

THE OFFICE OF THE CENTRAL PRESBYTERIAN on Main Street, five doors below the Exchange Bank, over the Store of H. Baldwin, third story.

Edited and published for an association of gentlemen in Virginia and North Carolina, by MESSRS. MOORE, HOGG & CO.

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N. C. CORRESPONDENCE.

For the Central Presbyterian.

Rocky River Church

(CONTINUED.)

In the year 1810, Dr. Wilson commenced a classical school near his own house in which were trained a large number of young men for the ministry. He continued his school till the year 1826. About the year 1805 the Methodists made considerable inroads upon Rocky River congregation, and drew off several of its members. Rocky River has been the source of several churches in the Southwestern States; Tennessee, Georgia, Alabama, and Mississippi.

Dr. Wilson was a delegate to the General Assembly in 1820, when the constitution of the Presbyterian Church was re-organized to suit the genius of our free institutions. About that time the degree of D. D., was conferred on the Rev. John McCance Wilson, and few men were more deserving of the title than he was.

On the 7th day of August, 1826, Dr. Wilson lost his wife, who was an excellent woman, of ardent piety and great energy and decision of character. He sustained his severe loss in a Christian manner, and in the fall of 1830, his own health became impaired, but he continued his labors until the spring of 1831. On the 30th of July, 1831, he ceased from his labors on earth, and went to his reward in heaven where he will shine as those "who turn many to righteousness as the brightness of the firmament for ever and ever."

He was of medium size, of a ruddy complexion, and of a sanguine temperament, became bald headed in early life, was a faithful pastor, both in public and private life; his whole aim and design was to do good; and no person could be more fortunate in the choice of means to accomplish his end. He sympathized with those who suffered, was particularly attentive to widows and the poor. In times of scarcity, he uniformly had provisions to spare, but would not furnish those who had money or credit, but those who had neither. He was remarkable for his attention to the sick. I have known him to ride weeks in visiting the sick without intermitting his labors a single day. Dr. Wilson rarely ever had a case of discipline in his churches. His uniform rule was, when informed of any unchristian conduct in members of the church to visit them, and in his peculiar Christian manner would bring them to a sense of their duty, and to reformation.

He used all his influence to prevent litigation among members of the church by urging the principle of arbitration in settling disputes, and it was frequently said by members of the bar, that few suits came from Rocky River. His mode of preaching was not only doctrinal, but to a high degree practical. He was not eloquent, but very logical and Calvinistic in all his views of doctrine. He was a man of peculiarly pleasant and friendly manners, and cultivated to a high degree the suavity in mode. He was a close attendant on the judicatories of the church, and wielded a powerful influence over his brethren of the ministry, who looked up to him as a father. He could embrace in arms of Christian fellowship all who loved the Lord Jesus Christ in sincerity. Take him all in all, either as a minister of the gospel, a private citizen, or as a neighbor, his equal will not soon be found.

Dr. Wilson died in the 62nd year of his age and in the thirty-seventh of his ministry, the highly esteemed pastor of Rocky River and Philadelphia for thirty years. From the year 1803 to the close of his ministry, there were no special revivals of religion, but a continued increase of members at every semi-annual communion. Such was the life of one who probably has accomplished as much good to society as any other minister in the Southern States, not only in indoctrinating his people in Scripture truth, but in infusing that harmony and brotherly love and unity in action which characterize the people of Rocky River to a high degree.

LOOKING GUILTY.—Nothing can be more absurd than the idea that "looking guilty" proves guilt. An honest man charged with crime is much more likely to blush at the accusation than the real offender, who is generally prepared for the event, and has his face "ready made" for the occasion. The most "guilty looking" person we ever saw was a man arrested for stealing a horse which turned out to be his own property! Boston Post.

They that spend their days in faith and prayer, shall end their days in peace and comfort. Fill up the void spaces of your time with meditation and prayer.

For the Central Presbyterian.

Christiansburg, Va., June 29, 1857.

Messrs. Editors.—Our quiet and beautiful village has been unusually lively during the past week with visitors from various parts of the State, attending the annual examinations of our flourishing male and female academies, and the citizens by their kindness and attention showed how much they appreciated the privilege of having such institutions in their midst. The examination of the young ladies of the Institute commenced on Monday last and concluded with a musical concert on Tuesday night. We regret that we could not be present at the examination of the young ladies, but understand that they acquitted themselves well in all their studies, and the concert was a rare treat to our community, and was attended by a large audience.

On Wednesday morning the pupils of Montgomery Academy began and was conducted by the Principal, assisted by a committee of the Board of Trustees. The pupils went through a long and close examination with great credit and honor, and showed that they had not been negligent in their studies, but understood thoroughly what they had been over. The exercises closed with a public exhibition in Elocution on Thursday night, and we believe, that we but echo the sentiment of all who were present, when we state that the youthful speakers acquitted themselves quite handsomely and afforded an instructive and amusing entertainment to a very large and attentive audience.

The speeches were interspersed with sweet music from the Christiansburg Brass Band. On Wednesday night the Rev. B. T. Lacy delivered an eloquent and instructive address on the subject of Education which was well received and highly appreciated.

Montgomery Academy is under the care of Montgomery Presbytery and is located in Christiansburg, near the summit of the Alleghany mountains in a remarkably healthy and fertile region, and no place offers more attractions to seekers of health, aid to parents who may wish to select a good boarding school at which to educate their sons.

The school has been in operation since 1849, and has a large number of pupils connected with it, and the prospects for another year are very flattering indeed. The present Principal will be assisted by a gentleman in every way competent to take charge of his department. The buildings are comfortable and commodious, and we can only hope that many a youth will find his way here; and in our quiet and retired village, among a community of kind hospitable people, receive so much of his education as shall prepare him for entering the higher classes in Colleges, the University, or for fitting him for practical business vocations, and in the refined and intelligent society of our ladies, be trained and brought up to all the sweet amenities of life.

For the Central Presbyterian.

HOUSTON, TEXAS, June 14th, 1857.

Messrs. Editors.—I am pleased to inform you of the prospect of a fair yield in all the productions of our State. This is the more gratifying, because unexpected a few weeks since, when the late frosts were thought to have injured the crops. The warm weather was seasonable; showers which have succeeded the frosts have caused vegetation to revive, and put on an air of vigor and hopefulness unlooked for only a short time since. A full average crop of Indian corn (after all the great staple of the country) will be, in the State generally, a full one. In the extreme West and Southwest the drought continues, and the crops of all kinds must be short. But immigrants who contemplate casting in their lots among us, may calculate on finding in the State generally, an ample supply of the staple productions of the country. The amount of wheat made in the State this year will be much greater than during any former season. Some excellent flouring mills have been erected, and a good article of flour, of Texas manufacture, can be found in various parts of the State.

We have some sixty Presbyterian ministers in the State, of which less than ten are New School. We have one hundred and sixteen counties in the State, in more than half of which there is no stated preaching by Presbyterian ministers, Old or New School. We have many growing towns and populous settlements in which Presbyterian churches could be organized. School teachers, of both sexes are in demand, and would receive adequate pay for their services. Much interest is felt in the cause of education. There is a good feeling in the temperance reform. The American Bible and Tract Societies, and the American Sunday School Union are each sustaining agencies among us, and all seem to be doing well. Each of the denominations laboring among us seem to be blessed in their efforts. Our two religious newspapers are well sustained. The book business is flourishing. Many new book stores are springing up in different parts of the State. The city of Houston, under railroad influence, is fast improving. Its population is increasing at the rate of one thousand per annum. It contains a church building, with a pastor, for each thousand of its population. Incipient measures are being resolved for founding a college of high order. An educational office to cost seventeen thousand dollars, is to be created during the next twelve months.

