temple, ascribing blessing and honor and glory and power unto Him that sitteth on the throne and unto the Lamb forever! But he was yet spared to pray, and to preach by his example for some months longer. Although anxious to depart and to be with Christ, yet there was no murmuring. A few days before his decease, and the last audible words that he uttered, he whispered in the ears of the Pastor of the Church, "I can still pray for the conversion of souls." During his long confinement, and this was characteristic of him all through life,—it was very difficult to get him to converse about himself, or the work which Jesus was to exalt the Lord Jesus. On His finished work alone his own faith and hope were based. Of his acceptance through the imputed righteousness of Christ he had not a shadow of a doubt. Not only was death stripped of all terrors, but it was looked forward as a messenger of love to bring him home. His end was emphatically peace. On the morning of the 10th of March as day was breaking on the Eastern horizon, his freed spirit was ushered into that "city which hath no need of the sun, neither of the moon to shine in it; for the glory of God doth lighten it; and the Lamb is the light thereof."

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Evangelist.

"Layman" on the "Obscure Brethren" in the Presbyterian Church.

"Recte scribendi sapere est principium et fons"

Messrs. Editors,—A gentleman in your issue of the 7th inst., writing over the signature of "Layman," has innocently suggested some pertinent inquiries. How much can a man talk or write about nothing and yet seem to be wise? Was it accident or collusion which ranged this blunderbuss in battery with the heavy Lancastrian of the other Doctor? Certainly the discharge ought to be sufficient to annihilate all the "undistinguished" clergymen in Christendom! What distinguished gentleman is he who can thus hide his larri-lump under the extinguisher of a fictitious name and leave us, denizens of barren mediocrity and vain assumption, to look on in hopeless emulation?

What are we coming to? Are we falling back into the aristocratic ecclesiasticism of prelate, or the despotism of Popery, or what? Here we have three well defined orders of the clergy in the Presbyterian Church. Third the "obscure," second, the "comparatively obscure," first the "distinguished," the discoverer of course being among the last—without surplice or gown. It is something new and wondrous strange to hear a minister or elder in our denomination talk, in this lordly tone, of his "obscure brethren," the "undistinguished" and "brethren comparatively obscure." Heretofore we had thought we were to "call no man master" and that "the Supreme Headship of the Lord Jesus Christ and the official equality of all Bishops" were leading and fundamental principles of Presbyterian Church order. But if the principle is changed let us, by all means, have that alteration in practice which consistency requires, and fling in the teeth of these obscure ministers the burning shaft of—INDISTINGUISHMENT! Strike at their feelings. Lessen their repute. Curtail their means of doing, or of getting, good. Let off that solemn vanity that still looks upward to the stars. But, is it manly to strike at imbecility and in the dark too? Is it fair to tread on helplessness? Would you extinguish obscurity on ourselves, or what does it practiced upon another? How would we feel like, from a standpoint near the pulpit, on a Sabbath morning, the preacher discoursing from the text, "Thou shalt love thy neighbor as thyself?" Is it unrighteous to such an example of uncharitableness to the people of God? Let these obscure brethren rest in their insignificance. Disturb not the enjoyment of their little vanities—mere dust in the atmospheric expansion of your own. We cheerfully concede, and on his own authority, the "superior gifts" of Layman and his "great and long continued usefulness," but he should not, therefore, become supercilious, nor look down with strong contempt upon inferior men—they still have souls, though small, and hopefully look onward, like himself, to "glory and immortality."

As to the former inquiry it is easy to answer. They go out usually by the public conveyances which now afford every facility for rapid communication and even furnish a temptation in the cheap postage law, to the sudden transmission of flattering intelligence? As to the latter question—who tells the printer?—we are afraid to answer. We know that Layman will be offended, like ourselves, at such home thrusts. There are two ways, however, of communicating this information to an editor. One is to send it yourself, as any other item of religious news, leaving it entirely to his taste and judgment to publish it or not. This is the least objectionable and the one preferred by the printer. The other is the course sometimes adopted by "distinguished" gentlemen in the political and religious world, and that is to request a friend to help it done for them. The plans differ in some respects—the result is the same.

