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WHOLE NO. 97.

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TERMS.

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For the Central Presbyterian.

Revival at Mt. Pleasant, Monroe.

Messrs. Editors.—A revival of more than
ordinary extent and power having occurred
among the people of my charge. God will be
glorified by publishing the results to the
world. We have clear and abundant evi-
dence to believe that it was his own work.
To Him be the praise.

Previous to the meeting of Synod you
published a short account of a work of grace
among the people of Union, one of the
congregations under my care—since that
time a far more interesting work has been
witnessed in my other congregation, the
church of Mt. Pleasant, situated about six
miles from the village of Union.

Feeling that the way was prepared for
holding a protracted meeting in that church
I requested brother B. T. Lacy to come and
assist me. He did so with great fidelity
preached to crowded audiences for the
space of ten days. Then, after an interval
of a few days, another series of services
was commenced which continued three days,
during which brother Custer rendered me
important aid.

As the result of these efforts one hundred
and ten persons have professed to have
experienced a change of heart, and we hope
that still others who are now serious will be
brought in.

Of this number one hundred and four have
already been received into the church.
Three children under fourteen years of age
were advised by the session to defer com-
munion until time should test the reality of
their conversions. Three other persons,
for different reasons have not yet been ad-
mitted but doubtless will be at our next
communion.

The great majority of the converts are
from among the *baptized and long catechized*
children of the church.

Much solemn, deep feeling characterized
our meetings—sometimes an awful stillness.
None but the ordinary means of grace
were employed. No effort was made to
create an excitement, by the use of the
"anxious seat," or any other species of
"new measures." The law, the Gospel
and the Spirit of God were the mighty
agents which caused the sinner, convinced
him of his sin and regenerated his soul.

Great care was taken to set the plan of
salvation clear before the minds of enquir-
ers, and they are most solemnly and fre-
quently warned against the danger of allow-
ing themselves to indulge the hope of pardon
and acceptance with God before having
scriptural grounds for doing so. They were
specially warned against the awful sin of
"lying unto the Holy Ghost" by making
a hypocritical profession of religion.

About eight years ago these churches
enjoyed a precious reviving on high
ground, and they were most solemnly and fre-
quently warned against the danger of allow-
ing themselves to indulge the hope of pardon
and acceptance with God before having
scriptural grounds for doing so. They were
specially warned against the awful sin of
"lying unto the Holy Ghost" by making
a hypocritical profession of religion.

Yours truly,
SAMUEL R. HOUSTON.

For the Central Presbyterian.

The Blue Spring.

This spring is near the head-quarters of
Jackson's River, in Highland county, Va.
The valley is quite narrow where it rises,
and being near the road leading from the
Warm Springs to Monterey, it can be readily
approached by any one wishing to visit it.
When observed from the road it pre-
sents the appearance of a circular pool of
sky-blue water, with a funnel-shaped basin
filled with pebbles. It abounds in beautiful
trout, which may be frequently seen sport-
ing near the surface, but when frightened
they disappear in the blue waters, their only
hiding-place. This apparent color of the
water is no doubt owing to its great depth
which has never been certainly ascertained.
During the late summer, a stranger who had
never heard of this spring, was passing by,
and his attention being arrested by its pecu-
liar color, he paused to examine it more
particularly. In the meanwhile a woman,
came along, and as she seemed to be free
spoken, and evidently wished to have some-
thing to say to a stranger, he began by
asking her—

"What curiosity is this, madam?"
"That is the Blue Spring, sir."
"The Blue Spring?"
"Yes, sir, and it has no bottom neither."
"How does this water stand here then if
it has no bottom?"
"It does not stand at all, sir, it always
keeps a rising."

At first he was disposed to smile at the
woman's simplicity, but it was not long be-
fore he began to moralize upon her last re-
mark. The following indicates the train of
thought pursued. Here is water whose sur-
face is as smooth and calm as the beautiful
sky above, and a certain tingling pervades it.
Why has this been assumed so many of the
beauties of heaven? Because it has no
visible foundation, and always keeps a ris-
ing. Then looking up, he commenced thus
with his own soul, "This may be with
thee, my soul. May thy hopes rest upon an
invisible foundation, and always keep a ris-
ing."

For the Central Presbyterian.

Church Dedicated.