Good lands within a convenient distance of Houston can be procured at from five to ten dollars per acre—farther in the interior at from one to three dollars. Negro men live at two hundred dollars per annum. Negro women at one hundred and fifty dollars per year. Lands are rapidly appreciating in value, especially in the vicinity of towns, churches, schools and railroads.

We want all the emigrants we can get from the good old States of Virginia, North and South Carolina, Tennessee and other Southern States. We desire, especially, such as would engage in the cultivation of the soil, and aid in the development of the agricultural resources of our country. Next to them, (and indeed in preference,) we need evangelical ministers of the gospel of all denominations, and well qualified teachers, of both sexes. Who among your readers, Messrs. Edi-

tors, will come over and help us to make Texas what she should be? We have finely inaugurated the railroad system, and will henceforth construct within our State at least one thousand miles per year. Yours, truly, J. B. For the Central Presbyterian.

Anecdote of Chief Justice Marshall.

In the fall of 1821, I met Bushrod Washington, Esq., of the Supreme Court of the United States. A party of gentlemen with myself were so entertained by his interesting conversation and amiable manners that we sat up with him until midnight. In the course of conversation he said it had always been the invariable custom of the Judges of that Court to pay their respects in a body to the President when they convened annually at the seat of government. But in February, 1808, the subject came up under peculiar circumstances. In the preceding December, Mr. Jefferson had in his message to Congress told that body that Col. Barr had been acquitted, at Richmond, but whether it was owing to a defect in the law, or in its administration he left to their wisdom to determine.

Marshall said: "Gentlemen I cannot go, because I could never after look an honest man in the face; the attack was too personal and pointed, you must excuse me. But let not your attachment to myself, nor any other motive, whatever, induce you to depart from this ancient custom, which has prevailed since the foundation of our institutions. The effect on the public mind would be deleterious. I beg you all to go as usual."

In deference to his wishes all assented until it came to Judge Johnson's turn to speak. His Southern blood was fired as he said: "no consideration shall induce me to accompany my brethren to the executive mansion. It is true he does not mention my name in his message, but an attack on the Judiciary is an attack on me."

In vain did the mild and amiable Chief Justice exert his influence and entreat him to comply. He was immovable. In this transaction we see the meek and forgiving spirit of Marshall, that although he had been held up before the world by the highest office in the land, as an object of suspicion and unworthy of confidence, yet all his weight of character and power of argument were used with the members of that high tribunal, to prevent even a suspicion of their want of confidence in the virtue and purity of a President who had touched his honor in the tenderest point.

From the Foreign Missionary.

A Visit to the Chinese in New York.

Walking along South street the other day, I observed one of those poor Chinese who are endeavoring to support themselves in New York by the sale of cigars. On speaking to him in the Ningpo dialect his countenance instantly brightened up with pleasure. He seemed not a little surprised to hear the familiar sounds of his mother tongue from one of the passing crowd who throng that busy thoroughfare. After a few inquiries as to his friends in China, he informed me that there were some fifteen or twenty of his countrymen from Ningpo and Shanghai residing in the city, besides a still larger number of Canton men.

A proposal to call and see him was very cordially received. I accordingly embraced an early opportunity of visiting him and his companions at their residence in Cherry street. I found them in a large house, which seemed to be overstocked with inhabitants. I was directed to pass through an arched alley leading into a paved court, and found the Chinese in a small basement room. Several bedsteads were ranged around the walls; a cooking stove occupied one side; and a square table stood in the middle of the room, at which two or three men were retaking their evening meal. With true Chinese politeness, they at once offered me a bowl of tea, in the usual Chinese style. The room, together with two smaller ones back of it, was occupied by seven men.

Some of these poor wanderers had been absent from China ten years; some only three years. Some of them had left wives and children behind them, but none of them had heard a word from their relatives since leaving them. They occasionally sent letters to them, but never heard whether they were received or not. They are thus, in point of fact, cut off from all communication with their homes. Most of them professed a desire to return as soon as an opportunity should offer, but a few were willing to remain a while longer in this country. One poor fellow said he had a wife engaged, but had never been able to meet the expense of the wedding. He had been absent six years.

They all, with one exception, retained the Chinese costume, and, on the whole, seemed to have about them as many comforts as people of their class in China. They expressed great wonder at the wonderful things they saw in this country—the telegraph and railroad—the gaslights and the water carried by pipes into all parts of the highest houses. Their countrymen at home, they thought, could never believe the accounts they would have to give on their return.

But as to our religion they seemed as ignorant as they were before they left China. They knew little or nothing of the plan of salvation. One or two of them, however, remembered with interest the efforts made for their good some years ago by the Rev. Mr. Syle, of the Episcopal Mission in Shanghai, while on a visit to this country. They seemed to feel that they could not observe the rites of our religion. It would be useless, they said, to go to church for they understood very little of the English language. This I found to be the fact; but they mentioned also a less legitimate objection. The Sabbath, they said, was their most profitable business day. A few of them were sailors and cooks, and depended on an occasional voyage for their means of subsistence; but most of them were engaged in selling cigars and tobacco on the streets. On Sabbath the sailors were on shore, and most of the persons on the streets were at leisure to smoke. They could not get along, they thought, without the profits of their Sabbath sales. I endeavored to set before them the importance of immediate

attention to the interests of the soul, but it was to be feared with little effect.

It is sad to think of these poor heathen, dwelling in the midst of a Christian community, surrounded by Christian churches, for many years, and yet utterly ignorant of the way of salvation. It is sad, too, to think of the impressions of a Christian land which they must carry back with them to their heathen countrymen. What do they see but the same earnest and unceasing effort to obtain money which they witnessed in their own country? They know, indeed, that there is a Sabbath, but they see it constantly desecrated; and seldom do they hear the name of Jesus except in curses.

May the few words spoken, and the tracts given them on this visit, be blessed by the great Head of the Church to their spiritual good. Little can be done for them in their present condition, ignorant as they are of the English language; but the people of God should pray for them that their residence in this land may be made a blessing to them, and not a curse. M. S. C.

From the Evangelical and Literary Magazine

A Visitation.

What would you with the "hidos" Nothing but peace and gentle visitation. SHAKESPEARE.

MR. EDITOR.—I am a professor of religion, and think it right to visit my brothers and sisters of the church, (especially the last,) every now and then, in the way of Christian friendship. Sometimes too, when I have leisure for it, I like to make a sort of visitation as it were, (though I am no bishop either,) calling upon half a dozen of them in rotation, to see how they do; and what they are doing, you know.