The "notable fact" which "Layman" mentions that some of our most gifted ministers receive calls without any notice of them in the religious Journals, must be of rare occurrence, and a few notable instances of the kind would be satisfactory to some of our editors. But, admitting there are such cases, they are only exceptions to the general rule. Nor, in their case, would it be wonderful—they do not need it. It is only the "obscure and undistinguished brethren" to whom it could be of any service.

But all this apart, I would not have a religious Journal in which those items were not recorded with perfect disregard of the three orders of the clergy. Any Presbyterian minister is gifted enough to confer honor on the paragraph of a newspaper—not the reverse; and we sincerely hope there are few minds so egotistical as to attribute the record of minister's names there to vanity, on the childish weakness of "seeing one's name in print." Who, in glancing over such items of intelligence, ever dreamed over the suggestion into the imagination of Layman agonies in the grand conception, and brought it forth. It is indeed difficult to attack the motives of another without betraying our own. But the most serious part of this business is, that, in such an "obscure brother chooses to decline" a call, the congregation will be prejudiced from that cause, in obtaining a pastor, whereas, "if a man of superior gifts" should see it his duty to do the same thing "it would prejudice none" and prove "interesting to all." Why or how? My mind is led to exactly the opposite conclusion—that the injury, if injury in either case there would be greater in the latter than in the former.

The effect of eccentric obscurity is soon forgotten and the path of obscure vanity is soon buried out of sight. But not so with men of "superior gifts" and larger powers. Their example is far more likely to be followed and their reasons deemed sufficient for others. Now let us scrutinize a little further the reason why the "publicity" of a call given to an "obscure brother" will prejudice the congregation giving it. Thus Layman: "when a call is tendered to another, he first inquires, why was the previous call declined? Was not that brother a candidate under God, for a field to labor? Why did he regard your field unworthy of him?" And it is suggested that these inquiries will be difficult to answer and lead to excite apprehension in the mind of the succeeding candidate. Now, mark, the objection is to notices in the denominational papers of calls given to "obscure brethren"—on the ground that succeeding candidates will make inquiries and unpleasant apprehensions will arise in their minds detrimental to the congregation. Suppose then that a call is made out for an obscure man and not noticed publicly, will not his successor make the same inquiries and draw the same inferences as if it had been published? Is it possible to conceal the fact from him in any case? What candidate ever entered upon a field of labor without making some such inquiries or at least knowing the circumstances? What conceivable difference then will it make in this regard, whether the previous call is noticed publicly or not? But this is all a mistake. We venture boldly the affirmation that no conscientious God-fearing minister will ever make that ground of objection to a congregation—to wit: that an obscure brother declined to go there. Layman, however, puts one of his supposed inquiries in a light in which no candidate ever put it. "Why, did he regard your field unworthy of him?" He has no right to infer that as the reason, or the feeling on the part of the candidate. There are many better, opposite reasons, easily conceivable, any one of which would meet the case—he may consider himself unworthy of the field—he may believe that he is not fit for it—that it would not be possible for him to do good, in that field, which another might. Such magnanimity may not seem possible to Layman, but the instances are not rare, even among the inferior and "undistinguished" grades of the Presbyterian clergy. "THETA."