The county of Bedford is distinguished
as the birth place and the scene of the la-
bors of some of the most honored names in
the ministry of the Presbyterian church in
Virginia. There, the Rices, Speece, Gra-
ham, Mitchell and Turner were born. And
there the two last named, of blessed memo-
ry, spent the whole of their long, useful and
honored lives. Most pleasing it should be
to every Christian, and most grateful it
is to every Presbyterian to see, in what
veneration the names of "Father Mitchell"
and "Father Turner" are still held in every
part of that county. These men held and
taught the doctrines and the principles of
our church government and order,
with a strength of conviction and a warmth
of enlightened zeal, rarely, if ever sur-
passed. And yet strange to say, for more
than twenty years past, a large propor-
tion of those who had been gathered into
the church, directly or indirectly, through
their instrumentality, have been in con-
nection with the New School Presbyterian
church.

Something more than a year ago, fifty-
one of these persons being desirous of re-
turning to the church of their fathers, and
the church of their choice, petitioned West
Hanover Presbytery to organize them into
an Old School church. This petition was
granted, and the church being organized,
was taken under the care of that Presbytery.

This church quietly relinquishing what-
ever claim they may have had to the house
of worship, heretofore held by them in com-
mon with their New School brethren, deter-
mined to build a house exclusively their
own. The site selected for this purpose was
that on which the "Old Peaks meeting
house" had stood, and which, since the New
School organization had been permitted to
fall into ruins. The application for the ne-
cessary funds was met with so prompt and
so generous a response, that in a few days
the amount needed was raised, and the work
commenced. In less than twelve months,
the building was finished and furnished. In
size and neatness of construction, "the glory
of this latter house is greater than of the
former."

The hold which the labors of the venerable
Mitchell and Turner still retain on the
memories and hearts of the people—the
strong and pervading public sentiment which
still exists in favor of Old School Presby-
terianism, was evinced, not only by the
liberality displayed in building, but also by
the enthusiasm manifested at the dedication
of this church.

The meeting for this purpose was com-
menced on the 17th and closed on the 18th
ult. The dedicatory sermon was preached
by Rev. Wm. S. White, of Lexington.
Rev. J. G. Shepperson also preached several
times during the meeting, and Rev. Jesse
H. Turner took part in the devotional exer-
cises. The congregations were large, at-
tendance and solemn throughout. On the
Sabbath, the assemblage was immense.

The house which will seat five hundred per-
sons, was filled to its utmost capacity, and
the opinion was expressed by many, that
the number who were forced to remain out
of doors for want of room, was as great as
that within the house. Scarcely anything
impressed the beholder more favorably than
the good order and eagerness to hear, which
was manifested by the crowds out of doors.

Six additional members were received
into the church—two on profession of their
faith, and four on certificate. The best
spirit prevailed. Not a word of censure or
complaint was heard by the writer—and he
mingled freely on the occasion both with
members of the Old and New School church-
es. There seemed to be no ill feeling be-
tween the two parties. They mingled freely
and kindly together, and the joy seemed
to be general that the old Peaks church
had been reorganized, and the ruins of their
fallen house of worship repaired.

A more promising field of labor is seldom
seen. May this people soon find a pastor
whom God will own and bless to their own
edification, and to the conversion of many
now dead in sin. IOTA.

For the Central Presbyterian.

Messrs. Editors.—As a friend to Presby-
terianism in our beloved State, I have for
months past searched the columns of your
much valued paper, for something encourag-
ing on the subject of "the Richmond Fe-
male School," and deeply do I regret to
acknowledge that the search has been all
in vain. Some time since, there was a pa-
ragraph in which the Editors said they "re-
mistaken as to the desire of the Virginia
churches for such a school," and that ad-
mission sent a pang to many hearts, and
seemed a knell to all their hopes with regard
to it.

And must this greatly needed enterprise
be given up so? Is there no one who will
sound the alarm until Presbyterians awake
to their true interests? No one to keep
before their minds the fact that nothing
great was ever accomplished without pro-
portionately great difficulties and persever-
ance? Can it be that every proposed en-
terprise, from the endowment of a Theologi-
cal Seminary down to Mt. Vernon purchases
and Clay monuments, shall receive the
necessary friends, sympathy and money—and
this alone be laid aside for a convenient
season, or abandoned altogether as of small
importance?