In this humor accordingly, I set out this afternoon to take a walk, and look in upon a few of my good friends, in my way. The time I took, you see, was not the most fashionable; but what of that, said I to myself, for indeed what have Christians to do with the fashions of a world whose fashion itself passeth away? And so saying, I knocked at the door of my sister Mrs. Wavering, and walked in; when I found her sitting by the fire, and knitting a pair of stockings for a poor woman, a neighbor of hers who was not able to work for herself, she said. This was promising enough, you see, and I could not help saying to her with a smile, her works praise her, a compliment which I saw she took very well. I was going on to make some reasonable remarks upon the subject of charity, when she took the words out of my mouth, and ran away with a long story about what she was doing for the poor, that I thought would never end, (for I love to talk a little myself.) She was interrupted however at last, by the entry of her daughter, a sweet rosy looking girl of about sixteen, who came in with her hair in curls, and a fine worked something in her hand. The young hussey I saw was a little startled at first, at seeing me there with my well-known omnibus face; but she soon got over her fright, and asked my pardon for coming before me with her hair in that state, (to make me observe her face, I suppose, and it really was very pretty.) 'Why yes, to be sure,' said her mother; 'you don't look like yourself in that trim; (hold back your shoulders, my dear.) But Mr. Ambley will excuse you as you are going to a party.' 'A party,' said I, 'a little frightened in my turn, and what sort of a party is it to be?' 'O a ball of course, said Mrs. Wavering, 'the grand ball at Mrs. Gayton's—have you heard of it? Why all the world is to be there; and Fanny is going with Lieutenant Flash, the finest young man you ever saw. Everybody says he is mightily in love with her; but people will talk you know.' Then, seeing I suppose, that I looked grave at all this, 'for my part now, said she, 'I can't say I like such things, any more than you do; you young people will be young, you know.' 'Why yes,' said I, 'and I am not surprised that Miss Fanny should like routs and balls. It is the bent of our poor fallen nature, to seek for happiness in the amusement of sense and fancy. But is it not the duty of pious parents, to warn their children against the false allurements of a world that lieth in sin? And alas! how many proofs have we had of the danger of a life of pleasure, as it is called! 'That's very true,' said she, 'it's what I told Fanny the day that poor Eliza Fairman died, of a cold she caught at a dance; (Fanny, my dear, this tucker wants a little smoothing still;) but it does no good to talk to young people—they will have their own way.' 'Too often indeed,' said I, 'but I can hardly think your daughter here will not take your good advice, when she knows you love her dearly—if you are careful to give it in the right way, that is;—but perhaps—'Here I was interrupted again by the servant maid coming in with the dress that had been given for the occasion. 'O dear,' cried the lively girl, 'here it is at last—how beautiful!—I must go and try it on once—'and she darted out of the room. The fond mother rose to follow her, begging me to excuse her for a few minutes, till she could go and give her daughter some advice about her dress! 'I thank you ma'am,' said I, 'but I believe it is time for me to be going.' (Indeed I thought so,)—so I bade her good afternoon, and left the house.

I now proceeded on my walk, and soon turned my steps to the door of my old friend Mrs. Trimmer, with whom I thought I should be sure to have a little good talk; and walked in without knocking. But judge how greatly I was surprised to find the old lady, (at least sixty years of age I think she is,) sitting in the drawing room, by a bright sparkling fire, and dressed out in a new cap and ribbon, so fine I hardly knew her again. 'Why bless me,' said I, 'what does all this mean? to be sure you are not going to have a ball too, are you?' 'O no,' said she, smiling, 'no so bad as that neither—but sit down and you shall see. We are only going to have a party of children here—and perhaps they may dance a little by and by—after the piano you know.' 'A party of children,' said I, 'and dancing after the piano! And you are to lead off at the head I suppose. Or perhaps you will prefer to show your steps in a cotillon.' 'Pshaw, pshaw,' said she,—'but to be sure you don't think there is any harm in these things, as they are only children.' 'Only children,' said I, 'but does not Solomon say

train up a child in the way he should go; and does not a greater than Solomon say, suffer little children to come unto me, and forbid them not; for such is the kingdom of Heaven. And can it be right and wise to give them a turn for those pleasures now, that we shall be calling upon them to renounce by and by, when they grow up?' 'Well, well,' said she, 'Mr. Ambley, we can't put old heads upon young shoulders, you know.' 'No indeed,' said I, 'but we can, or at least we ought to try, I think, Mrs. Trimmer, and keep them upon our own.' By this time, however, you see, the little gentlemen and ladies, all dressed out in their newest fashions, were beginning to come in—and I found it high time for me to be walking again.

And now, you see, it was nearly dark, and I was moving homewards, when having to pass by the door of my young sister Mrs. Christian, I thought I would call in and take a dish of tea with her—and I am glad that I did. When I entered the room I found her already seated at the table, and preparing for its pleasing service. Her husband, however, had not yet come in from his business abroad; but she was looking for him every moment, and waiting for him of course. In the meantime, she was amusing herself with talking to her little boy, about four years old, the image of his father, who was sitting in his little chair before her. At the first glance, I caught that air of order and propriety that was visible in everything about her. And I was pleased too, to see the Bible and Watt's Psalms on a small stand not far off, without any dust upon them; but looking as if they were often used. On my entering, she rose at once to receive me, with that natural grace that belongs to her, and gave me a most cordial shake of the hand, that made me sure she was glad to see me. We had hardly begun talking to, when her husband came in, and his presence gave new pleasure to us both, particularly to her, no doubt, and I saw it in her face. Tea now came, and I saw it in her face. Tea now came, and I saw it in her face. Tea now came, and I saw it in her face.

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Blest is the pious house Where zeal and friendship meet, Their song of praise, their mingled vows, Make their communion sweet.

This on the Heavly hills The saints are blest above, Where joy like morning dew distils, And all the air is love.

Then we all knelt down together, and I prayed aloud with them; and our Saviour himself, I think, was with us and heard us. And now we parted with mutual words of kindness that I am sure were honest. They remained to enjoy their happy home, and I returned to my own home, reflecting upon all that I had seen and heard.

ADAM AMBLEY.

WESTERN CONGREGATIONALISM RAMPANT.—A correspondent of the Boston Congregationalist gives a glowing account of the General Association of Iowa. After seriously repudiating Judge TANNEY, the Supreme Court, and other small fry, and after making suitable acknowledgments to the Executive Committee of the American Home Missionary Society for their prompt and obedient response to their Memorial in cutting off all slaveholding churches, they unanimously pitched into our Church Extension scheme as more intolerable if possible than Slavery itself; and threatened a dissolution of the union unless we hold still from all such unwarrantable works of mercy and benevolence as preaching the Gospel of Christ even in those Western wilds without a special dispensation from the Home Missionary Committee. Surely there must be strange fire introduced into those Western prairies from some source. They seem to have found other reasons than Slavery for refusing to co-operate with Presbyterians. Rochester, N. Y., Evangelist.

It would thus appear that the New School church North, now that they have cast out their Southern brethren—have still pending a more bitter controversy with their old allies. Rev. Dr. S. of Connecticut, having labored forty years, until the pressure of years was on him, was invited by his people to retire, on a salary of 300 dollars! One of his congregations being late in this city, a friend said to him, 'you have not treated Dr. S. so well as Dr. Physic did his old horse. He ordered in his will, that the old horse should be amply fed, clothed and sheltered so long as he lived.'

They are the safest who are most in their closets; who pray not to be seen of men, but to be heard of God.

A Day in the Alps.

The day begins with the traveller at least two or three hours sooner than at home. He rises with the consciousness of having a well-filled day before him, certain that before evening closes he will have laid up memories of what is charming and sublime. Accoutred and on foot whilst the horizontal morning rays touch the mountain tops still far above him with a milder radiance than the glowing tints of sunset, he proceeds, knapsack on his back and the trusty Alpine pole in his hand, through the comparative obscurity of the lower valleys, where the sun will not penetrate for hours, and brush him from the grass the plentiful dew which heralds calm and bright days, especially in autumn. He has indeed many a league before him, but of that he reckns not. His sinews are braced by the refreshment of perfect repose and the keen yet not too penetrating mountain air, which, blowing at this time of the morning from the heads of the valleys, meets him in the face, and gives such elasticity to his whole frame, that he with difficulty restrains his march within the sober limit which experience and the consideration of the prospective heats of noon, and the length of his journey impose. If he has a guide, the dogged pace of that unimpassioned monitor will soon bring this to his remembrance; if not, he quotes for himself the Shakespearean adage, 'To climb steep hills Requires slow pace at first. Anger is like A frolic horse, who being allowed his way, Will nuzzle time him.'

From paths through fields, where in passing he receives from the early peasant the customary greeting, he advances probably into the forest region where the pine and larch, alternating with the more formal spruce, tower towards the sky, disclosing at intervals summits of snow or bare rock or either hand, between which our traveller is passing, bound we may suppose for a pass or Col at the head of a valley, and tolerably regardless of lesser mountains thus left behind. Yet at intervals, the roar of a cataract on the right or left attracts his attention to an opening in the massive wall, and permits him a peep into the depths of that wilderness of hills, where snowy basins feed the ever moving glacier, which in its turn sends forth the discolored torrent, whose noise first called his attention to the scene, and which thunders on increasingly as the more vertical nortside sun dissolves the icy fountains whence it flows.