From the Vermont Chronicle. Feeble Churches. In my last communication, I spoke of the duty of the large and well provided churches to put forth special efforts to reach the feeble churches and destitute localities, with a direct, decided, Christian influence. I now propose to consider the question—How shall this be done? The first thing to be done is, to get into the right spirit,—the first step towards which is humiliation, penitence and prayer. I do not mean the mere appointment of Church fasts and the holding of Church prayer meetings. Such fasts and prayer meetings are very well, and indeed, very important; but they will be entirely useless, without something more. Many such fasts have been held, to no purpose, but to show that the whole head was sick and the whole heart faint, without producing a real, humbling consciousness of it. Churches cannot repent and turn to God, and pray, in their corporate capacity. The brethren may meet and stir up one another's minds, and unite in prayer, ostensibly, when there is very little real earnest praying. That is an individual matter. How difficult it is to bring members of churches to feel this; and yet until they do feel it,—until they can bring themselves, individually, into the presence of God, and there look at themselves,—there solemnly consider their personal responsibility, nothing will be done. A little fire may have been kindled in a meeting, but it will go out sooner than the fire kindled to render comfortable the place of convocation. If we could trace the secret history of revivals,—penetrating beneath the surface of things—we should find that little was done to effect, until Christians were driven to their closets, under an agonizing sense of their personal wants, and their individual responsibility and neglect of duty.

"Want of Individualism" is the title of one of the most important chapters, if not the most important, in "PRIMITIVE PIETY REVIVED," which I commended to the attention of the readers of the Chronicle a few months ago. There is a great want of this "individualism" in our churches. For this I think the pulpit is somewhat to be blamed. Preaching is not sufficiently direct, pungent, searching. The ministers preach "good" sermons, and the members of the churches go away and say they are good; and yet the firing is into the air, and nobody is hurt! The churches sleep—eyes and ears closed to the surrounding desolations, and the Macedonian cries. This blindness and deafness will continue, until the churches become, so to speak, integrated, and each member comes to stand as it were alone, right before God, and with in point blank shot of the truth,—and the ministers "fire low."

When the question is asked—How shall the large churches act upon the feeble churches and destitute localities in their neighborhoods? the first thought occurring to many minds is, that there must be some kind of machinery employed; and perhaps some reader, half awake to the subject, is asking within himself—What shall it be? But let such remember, that no machinery is practically good for any thing without a motive power. The churches must get into the right spirit, and then their members will, with the readiness and force of instinct, find ways and means of doing their duty. The stream will not rise higher than its fountain; but it will rise as high, with proper arrangements for conducting it. So a truly spiritual church will reach, in some way, the destitutions around it, for it will, somehow, find means corresponding to its disposition to do them good. But without this disposition, wrought up to a pitch of considerable intensity, the machinery, whatever it may be, will stand still, like the abandoned mill in a streamless river bed. How the work should be attempted if

there is a disposition really to work, it were easy to show. Indeed, I find the showing to my hands, in the chapter on Individualism in Primitive Piety Revived, to which I have referred. It reads thus: "Twenty years ago, in the city of Hamburg, a band of seven brethren assembled in a shoemaker's shop, laid their hearts upon the altar of God's service, [mark the language] and formed themselves into a church, of which Mr. Oncken was chosen pastor. Now behold the results! The little church of seven members has multiplied itself into fifty churches! Ten thousand souls have been hopefully converted; fifty millions of persons have heard the true gospel; and eight millions of pages of tracts, and four hundred thousand copies of the Scriptures have been put into circulation.

"How has this work, under God, been accomplished? Let us learn from the pastor's own lips: 'All our members are initiated and instructed into a regular system of operations. Every man and woman is required to do something for the Lord, and thus the word of the Lord has been scattered. We have now about seventy brethren in Hamburg, who go out, every alternate Sabbath, two by two, preaching the gospel; and by this means, the whole of the city has heard the precious name of Christ. We think that all the talents in the church should be brought out. A list of the brethren who can speak, is kept, and they are sent from village to village to preach on the Sabbath, and they go out as the church directs.' It is stated that there is scarcely a female member of the church in Hamburg, who has not two or three Bibles, and a parcel of tracts to distribute; and that, in a single year, through the six hundred members of the church and its pastor, every family in that city of one hundred and fifty thousand inhabitants, was visited for the purpose of religious conversation, and the distribution of books. And there is this remarkable circumstance—besides, that though these devoted men and their brethren in other parts of Germany form less than fifty churches, they keep up preaching at nearly four hundred stations."

On Revivals.