Just let it be known that a sum of money
is wanted for a male school for instance, (I
hope this is not ill-natured) and how many
there are all over the land—Fathers, mothers
and daughters too, who are suddenly gifted
with energy and money to meet "the great
want." Of course it is cheerfully admitted
by every one, that Theological Seminaries
ought to be endowed—that schools for young
men ought to spring up all over the land—
that every reported ought to be paid to the
memory of departed patriots, but it is not
strange that there is money enough and en-
ergy enough to do every thing of this kind
and not enough in our whole Virginia
church to build up one Female High School?
If so many such schools are needed for our
young men, surely there is need for one
such for our young women. True, many
parents prefer private schools for their daugh-
ters, but Presbyterian schools of any kind
are lamentably scarce in the State; and it

is just as true that many prefer high schools
or colleges; and if their own church will not
furnish them, their daughters are bartered
off to those that will. It is surely not a
time to sleep over this question, when other
denominations by these very means, are
leading off hundreds of young women and
through them hundreds of young men, who
if we did our duty would give Presbyterian-
ism their influence. If it is a matter of
no importance what preference or prej-
udices the youth of the State imbibe—if
our church has nothing peculiar to recom-
mend it—then let others do our work
and reap the harvests. But if we consci-
entiously believe that the doctrines of the
Presbyterian church are the doctrines of
the Bible, if our form of Government is
Scriptural, if it is a church of living reali-
ties and not of forms and shadows and su-
perstitions—then for the sake of many great
principles involved, for the sake of "our
fathers who are to come after us, let us use
all proper means to make it prosperous and
progressive. If all the churches are indif-
ferent now but the two in Richmond, let them
persevere until the others become interested.
The low state of female schools in con-
nection with our church, is becoming a byword
all over the country. The present money
pressure need not affect this enterprise in
the least. A few earnest spirits who would
use the means would soon find that the end
could be accomplished. A mighty heap of
littles could be soon gathered by an energetic
agent. Why cannot an agent go
through the State for this as well as for every
other important object? Why cannot some
ministers without charge lecture through the
State on education or some popular subject,
just as Edward Everett is lecturing, and
apply the proceeds to this object? Quixotic
as the idea may at first seem it would be a
cause not unworthy of one of our first cham-
pions. And to come nearer home, why
cannot the ladies of every church give \$25 a
year for four years, for a school for their own
sex? This step alone would insure success.
This could be easily done.

Will you not keep the subject before
the church until it is aroused, until the right
way is suggested, and until the work is
done? A FRIEND TO THE CAUSE.

The Office of Deacon.

From the Report Prepared by Rev. Mr.
Vaughan on the State of the Church.