But now the trees are rarer. Glades of shorter turf, bedizened with more purely Alpine flowers, offer to the pedestrian the very ideal of pastoral scenery. And now the scanty trees wear a rugged aspect, the upper limit of forests is gained, though a harder trunk here and there throws its gnarled arms outwards, its roots fast clenching the rocks which alone enable it to resist the tempest, or a whole tree of stately growth that stands leafless and barkless, bleached to a spectral whiteness by the tempests of many a year.

And here the main toil of the day commences; the ascent becomes steep if not precipitous; the shade of the forest is left behind, the hill-breeze of the morning is gone, and the sun's rays shoot more vertically on the head of the traveller now fully exposed to their force. At length tired but not beaten, and seeing the limit of his present toil but a short way before him, he stops to refresh himself with the fare he has brought with him, and rests by the side of some bubbling spring on the green mountain slope till he has acquired new vigor for the remainder of the march. Dear are the recollections of those noonday halts to every wanderer in Switzerland. The perfect solemn stillness of mountain solitudes—broken only by the distant tinkle of the cattle-bells left far below, soothes his spirit and encourages the dreamy feeling of repose which succeeds to active exertion. The exhilarating combination of solar warmth with cool bracing mountain air, so dry as to remove all perception of chill or relaxation, soon repairs his forces. Then, turning in the direction of his morning's walk, he traces, as in bird's eye view, its course; he looks down on the summit of the hill from under whose foot he had started; he traces the opening of each valley and the course of every stream which he has crossed, while in the farther distance rises a panorama of hills which separate him from the sunny plains and the calm waters of one of the greater Swiss lakes, whilst an undistinguishable haze seems to prolong the horizon to infinity.

When fully refreshed, our wayfarer once more faces the activity, and in an hour or so steps upon the ridge which has been his goal since morning. Here one of the chief joys of the pedestrian awaits him. He has been for some time intent on the single object of making his way over the bare and gloomy rocks or the mountainous snow patches which he has to climb with as little effort as he may. He is conscious of fatigue chiefly by the concentration of his thoughts on the objects immediately under his feet, till at length on clambering over a mound of slaty debris, or extricating himself from a jagged and tortuous goat-track in the rock, or more rarely by marching almost on a level through a colossal portal by which nature points the way from one kingdom to another,—a fresh hemisphere of Alpine glory displays itself in a moment, all fresh and resplendent as if appalled in majesty by his sole delight. Alps rise on Alps through the dark azure of a more than Italian sky. The untracked snow of these untrodden, perhaps nameless pyramids, glitters with almost insupportable brightness. Where several summits unite to form a theatre, the ice-stream that under its ponderous waves, whose motion, like the great planetary inequalities, may be traced from age to age and from century to century, all fresh and resplendent as if appalled in majesty by his sole delight. Alps rise on Alps through the dark azure of a more than Italian sky. The untracked snow of these untrodden, perhaps nameless pyramids, glitters with almost insupportable brightness. Where several summits unite to form a theatre, the ice-stream that under its ponderous waves, whose motion, like the great planetary inequalities, may be traced from age to age and from century to century, all fresh and resplendent as if appalled in majesty by his sole delight.

There are many other interesting details which might be mentioned, did our space permit. Among these it may be thought worth while to add, that the iron plates in her bottom are one inch thick, and those of both "skins" are three-fourths of an inch; the total length of her ten saloons is over one-eighth of a mile; her draught when laden, will be 30 feet; her speed is reckoned at 20 miles per hour, and she is said to be one of the cheapest vessels, per ton, ever yet constructed. She will not rock and pitch with the waves, but will rise majestically on the shoulders of half a dozen of them in a row (a good lift for them at that), and be passed along upon their giant forms, like the acknowledged mistress of the deep.

Prayer does not consist in gifted expressions, and a volubility of speech; but in a brokenness of heart.

Prayer doth not consist in the elegance of the phrase, but in the strength of the affection.

more with the busy world, to feel its wants, and to share its struggles and its sympathies.—London Quarterly Review.

A Wonder of the Deep.

The approaching completion of the monster steamship Great Eastern, renews the discussion among the newspapers of our chief seaports, as to which harbor offers the greatest inducements to the monster's visit. As there are but few harbors, comparatively, in the world, in which this enormous vessel can float, the competition is narrowed to a few places—New York, Norfolk and Portland, being the principal ports of our country into which the Great Eastern could be brought, on her proposed trial-trip to America. Even at New York, she could not float over the bar at Sandy Hook, and would have to make her approach through the avenue of Long Island Sound.

Imagine the entire population of a thriving township, not less than 4,000 souls, collected on a sort of Fourierrite plan, in one vast "phalanstery," consisting of a block of buildings one-seventh of a mile long, eighty-three feet deep, and five stories high; equivalent to about thirty of our largest warehouses, or sixty first-class city dwellings; embracing three or four divisions of caste, each supplied with its complete culinary establishment, common parlors, refectories, dormitories, &c. Imagine this mammoth phalanstery, or city of communists, set bodily afloat, and moving off, propelled by steam, on a trackless ocean voyage of many thousand miles. In one point of view, such a conception would bear a certain resemblance to the Great Eastern, steaming from Liverpool to Australia, with her complement of passengers on board. She too is 692 feet, or nearly one-seventh of a mile long; fifty-eight feet, or five good stories high; eighty-three feet wide, equal to the average depth of our noblest blocks of warehouses, and to twice the depth of our first-class dwellings. She too, is to have a population (it seems absurd to speak of "passengers and crew,") of between four and five thousand persons, with stores for several months' subsistence for them all. Perhaps the wonder most difficult to realize, is the power of the steam engines, and the store of fuel, to be accumulated and carried for the propulsion of this populous island-principality, from side to side of the earth's circumference. She will have four engines and boilers to propel her paddle-wheels, which are fifty-six feet in diameter; and the power of the four, at the low pressure of twenty-five pounds to the square inch, will be equal to 1,500 horses. But this is not half. Four engines and six boilers, of still greater size and power, will work the screw in her stern, with the capacity, at the same low pressure, of 1,500 horses. Altogether, she can employ upwards of 5,000 horse-power, if required. One hundred and twelve "burning, fiery furnaces" will be in action to supply this inconceivable force of steam, and about twenty-five million pounds of coal will be carried to feed them.

But in addition to her steam power, she will spread 6,500 square yards of canvas, on six masts of hollow wrought iron, with iron spars; except the last or mizenmast, which will be of wood, and will carry the compass at an elevation of eighty-four feet from the deck. The rigging will be of iron wire, the "shrouds," or ropes (!) which brace the masts on each side, being eight and a half inches in diameter. The weight to be propelled by all this power, consists of the ship herself, 13,000 tons, and capacity for cargo, 23,000 tons.

But here are steamers within a steamer! Two steam-propellers, each 100 feet long, and of from 60 to 70 tons burthen, all manned, equipped and fueled

CENTRAL PRESBYTERIAN.

RICHMOND, VIRGINIA,

SATURDAY, JULY 11, 1857.

WE ARE ACQUAINTED with a gentleman of the highest qualifications as a Teacher, who desires to establish himself as Principal of a male or female school, somewhere in Virginia.

He is a man of family, some of the members of which are capable of rendering him efficient aid in teaching. He is also a member of the Presbyterian church, and a native of the State.

Any one desiring to secure the services of such a Teacher, may address a line to this office.

LETTER FROM A NEW SCHOOL MINISTER.