It is delightful to witness seasons of refreshing from the presence of the Lord, when many are awakening to serious concern about the salvation of their souls; and many renounce the world, and profess subjection to our divine Saviour. Such seasons of grace call for gratitude to our covenant-keeping God, who has never forsaken, and never will forsake his Church. The experience however, of past years has furnished to us important lessons, which it becomes us to learn, if we would render these precious tokens of Divine favor most beneficial to the strength and glory of the Church. We have no reason to expect entire exemption from imperfection, among sinful men; but when errors become manifest, which produce much evil, and hinder much good, it is clearly our duty to avoid them, and adopt methods more wise and scriptural. In many cases these seasons of revival are like summer showers of rain. And very soon the Church and community around are left in a state, more discouraging than before. They are more unfeeling and careless under the preaching of the gospel than they formerly were. We ask is there no obvious reason why such a state of insensibility occurs? If a series of meetings is kept up for many days, or even weeks, and preaching two or three times a day, we know men, constituted as we are, cannot endure such a season of excitement, without a certain flagging, both of the body and the mind. Then the deplorable state of things referred to is easily accounted for on rational principles; and the remedy is to deal with men according to the nature God has given. Nor is there any necessity for such exhaustion of body and soul in protracted meetings, and multiplied preaching. Indeed it is rather injurious; for a genuine revival, is the effect of truth applied by the spirit of God to the mind, the conscience, and the heart; and there ought to be reasonable time for retirement, meditation and prayer. True religion is a rational service, not the result of mere emotion. The reason, no doubt, why so many abandon their profession made at such times, is that they have acted under the influence of mere feeling, and not under feelings produced by clear perceptions of divine truth.

It must be confessed that the Church has not derived, in all cases, that benefit she expected from reported revivals. We hear of fifties and hundreds added to the Church in many places; and some of these young men of talents, and others men of wealth and influence in society. But in a little while we find that these young men have devoted their talents to the acquisition of fame or riches; and these men of influence in society, add nothing to the strength of the Church, and do but little if any thing to spread the gospel to the millions, who are perishing for lack of knowledge. Why are the hopes of the Church thus painfully disappointed? There must be some crucial defect in the management of these revivals, or we should gather richer results from them. It is believed, the defect lies in the pastor and the session, that do not impart the necessary instruction to the young converts. Without this instruction they enter the Church sadly ignorant of their duties and their obligations. There are two evils against which the rulers of the Church should be especially guarded. The hasty admission of unregenerate persons, and the permission of its members to remain ignorant of important doctrines and duties incumbent on Christians. It would be wise for the pastor and session of every Church to place applicants for membership in a class of catechumens for instruction, and proof of piety, prior to full communion. By adopting this method, the delusive hopes of many would be detected, and religion saved from the reproach of apostasy. Those who prove to be really regenerate, being more fully instructed in the nature and extent of the sacred obligations they assume, become intelligent, active useful members of society—the Church is really made strong, and efficient by such additions. They make the Bible the standard of their duty to God, the cause of religion, and a perishing world. They will not

fall into the habits of action, as is too often the case, of those previously in the Church, who suffer it to languish or perish for want of support; and feel little and do little or nothing, to reclaim a rebellious world, to subjection to the Lord Jesus. Revivals are precious seasons of grace. Let us improve them wisely, and we shall have them oftener, and reap richer harvests from them. Truth is the means God uses, to renew and sanctify. Let us rely on it, more than on excitement. Excitement may need not fear if produced by truth—but excitement from any other cause, is unprofitable and often dangerous. The Church needs a more elevated standard of piety, and this we must seek to obtain, by a better religious education of the rising race.

"Mine's a Religion for all Weathers.