The office of the Deacon is even more
justly subject to the charge of neglect and
misapprehension among us than the office of
the Ruling Elder. It is notorious that there
is no such prevalence of this office in our
congregations, as there is of the eldership.
There is, probably, not an organized con-
gregation connected with this Synod, which
is not furnished with one or more ruling
elders. Yet, the number of churches fur-
nished with a regular and active Board
of Deacons, is altogether out of comparison.
We cannot speak with anything like pre-
cision, for there are no statistics showing the
facts in the case, yet we may safely appeal
to the knowledge of the members of this
body concerning the actual existence of this
office in the churches, to affirm whether it is
not only an exceptional instance, where it
is regularly instituted and employed. Prob-
ably not more than one church in ten is so
provided. This absence of the office and the
implied ignorance of the necessity and
importance of it, which absence involves is re-
markable in the case of a church, whose
Standards unequivocally recognize the deacon-
ate as a divinely appointed and permanent
office of the Christian Church, and whose
fundamental principle is the Headship of
Christ—a principle which rejects all will-
ship, and requires all the ordinances and
offices of the house of Christ to be observed
absolutely as he has directed, with no sub-
tractions or additions whatever. The arti-
cles of the Presbyterian creed leave no
doubt upon the point that the deaconate is
an office of permanent authority in the
Church, and as such, as much entitled to
demand universal and complete employment
in the Church as the office of the ruling or
the teaching elder: it is as lawful to aban-
don the two last as the first. Nor is this
neglect of the office alone significant of either
ignorance or disregard of the will of the
Master concerning it: it implies an igno-
rance of the true uses of the office and an
utter distinction of the popular apprehension
of that capacity in the organic Church
which it represents and implies. In refer-
ence to the true uses of the office, some strik-
ing evidences of the misapprehensions ex-
isting are furnished by events occurring in
the last few years. In every organized in-
stitution, its necessities will inevitably de-
velop the demand for some species of *financial*
officer. In many Churches the develop-
ment of this demand by the exigency of
events in the absence of just views of the
provisions made by Christ for the revenues
of His Kingdom, has given birth to an
anomalous order of semi-eclesiastical men
called *Trustees*, in which the functions of the
deaconate have been in part invested to
the great disturbance and injury of the
Church in many important instances. If
just views of the deacon's office had prevail-
ed in such cases it would have been seen at
once that it would be just as tolerable to
create a body outside of the Church, with a
concurrent or superseding jurisdiction with
the eldership, as with the equally divinely
authorized office of the deacon. Nay, an
even more striking proof of the utter loss
of the true significance of the deacon's of-
fice is to be found in the fact that even those
who contend for the transfer of the functions
of this office from the intruding trusteeship,
back to their proper position, seem, in the
general, to discuss it mainly in its relations
to the temporal and revenue matters of the
Church, and not to develop prominently the
real theory of this office, as defined in the
Scriptures and construed in the Standards
of our Church. They seem to regard it
mainly as a divinely appointed trusteeship,
with which it is therefore wrong for any other
trustee to intermeddle. But it is plain that
the relations of the deacon's office, to the
temporalities of the Church, are wholly sub-
ordinate to its real significance as the repre-
sentative and organ of that capacity of the
Church of God which constitutes it a divine
institute for the diffusion of charity to the
poor, and particularly for the deliverance of
the poor saints of Christ from the pangs of
want. A remarkable instance of the state

of opinion and knowledge on this subject
was displayed a few years ago in the con-
troversy which sprang up on the suggestion of
New themes to the Clergy, founded on the
condition of the poor. These new themes
were as old as the word of God and the
Constitution of the Presbyterian Church. It
seems as if it was thought necessary to ap-
peal to the superior energy of the Romish
Church and of social institution for charita-
ble purposes in this great department of
benevolent action, in order to rouse the dor-
mant sympathies of the Presbyterian Church;
when a far more effective weapon for that
end might have been found by simply call-
ing on the church to return to its own theory
of its own offices and of its own character.
The Standards of the Church do unequivocally
represent the main purpose of the deacon-
ate's office to be the care of the poor, and
that the management of the temporalities of
the Church is wholly an incidental and sub-
ordinate end. They say: "The scriptures
clearly point out deacons as distinct officers
in the Church, whose business it is to take
care of the poor, and to distribute among
them the collections which may be raised
for their use. To them also may be prop-
erly committed the management of the tem-
poral affairs of the Church." There is no
mistaking the import of this language. But
the assertion of an ecclesiastical officer
whose official business it is to take care of
the poor, is the direct assertion of a corre-
sponding character existing in the Church
of which this office is the organ. This con-
stitutes the immense significance and value
of the deacon's office, and hence the great loss
involved in the disuse or misapprehension of
it. The deaconate is the representative and
official organ for the action of that capacity
in the Church, which constitutes it as much
a charitable institution to see after the poor,
and especially the poor saints and widows of
Christ, as if this were the only object of its
organization. Just as the teaching elder
implies that the Church is a teaching insti-
tute, and the ruling elder implies the exist-
ence of its government and disciplinary
character, so does the deaconate imply and
express that it is by the fundamental law,
as much a charitable institute as it is a mis-
sionary organization. Hence the great injury
done by those bodies which have changed
the functions of the deaconate and made it
an office of teaching and administration of
sacraments: it no longer stands as the re-
presentative of the charitable character of
the Church, a witness of the tenderness of
her great Head, and a testifier against the
selfishness and worldliness of all who refuse
to comply with the requirements implied and
enforced by this office. As it stands defined
in the theory of our own Church, the official
guardian of the Church of God over the
poor and the channel of her charities to the
needy, it is one of the grandest features in
the organization of that glorious institute.