Messrs. Editors.—Your paper of the 20th ult., contains an article on "The Coming New School Convention," and in the latter part of this article is a sentence which some in this region would respectfully ask you to explain. With what precedes this sentence—(or rather clause) we find no fault. We believe your statement as to the condition of your own Assembly. And we greatly prefer a re-union with our brethren of the Old School to the formation of a New Assembly. But while thinking and talking about the practicability and mode of such re-union—your article came into our hands—and the clause to which I refer has awakened some fears which before did not exist. May I not then ask you to explain what you mean by saying—"if they still approve of the New School interpretation of our standards," &c. Do you by this mean to say that our church has put any interpretation on the constitution, or on the doctrines of the confession which you regard as unsound? If so will you designate the particular points in some way so that we may understand you. There are but two differences worth naming that I know of between us in the South—the question of the constitutionality of the design of the atonement. If there be others I would like to know them—and I would like to know whether our continual disapproval of those acts—and holding the doctrine of an unlimited atonement—will be considered sufficient to close your doors to us. Believe me I have no other object in asking these questions but simply to ascertain the truth, and gain light for my future path. If there be objections, I am not disposed to quarrel with you. But as I have openly advocated the holding of a convention that steps may be taken towards a reconciliation and re-union with your body—and as I have spoken and written warmly in favor of this course, believing that no difficulty lay in the way on your side, if I am mistaken, I ask to be corrected. I beg of you to speak out plainly—so that we may not be deceived. I would prefer an answer through the columns of your paper—but will be satisfied with a letter, which I may have the liberty of using with my brethren.

REPLY.

Rev. and Dear Sir.—It will sufficiently explain the sentence in our editorial to which you refer, when it is remembered that the disruption of 37-38, was chiefly the result of doctrinal differences. Without entering into particulars we may be permitted to remark that the discussions on the floor of the General Assembly, in the pulpit, and through the press, clearly indicated that there were differences in the interpretation of our standards which extended to many other doctrines besides that of the atonement; and that even when the standards were explicit, it was claimed that in adopting them, nothing more was implied than a substantial recognition of their general import. For a series of years anterior to the actual division, the lines were distinctly drawn between the two parties in the church which were respectively known as the Old School and the New. From questions of doctrine, the contest extended to questions of order. And it is an instructive fact that all who sympathized in the doctrinal views of the New School were opposed to the reform of the church in those portions of it where the greatest disorder prevailed. So wide indeed were the differences, both doctrinal and ecclesiastical, that measures were at one time concerted for the peaceful division of the church; but the object failed for reasons which need not now be given. This failure, however, was one of the immediate antecedents to the Acts of the Assembly of 1837-38. But whether these acts were constitutional or unconstitutional is not now the question. By a reference to the minutes of our General Assembly of 1842, it will be seen that the following interpretation is given of these acts, for the satisfaction of those ministers and churches who hold the same doctrines and maintain the same church order with us, but who from a misapprehension of these acts, are not in our communion.

OUR POSITION.

We have published, in another column, an explicit, and as we hope, satisfactory answer to the inquiries of an esteemed New School brother, with regard to the meaning of a sentence in a former editorial, about which he asks an explanation. We are aware that many of his brethren in the South agree with him when he says, "We believe your statement with regard to the condition of your own Assembly; and we greatly prefer a re-union with our brethren of the Old School to the formation of a new Assembly." Moreover correspondents and friends in our own connection have by letter, and by personal application, requested some expression of opinion with regard to the course proper to be pursued by our church toward our brethren of the N. School in the South, should they desire re-union with us. We regard this as a proper time to define our position, inasmuch as the opinions expressed in the letter above referred to, open the way for a declaration of our views, without making us liable to the suspicion of intermeddling with other people's matters, or of desiring to bring over to our side any who would prefer another connection. We shall endeavor to express ourselves so plainly that none can misunderstand, or misrepresent us. We address ourselves to candid men, who prefer truth to misrepresentation, and who earnestly desire to promote the true interests of Christ's kingdom. The circumstances

be a full concurrence in its nature, design and object, and in the belief that its saving benefits are restricted to the elect. Still it ought not to be disguised that there are views of the atonement uttered and maintained by prominent members of the New School Assembly which we regard as radically erroneous. But whether these views are received or rejected by the members of the New School Assembly (South) we have not the means of knowing. All along, however, they have avowed that they had no doctrinal controversy with their brethren of the Old School, and no controversy with them as to the order of the church. If this be so, and we have no reason to question it; and if in the division of the church they united with the New School chiefly because they regarded the exciting acts as wrong, there can be no obstacle to a re-union, if they desire it.

This explanation of our meaning in the sentence referred to—will, we trust, be satisfactory to our correspondent. For the New School, South, are not shut up to a separate organization, if their views of doctrine and church order are in harmony with ours.

Eds. C. P.

GREAT REVIVAL.

We are delighted to hear, from various sources, of a revival of religion of unvoiced extent and power in the town of Lewisburg, Va. It originated in the Presbyterian church under the preaching of several Methodist ministers, whose labors were interspersed with those of the venerable pastor, Dr. McElhenny, and other clergymen of our denomination. Between a hundred and a hundred and fifty professed conversions are reported, and the interest still continues. Our Synod meets in Lewisburg early in September; may the revival continue until then! We hope to be present at that meeting, and to share in the joy of the revered and beloved pastor in beholding the large additions which before that time will probably have been made to his church. Spared as he has been to a good old age, this powerful revival in the town where he has so long and faithfully labored, will come to him as the crowning mercy of his life.

THE GENERAL CONFERENCE OF MAINE.

By far the most conservative of the New England churches, are those of Maine. This healthful state of public sentiment is perhaps to be attributed more to the influence of the Christian Mirror than to any other cause. For about a third of a century this paper was under the editorial control of the late Rev. Dr. Asa Cummings, who also edited the Works of Payson, and partook largely of his spirit. And all this while, it continued firm, steadfast, immovable, amid the pressures from without and within, of fanaticism in its protean forms. The last number of the Mirror, under its present editors, Charles A. Lord & Co., contains a full account of the proceedings of the Conference at its late annual meeting. And it is refreshing to find in the reports of the sermons and speeches delivered on the occasion more of the outbreathing of the soul for the Holy Spirit's influences, than we have noticed in any similar meeting for many a day. The only incidental allusion to the subject of slavery in the whole meeting, except in the report of a corresponding delegate, was made by Father Sawyer, who has reached the great age of 102 years, and who in his address simply said, "I consider the neglect of the moral training of children a greater evil than slavery, or intemperance, or the Catholic influence. A certain gentleman in New York city, a few years ago, published an estimate of those under 21 years of age in New England, to be 700,000—and 800,000 of them have no religious training!" If this be so, it must be manifest that the churches of New England have enough to occupy their energies at home—enough of evil to be remedied there—without intermeddling with imaginary evils at a distance. And any evidence that they are beginning to realize it themselves, is gratifying, because it denotes that the churches of the land, having originally a common faith, if not a common order, may yet share again in the cordial fraternity which marked their early history.