There's a fishing village on the coast of Cornwall, where the people are very poor, but pious and intelligent. Last year they were sorely tried. The winds were contrary, and for nearly a month they could not put to sea. At last, one Sabbath morning, the wind changed, and some of the men whose faith was weak went out towards the beach, the women and children looking on sadly, many saying with sighs, "I'm sorry it's Sunday, but—if we were not so poor." "But, if," said a sturdy fisherman, starting up and speaking aloud; "surely, neighbors, your butts and fish do break God's laws." The people gathered around him, and he added, "Mine's a religion for all weathers, fair wind and foul. 'This is the love of God, that, ye keep his law.' 'Remember the Sabbath day to keep it holy.' That's the law, friends. And our Lord came not to break, but to fulfill the law. True, we are poor; what of that? Better poor and have God's smile, than rich and have his frown. Go, you that dare; but I never knew any good come of a religion that changed with the wind." These words in season stayed the purpose of the rest. They went home and made ready for the house of God, and spent the day in praise and prayer. In the evening, just when they would have been returning, a sudden storm sprung up, that raged terribly for two days. After the tempest came so much weather, and the pilchard fishery was settled rich and abundant, that there was soon no complaining in the village. Here was a religion for all weathers. Remember the words: "Trust in the Lord and do good, and verily thou shalt be fed."

An Hour with My Own Heart.

It had been three years since my conversion, and yet I had made but little progress in the Christian pilgrimage. Not that I was ashamed of my profession, or negligent in attending the means of grace; still I did not feel the vital principle of religion in my heart, as a living fire burning for utterance. I was cold and indifferent and moved with the passive regularity of a spiritual automaton. On one Sabbath afternoon, when I had been confined to my room by a temporary indisposition, I fell into a train of thought, that, by the blessing of God, will continue to influence me as long as reason and memory are left. I reflected upon the state of my own heart—its hopes, longings, simmers, and guilt. And I was alarmed at the condition in which I appeared to be. I had been away from the world, and had been away from my attention before, had so drawn away my attention from myself, that the good seed of the Word had become choked and unfruitful. I felt the danger of my situation, and was in great distress of mind when a first awakened to a sense of my condition as a first awakened sinner. I reached to the shelf, and took down the little work, "On Keeping the Heart," and read with a feeling I had never felt before. The secret of my coldness and indifference was revealed—that neglected heart, that wayward, and I was melted to tears. O how humble I felt! how near and precious the blessed Saviour appear!

I closed the book, and threw myself in my knees in the sweet and impetuous darkness of my closet; and it seemed as for the first time in my life, I felt the rapturous delight of penitent prayer. My heart was broken; humbled in the dust, and streams of contrition ran down over my cheeks, my utterance was choked, and I could only look up through my tears, to behold the reconciled countenance of Heavenly Father. Reader, is your heart hard, and your cold? Are you indifferent to the interests of your Redeemer's kingdom, and cannot bring yourself to feel the obligations you are under to God? O, examine your heart, and see how great was the price of our salvation, and you will be melted to tears, and tears.—Evangelist.

An Awful Death.

One of the Italian female singers, while in the chorus at the Philadelphia Opera House, on Saturday night 21st inst., was struck with death, and before she could be conducted to a retiring room breathed her last. According to the report, "The incident did not interrupt the progress of the opera very few, even upon the stage, being aware of it until the close of the act, when the matter became known through the lobbies. The comedy went on upon the stage, while the tragic rites of mortality were transacted behind the pictured canvass." How heartless and heaven-daring! God had suddenly appeared amidst those scenes of folly, and had called to his bar a soul with eternal destinies, and not, certainly, engaged in the most fitting employments for so sudden a summons; and yet the revellers proceeded in their questionable performances as if nothing unusual had occurred! Nay, they seem to have plumed themselves on the fact with which they covered up the catastrophe, and on the skill with which they had withdrawn the dead singer, so that the sympathizing audience might not be shocked by so unwelcome an intrusion, or be deprived of their comedy! How hardening is the influence of sin, and how questionable the morality of the opera, when viewed in these lights!—Presbyterian.

Rev. S. R. Jones, a Presbyterian minister, and a chaplain in the Army of 1812, died at Elmira, N. Y., Thursday, aged 83 years.