This official character in the Church of
God deserves our attention on several im-
portant accounts. It completely explains
and tallies exactly with the stress which is
laid in the New Testament upon charity to
the poor and especially to the poor saints.
"Distributing unto the necessity of saints"
is laid down as a duty amid a catalogue of
duties, the permanent and universal obliga-
tion of which is not disputed. The saints
who were relieved by the charities of the
Corinthian Church glorified God for their
"liberal distribution unto them and unto all
men." Almost, if not altogether every col-
lection of money mentioned in the New Testa-
ment was a collection for the "poor saints."
So marked and prominent was this pecu-
liarity in the early Church that Paul declares
"it was superfluous" to write to the Church
at Corinth "concerning the ministering to
the saints." How different is the case with
the Church of our day, needs no labor to
illustrate. He also expressly orders that
"if any man or woman that believeth have
widows, let them relieve them, and let not
the Church be charged, in order that it may
relieve them that are widows indeed." The
meaning is clear: let those who are able to
do it support the dependent members of their
own house: but it binds it upon the Church
to relieve "them that are widows indeed."
There is something very affecting in the
frequent conjunction of "saints and widows"
in the New Testament writings, and the case
of Dorcas and the weeping objects of her
mercy illustrates the practical nature of the
action required of the followers of Christ.

But again: this capacity in the Church
will affirm the reality and permanence of
its own existence, when we consider it is a
necessary out-growth of the Christian spirit,
an essential expression of it under given
circumstances. "The poor ye have always
with you," and so long as there is any per-
manence or essential identity in the Chris-
tian character so long will this organic ca-
pacity obtain in the visible Kingdom of
Jesus Christ. The practical relief of want
in a Christian brother, or in any other man,
is a necessary expression of *Christian* feel-
ing under certain circumstances. The ex-
pression of all kinds of feeling and affection
will vary with the change of circumstances
in those who are the objects of them. If a
man is in joy, it is the natural and necessary
expression of a true natural affection for
him existing in his friends, to rejoice with
him: their joy in his joy would be the ne-
cessary result of their interest in him. A
man who was indifferent to him would be
careless of his welfare. On the contrary, if
he were in sorrow, that affection of his
friends would vent itself in other feelings;
and if he were actually in need of food and
clothes, that affection would express itself
in relieving him. If no relief was given it
would clearly evince the absence of the af-
fection. Precisely similar is the action of
Christian love: it weeps with those who
weep: it rejoices with those who rejoice: it
rebukes those who are sinning: it brings
relief to those who are in need, thus ex-
pressing, according to the circumstances, an
actual condition of those upon whom it is
exercised. Hence the declaration of James:
"If a brother or sister be naked and destitute
of daily food, and one of you say unto them
depart in peace, be ye warmed and filled;
notwithstanding ye give them not those things
which are needful for the body; what doth it
profit?" Hence the saying of John: "Whoso
hath this world's good and seeth his brother
have need and shutteth up his bowels of com-
passion from him, how dwelleth the love of God
in him?"

This organic capacity of the Church, as a
charitable institute, is worthy of our pro-

found attention also, from the fact that it
embodies a necessary means of grace; and
the duties it involves are essential to the
development of the individual Christian
character in the fulness and symmetry of its
nature. Great stress is laid in the New Testa-
ment on the extremely evil nature of the
love of money. It is the root of all evil.
The doctrine of the gospel is also plain,
that all evils must be resisted and all graces
must be cultured after their kind. To grow
in any virtue, it must be exercised: activity
is the universal condition of development.
To grow in devotion a man must pray: to
subdue his lust he must resist it: to subdue
the love of money he must spend it. This
great capacity of the Church of God gives
him one great rule to regulate that expendi-
ture; not in folly or self-indulgence, but in
feeding the poor saints and widows of Christ
who will finally acknowledge it as done to
Himself. It was this doctrine of giving as
a means of grace and an act of worship
which Paul taught the believers of Philippi
when they had sent once and again unto his
need, not that he himself desired a gift,
but that he desired that he himself should
reap the account. Hence, he exhorts the in-
debted to work, "that he may have to give to
him that needs it." Hence he encourages to
liberalness because he "that sows sparingly
will reap also sparingly; and he that
abundantly sows will also abundantly reap,
not only supplies the wants of the saints, but
is abundant also by many thanksgivings unto
God."