which now surround us are such, that we can give the freest utterance to our opinions with regard to the true policy to be pursued by ourselves, and by our Southern New School brethren, without the imputation of officious obtrusion of advice, or the spirit of unworthy proselytism. It is conceded by all, and we refer to it in no boastful arrogance, but with humble gratitude to the Great Head of the Church, that the Old School Presbyterian denomination in these United States, is now strong, prosperous, and steadily progressive in its growth, power, and usefulness. We need no accession from other ecclesiastical bodies, to enable us to pursue our onward march to those successes, and blessed victories to which we aspire, under the guidance, and beneath the banners of Christ our King. All we need is the blessing of God upon our present organization, and those accessions which come from the world, when He adds to the church of such as shall be saved. We regard a desire to absorb the members of any other christian organization merely for the purpose of increasing our numbers, as unworthy of such a church as ours—and still more, we regard the admission of men who do not sympathize with us in doctrine and church government as the introduction of an element of weakness and disorganization, earnestly to be deplored, and if possible, positively to be interdicted. We do however believe, that among Southern New School Presbyterians there are thousands who are sound in doctrinal views, and steadfast in attachment to the standards of our church—one with us in principle, sentiment, and all that constitutes true denominational fellowship and unity. And while we have no overtures to make—we will not permit the fear of being wilfully misrepresented, prevent us from taking that dispassionate view of their present posture and proper course for the future, which our independent position happily enables us to do. Conscious of the purity of our motives, in this spirit of transparent candor and freedom, we have no hesitation in avowing our conviction that a re-union with us, on the proper basis, will for them, be the wisest, safest, and happiest solution of the difficulty into which our New School brethren have been driven by the unrighteous action of their late Northern associates. We therefore address our correspondent, and those who, in his own words, agree with him in preferring a re-union with the Old School church to the formation of a new Assembly, and respectfully leave for their consideration some of the reasons which have brought us to the conviction which we have just expressed, as to the true policy of the New School Presbyterians in the South. First. If you persist in forming a separate denomination, it will be limited to your Southern members. Your leaders tell you that they expect the adhesion of many conservative Northern brethren; so as to form a national church. August will leave them sadly mistaken. If there was such a sympathy for you in the Northern mind, why did not some of it show itself on the test vote? You told them that, to pass this vote, was virtually to decide your excision. Did they spare? Did one single delegate from a free State fail to vote against you? That was the time to show it, if they had any purposes of good will or friendship. And now, after an exhibition of hostility so universal, so deliberate, so exclusive, how chimerical is it to expect extensive support at the North? We have watched the tone of Northern presses: while a few persons regret your excision, a still smaller number, probably none will follow you into what they feel to be your exile. Now you say, you don't wish to form a sectional denomination. You say rightly, that it is injurious to the Union, and to feelings of national fraternity. If your leaders persist, they will inevitably find themselves in that unfortunate position.—Should you conclude to join us, you will be at least for the present, in a national church. Second. Your denomination will be numerically small and scattered; and this is always a misfortune to any body. Small denominations are liable to be perpetually depleted by the passing over of their most active churches and ministers to that large denomination near them, which is most kind in doctrine. A thousand practical influences ensure this. Rising talents demand a wider field of enterprise. If you embark in this enterprise of a separate denomination, we do trust that no seductions will ever be employed with your ministers or churches, by Old School Presbyterians; but you will assuredly lose frequently. You would be surprised to know how many men are now of our denomination, brought among us by the various influences described, who were educated and ordained among the various secession churches of the Presbyterian family; and they are usually just the men whose activity and talent confer strength. Again, it is impossible for a smaller denomination to hold the same doctrinal and ecclesiastical theories, and yet continue a separate denomination, on the same ground with an older and larger one, without incurring mistrust. The public mind will ask: "If these men are also Presbyterians, why are they not one?" Both parties will be injured in public confidence; and the younger especially, will have an *onus* to bear, which will be a heavy incubus before the public.—You have already suffered severely from this.—Do not persuade yourselves that this conscious difficulty of your position before a Southern public, arose hitherto only from your connexion with an Abolition Assembly. The public did not trouble itself about this. It knew that you were sound on this question; this was all it cared for. The difficulty was, that the hard-headed, common-sense public would say to themselves: "If this younger party are also Presbyterians, as they avow, why are they not one with the older?" You will experience the same difficulty still. Third. You have been almost exclusively

dependent on the North hitherto for ministers. This supply must now cease. Without ministers your churches must soon die out. Your leaders tell you, "We will have our own College and Seminary, and rear our own ministers." Ah, you will find this, as we know to our cost, no easy thing. You are not numerous; you are scattered. How much less desirable is a weak, struggling, poor institution, than one established and strong? Should you prefer to unite with us, you will share the advantages of ours—without money, and without cost. We have enough already established, enough for both, and they are already tolerably endowed. We have now, in Union, Columbia, and Danville, Seminaries; and in Washington, Hampden Sidney, Davidson, Centre, Oglethorpe, Oakland and other Colleges, apparatus enough to supply all our churches with ministers; should you join us they will be equally beneficial to you. Again; in the separate position proposed, you can hope for no aid beyond your own borders, in home-missionary operations. The Home Missionary Society has already cut you off. Should the General Assembly (N.S.) establish a denominational agency for Home Missions, as it assuredly will do some day, their aid will of course be limited to their own ecclesiastical connexion. There is nothing but the Southern Aid Society to help you; and this is limited and weak. How long will it be able to resist the same clamor under which the American Board, Home Missionary Society, and even the American Tract Society, have succumbed? But associated with us, you would share all the resources of our numerous connexion.

Have the body of the Southern Presbyterians known as New School, who were born on Southern soil, any feeling or interest, to keep them out of the Old School denomination? Have their ruling elders and laity any such feeling or interest? We believe not. Then (and we mean the question to be significant), for whose gratification; for whose behoof; for whose interest, are all these burdens to be assumed; and this difficult, unnatural, disastrous position to be maintained? Who are the men, to whose preferences, advantage, prejudices, or pride, all the rank and file, the laity and elder-ship, are to make these sacrifices?

Again; the active leaders of the separation in 1838, on the side known as New School, declared explicitly, that Southern Presbyterians separated, not because the action of the Assembly in 1837, injured them one whit; but out of sympathy with Northern brethren, maltreated in that action." Now we will not urge the consideration, which might be disconcerted at present, that time has verified most of the arguments which enforced and justified, in the hearts of Old School men, those measures of 1837. We only ask: Has not this duty of sympathizing testimony for Northern brethren, been sufficiently performed? Have they not, with a vengeance, requited you in such a way as effectually to liberate you from further obligations of this nature? Will it not be advantageous to you to return to that place whence this generous sympathy, so fondly misrequited, drew you at first? By returning, you do not endorse the policy, the rightfulness, not even the constitutionality, of those measures of 1837; nor do we ask you to do so. You will only place yourselves where many good and able men have stood all along; who thought with you, but remained with us. They said: "We believe these measures wrong, even unconstitutional; we testify against their wrong; but we leave the responsibility of them to the majority who enacted them; and those will must prevail in all republican bodies. Their wrongfulness does not compel us to separate from this, which we believe to be the true church of Jesus Christ, though in this matter, erring. We exercise our christian liberty in testifying against her fault; but we go on as before, to labor for her good; for though in fault, it is Christ's bride."

This is so obvious, so just, that no attempt is made in the document, or manifesto, proposing the course of the Southern secession, to gainsay it. The only reason there assigned against such a re-union as is proposed, is, that the Old School is also so tainted with abolitionism, that it is not worth while to go there for peace on that subject. Now let us, brethren, look calmly and practically at this. Consider that the action of our Assembly against abolitionism was so satisfactory that all secular papers at the South endorsed it; and all Southern Presbyterians, Old School, were satisfied with it. Consider that this action was adopted by an overwhelming majority, embracing every vote except about 13. Consider that from that day to this, (during the sessions of twelve Assemblies,) not one instance of agitation has occurred in our meetings; and that in the last Assembly, amidst all the political storms, elsewhere over the land, in our Assembly there was yet "perfect peace." Now, is not this enough? Your leaders say; we desire to form an organization, national, not sectional. But can any body, formed of slavery and anti-slavery men, promise more than our Assembly has realized? Your leaders say, the new body will be formed under a pledge against all slavery agitation. But we reply, when did ever a pledge bind the course of free discussion, or chain opinion? And what scriptural warrant have you for such a basis or term of church-fellowship? No; you will be as safe from abolitionism in our body, as you can be in any national church. Should you join us with your one hundred and thirty-six ministers and thousands of communicants; our conservative strength, already immensely preponderant, will be further increased. And, if those funeral vaticinations in which a few for special purposes indulge, that we must ultimately divide on this abolition point, should ever be fulfilled, (which may God forbid,) will not that be time enough for you to secede with us? Will not one,

grand, mighty secession of Southern Presbyterians be better, when that day of extremity and we shall come, than two broken, divided ones, of which one was premature? But bear with our candor: when your leaders teach you to say: the Old School church cannot be trusted on this subject; let us ask you to remember who are the men who affect this peculiar, excessive sensitiveness for Southern rights? Where were the most of them born and reared? Does it bear telling; that they cannot be satisfied with a state of things in our denomination, on this point, with which all the ten thousands of your Southern Old School brethren, born here, born slave-owners, are fully content? Should this union be formed, we have no humiliations to impose on our brethren commonly known as New School, no concessions to demand of them: but expect to meet them as equals. Should the inquiry be made; "what are the precise terms on which such a union would be agreed to by the Old School?" we believe we express the general feeling of our denomination when we say; that we would receive any given church, session and minister, into any given Presbytery, in exactly the same way in which one old School Presbytery would receive them from another Old School Presbytery. We would receive you precisely as we would receive each other. Can more be asked of us? Here is the Old School church A. with an Old School pastor B. belonging to the Old School Presbytery C. They wish to be transferred to the Old School Presbytery D. How would we proceed? We would enroll the church A. on the roll of the Presbytery D. immediately on its giving us a simple assurance that its church session (not each of its individual members) held the doctrines and church order of our books; and the delegate of its session would, without farther formality, be admitted to his seat in Presbytery. The Presbytery D. would examine the pastor B. on his views of personal piety, doctrine, and church government; and if they were satisfied, would admit him also to a seat. We would do the same among the brethren known as New School. Is the examination of the minister, seeking to pass from one Presbytery to another, objected to? How can we be suspected of any thing invidious, when we do just the same with our own brethren? Should we do otherwise, it would be our own brethren who would have a right to call us invidious. But as to the admission of a church and its session, even this seeming difficulty does not exist. We do not speak by authority, but we doubt not that all church courts among the Old School will show themselves ready, as they have hitherto actually done, cheerfully to proceed as far for a cordial union, as reason and fairness can demand. And we know that we can safely give to our brethren of the other connection, these two assurances (the giving of which will perhaps do all which this article could do) that on the one hand, we all feel a respectful friendship, a sympathy with the difficulties which injustice has imposed on them, and a sincere desire for any wholesome and hearty union of our interests, and on the other hand, that no approbation of a re-union is prompted by any self-interest on our part, or will ever be followed up by annoying solicitations.

CRITIC WORLD.—A publication issued by the "Progressive Friends," of Pennsylvania, has been sent us, containing a report on the crying sins of our country. The enumeration is as follows:—Slavery, War, Capital Punishment, Intemperance, Tobacco, and Oppression of Women. No mention is made of crinoline or hoops.

SOUTHERN PRESBYTERIAN.—The Rev. Brazile E. Lanneau, is now associated with the Rev. Dr. Kirkpatrick, in the editorial management of the (Charleston) Southern Presbyterian.

The annual meeting of the Prince Edward county Bible Society, was held at Mt. Pleasant church, on Saturday, the 4th inst. Samuel C. Anderson, Esq., presided. The Reports of the Treasurer and the Executive Committee were read and approved. The Rev. Wm. Lyon, Gen'l Agent of the Bible Society of Virginia, made a statement of the operations of that Society during the past year. The Rev. Mr. Ware, of Randolph Macon College, delivered an eloquent address. The largest collection ever obtained at an annual meeting of the Society was then taken up, amounting to \$170. This, with other funds of the Society, will make their contributions to the Bible cause in this State, since the 1st of April last, \$340.

Delegates were appointed to the next annual meeting of the Bible Society of Va. There wants nothing but a believing prayer to turn a promise into a performance.

The Little Member.

A due government of the tongue would cure the loquacity so prevalent in some professors of religion. It is said that in China excessive talkativeness in a woman is by law considered a sufficient ground of divorce. This law is certainly somewhat severe; and yet, after enduring the inconvenience to which we are subject from people, whose heads, to use the quaint but apt simile of an old divine, are like a bell, in which there is nothing but tongue and emptiness, we are tempted to wish that some statute could be enacted to punish such offenders, of both sexes. But we shall probably hear the eager cry, "What! shall we bind ourselves down to monkish taciturnity?" By no means; men of information and Christian experience are culpable if they are not communicative. A great poet has said, "Be niggards of advice on no pretence. For the worst avarice is that of silence."

And if the miser is blameworthy, who looks out that wealth in iron coffers which ought to circulate and enrich his neighbors, the intelligent man who shuts himself up in obstinate and sullen reserve merits at least equal reproof; for knowledge is of far more value than money. But instances of such reserve are rare, compared with the opposite extreme. "Going from house to house,"

says Bishop Taylor, "tattlers and busy bodies, which are the rust of idleness, as idleness is the rust of time, are reproved by the Apostle." Verbofus makes great pretensions to religion; and if it consisted in much talking, those pretensions to religion; and if it consisted in much talking, those pretensions could not be fairly called in question. He neither reads nor thinks, but runs from place to place, to collect the petty passing incidents of the day, and to discuss them, with his own additions and copious comments, through the town. The art of compressing *matium in parvo* has been highly commended; but Verbofus, so far from making an attempt to abridge his three-fold tales, seems anxious to amplify them with every circumstance, which can be seized and hooked in for the purpose. When others are speaking in company, he appears less to be listening to what they say, than watching and waiting for the first pause which may afford him an opportunity of giving his opinion; and sometimes his impatience breaks through the rules of politeness and decorum, by direct and rude interruptions. Verbofus cannot be safely trusted with any matter of consequence; for such is his love of talking, that as it would be impossible for him one hour to keep silence, so it would be next to impossible for him to keep a secret.

A reasonable, not to say a rigid government of the tongue, would stop much frivolity which now prevails among professors of religion. It is certainly possible, and not less desirable, to blend suavely with piety; and a Christian may infuse into his conversation an agreeable and chastened pleasure, without incurring either blame or danger, yet the rule of the Apostle should never be forgotten, *Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.* Cheerfulness enlivens, levity dissipates the mind; cheerfulness gives discourse a brisk and spiritfully flow, levity dashes it into fustulence and froth. Volatilis, though a minister of the gospel, in the hours of relaxation and social intercourse affects to play the wit and the humorist. He has a fund of anecdotes, jests, and repartees, which are able to make "even ticket-lipped musing melancholy to gather up her face into a smile, before she is aware." He delights to portray eccentric characters, to describe the peculiarities, mistakes, misapprehensions, and blunders, of sects or individuals; and when conversation has taken a sober and rational turn, he is too apt to throw in some ludicrous incident or expression, which entirely changes the subject. Volatilis is often praised as a very pleasant companion by those who have witnessed his power of keeping the table in a constant roar. But do his flights of fancy, facetious stories, and humorous conceits, befit the sacred character he sustains? Who does not see in all this a glaring inconsistency, which cannot fail to injure and degrade religion? Surely Volatilis would do well to bridle his imagination, and spare his wit in company, if he means to serve the great cause in which he is engaged.

A candid and cautious government of the tongue would prevent that censoriousness to which many professors of religion are given. "Judge not that you be not judged." "Speak evil of no man." The sacred writers are wont to put a negative upon those things which are not absolutely unlawful in themselves, but which, through frequent abuse, are made the causes and occasions of much evil. It is so in this instance. What is corrupt in principle, or criminal in conduct, ought to be marked with our disapprobation; and if this is not sometimes done, by a tacit acquiescence we become partakers of other men's sins. While, however, it is a duty, and may prove useful, to condemn those words and actions which have clearly a pernicious tendency, a pushing forwardness to do this is too apt to generate a cynical and acrimonious spirit, the very reverse of the Christian temper. Crito has a large acquaintance, and yet there is scarcely one who does not often feel, and always fear, the pungency of his censures. His eye is keen and quick to discover faults, and his tongue is as prompt to publish and aggravate them; yet so much envy and ill nature everywhere prevails, that he never wants persons who lend a willing ear, and a hearty sanction, to his animadversions.—Crito runs eagerly to hear every new preacher, and then in decisive language, and with a dictatorial air and manner, passes his judgment upon him. If any one is spoken of in high terms, he is sure to turn the attention of the company to some defect, blemish, or impropriety, intentionally brought forward to lower the individual thus commended. It is but a trite remark to say, that men are prone to extremes; and in nothing is the justice of this remark more verified than in the use made of that little, yet important member, the tongue. While one is chargeable with detraction, another glides into flattery. Blandina expresses great dislike to cavillers, to captious critics, and the wholesale and petty dealers in slander. She delights to look on the fair side, to give a favorable estimate of characters, and not only to throw in some grains of allowance, but also a pretty large sprinkling of incense. Practiced in eulogy, she has sometimes painted in such attractive colors, the talents, actions, virtues, and manners of certain persons of her acquaintance, that strangers have been led to expect a combination of pre-eminence excellencies, where they could find only commonplace qualities. Blandina, though professing to hate adulation, often carries her compliments so far, that the modest begin to blush, and men of rigid honesty and plain dealing to frown.

Now is it not possible to be firm and faithful, meek and gentle in spirit, sincere and impartial, kind and candid in speech, without mixing and ministering, in the cup of fellowship, either the gall and bitterness of censure, or the luscious ingredients of flattery? Who is not disgusted with the crudities and acrimony of Crito? Who is not sickened and surfeited with the honied sweetness of Blandina? It may be necessary both to condemn and to commend; but while the one should be without harshness, the other should be free from adulation.

Convinced as I am, and as every thoughtful observer of mankind must be, that an attention to those rules which sound evangelical moralists have laid down for the government of the tongue, would prove more useful than all the warm discussions which agitate our countrymen about modes of national polity, I have yet at present only touched upon this interesting theme with the utmost brevity. If anything could be said or done to check the overbearing talker, to chastise and sober the frivolous trifler, to soften the rough asperity of the dogged cynic, or to act as a corrective upon the wheedling flatterer, the beneficial results could not fail amply to recompense the well-meant and arduous effort.

AMICUS B.

The truly national and conservative position of the Old School Presbyterian Church in the United States, is one which commands the respect, if not, the admiration of every enlightened patriot. This branch of the Christian Church, whose General Assembly is the largest religious body that meets in our country, numbering 320 delegates coming from almost every part of every State in our Union, is held together by purity of doctrine, love for the truth, and those true principles of Church polity, which secure to all justice and the right of conscience—cemented as one brotherhood, by that love for her work and for each other which the gospel inculcates and breathes. Her institutions for the spread of the gospel at home and abroad, and for the diffusion of religious knowledge—her Theological Seminaries, Colleges, Academies, Schools, and sound religious press, in every part and section of our land, but adds to the strength of that union, which sectionalism has failed to disturb. Firm and unmoved she has stood amid the storms of the past, uncorrupted and unagitated, while sectional fanaticism has divided others, and caused patriotic hearts to tremble for the safety of our civil union; and can now smile with indifference at the unfounded prediction of a dark future coming. The same conservative, scriptural views of her great mission, which has thus far excluded from her ecclesiastical courts sectional issues and mere questions of strife, and the bonds that have held together, increasing in number and strength every year, makes the future even more bright and glorious than the past.

The sentiment uttered by one of our greatest Northern men, was as eloquent, as it is true, when he said—"This civil Union may be divided, but the Old School Presbyterian Church will remain one." She knows neither North, South, East nor West, but one people, and her great commission is to preach to that people the gospel. This and this alone is her work as a Church of Jesus Christ. That our ministers and laymen differ, honestly, on many questions, and even on the question of slavery, we do not deny. As individuals they have a right to differ, for we hold that the right of private judgment is universal and unalienable. But as Presbyterians they are bound to study the peace as well as the purity of our Church, and they have no constitutional or moral right to introduce sectional issues and questions of strife, the tendency of which would be to disturb our peace, weaken our influence, and pervert the design of the great commission, to preach the gospel to every creature, irrespective of climate, condition or color. This we hold to be our work as a church of Christ. Occupying this position, our pulpits have not been disgraced with the isms of the day. Our ministers have gone to the sacred desk to glory only in the cross—holding it up as the great centre of attraction and hope—the power of God for a world's redemption. Nor have our church courts been agitated with strife and bitterness of feeling, forgetting their appropriate work, to devise ways and means for the spread of the gospel, that it might be preached to Greek and Jew, Barbarian, Scythian, bond and free. And if this church has stood firm and unshaken amid the storms of fanaticism that darkened our political horizon, and sailed safely through the heaving billows that threatened to engulf our Ship of State—true to her position, and firm in her purpose to preach only the gospel to every creature, she may now rejoice in the clear sky which lights up her future.

With her purity of doctrine and conservative principles of church polity, bearing the seal of heaven, giving to her that truly national character and position, which is, humanly speaking, her strength and glory—pointing to the past and present as her guarantee for the future, with the Boards for the spread of the gospel, and her institutions of learning for the diffusion of knowledge, furnishing additional ties to strengthen her union—she may continue to spread the arms of her vast and growing influence around American Liberties; and breathe afresh that spirit of civil and religious freedom which gave her birth in our own, our native, our happy land. It is the gospel, unsectionalized by fanaticism, and undemonialized by sacramentalism, giving to Caesar his throne and power, and to the humble minister of Christ his commission and theme, that has been our hope in every storm and peril. And our aim, purpose and effort has been to unfurl its glorious banner in every land, directing the first vision of the infant faith to that cross, around which the last gaze of the dying saint lingers, as the only power to regenerate and save a fallen world—marshaling the grand procession that will be gathered around, and dictating the last hymn that will be sung at the grave of civil and religious despotism. This cross has been our theme north, south, east and west, at home and abroad—and its power our only hope; and God forbid that we as a church, should ever glory in any other. And the history of our past increase is but the earnest of our future glory. No church in our land is so united in the faith and spirit of the gospel; and none occupies such a broad, national, conservative, scriptural position. And never has the increase of this church been so rapid, or its influence so great as now. The past year has been one of peculiar interest. Never have the principles and conservative spirit of our church been more severely tried. Error and fanaticism in every form, reckless of principle and results, questions of strife and bitterness of feeling, an outside pressure from the world, and from those who claim to be a part of the Church of Christ, have all conspired to shake the faith and position of this church, but against all, true to herself, true to her principles, and to her glorious commission to preach the gospel to every creature, she has stood on the foundation of the *Apoc. her chief corner stone.* And God has owned and blessed, in an unprecedented manner, her efforts and her labors. From every part of this church, spreading through our vast and growing country, embracing in the arms of her love this sisterhood of States—tidings have been heard to warm and rejoice the heart, giving new impulse and energy to her action, and new life to that spirit of love and union that has made her one. One in doctrine and principle—one against error and fanaticism, and one against sin and Satan.—The True Witness.

Generous Donation.—A Philadelphia gentleman has given to Princeton Theological Seminary ten thousand dollars, the interest of which is to be appropriated to sustaining poor young men during their course of study in that Institution. A noble use to put money. Our Union Seminary needs the same kind of aid.

AMICUS B.