Finally, the aspect of the early Church in
which, for the first and last time, this glo-
rious character of the Church of God was
fully developed, in its vast charities, in its
noble self-sacrifices, in its utter consecration
of soul, body and estate to the honor of her
crucified Lord, puts to utter shame the
present abandonment, ignorance and negli-
gence of these precious duties by the church
of these modern days. How wonderful
would be the revolution in the life and as-
pect of the Church if we came back practi-
cally to the scriptural and constitutional
theory of our own offices! How many a
poor saint, who now dies in bitter grief
about the fate of his family, would die hap-
pily, knowing that his wife and babes would
fall, not on the cold charities of the world,
but on the warm charities of a living Church
and into the guardianship of those officers
whose official "business it is to take care
of them!" How would the exultant scorn of
Popish enemies be silenced, as the boasted
mercy of Sisters of Charity was utterly
eclipsed by the glowing love of a pure
Church pouring out its charities in a full
stream and dispensing them by its own faith-
ful and devoted officers! How would our
Deacons purchase to themselves a good de-
gree and great boldness in the faith, by a
wise and resolute attendance upon the poor
of Christ, taking care of them by counsel,
advice, protection, and management, and by
giving them the charities devoted to their
use—qualities of character which cannot
possibly be developed by the most efficient
collection of a pastor's salary or the dis-
charge of any other merely temporal and
temporary business of the Church! It is
not becoming in us, Brethren of the Synod
of Virginia, as a court of that glorious king-
dom, to begin to inquire after these things
and to see to it that the Master's will is ob-
served in reference to this office of his ap-
pointment and the duties which it implies
and enforces?

Extracts from a Letter.

Dr. Alexander of New York who has re-
cently returned from a European tour, has
written a very interesting letter to the Pres-
byterian from which we make some extracts.

RELATIONS TO THE PULPIT.

It would be very presumptuous in a pass-
ing stranger to pronounce upon the minis-
try of a great people, or to characterize
their pulpit. He can at best hear only a
few, and these may not be the representa-
tive minds; I shall therefore indulge in no
sweeping remarks, but content myself with
saying, that so far as I can learn, there is
no country on the globe which is better
furnished, in its rank and file, with a thor-
oughly orthodox and earnestly evangelical
ministry than Scotland.

SKETCH OF MR. McLEOD, OF GLASGOW.

Mr. McLeod's sermon was a noble piece
of free argumentation and passionate elo-
quence. He spoke like a senator on this
occasion, and you may judge in how un-
trammelled a manner, when I add that he
read from several volumes, and even from
Tuesday's *Times*. The secret of the effects
produced by his preaching is, that his heart
is bursting with the very emotion which he
seeks to cause. I need scarcely add that
he used no manuscript; sometimes he does
so; but this was one of the discourses which
cannot be written. There were several
generous allusions to our own country in
this delightful sermon, which gratified me
all the more as contrasted with the crude,
ignorant, and fiery attacks of many, on what
they think American toleration of sin. I
cannot suppose that in popular address our
Dr. Mason was either more strong or more
pathetic than Norman McLeod. I had not
heard him utter two sentences of devotion
before I ceased to wonder why crowds at-
tended upon his ministry, while I less than
others was tempted to crave any liturgical
crutches in the way of printed prayer. Let
men pray thus, and we shall hear of no de-
viation from the way of our fathers; and
with a rubrical imposition of forms men
cannot thus pray. I have no quarrel with
"our excellent liturgy;" I have gratefully
joined in its best parts almost every Sab-
bath for months; I believe it to be the best
compilation from the Latin offices that has
ever been made, and immeasurably prefer-
able to any *reflections* which we are likely
to get up, with all the thatch and moss of
antiquity exchanged for genteel modern
shingles; nevertheless I hold our primitive
and more excellent way, and should be
pleased to read an answer to famous John
Owen's tractate on Free Prayer. Approp-
riate to this matter, I have heard one of
the most celebrated ministers in Scotland, emi-
nent alike for the gift and the grace of
praying, interlard his devotions with pas-
sages from the prayer-book. Now, though
I know not that a drop of Jennie Geddis's
blood was in my veins, and though I have
no heart to hurl afresh the *cut-throat* skill
kept in *retentis* at Edinburgh, I cannot but

make reclamation against this, on grounds
of unity and sacred composition. Those
collects, which I had often joined in with
reverential admiration, seemed out of tune
amidst the inspired breathings of David
and Jeremiah, which were legitimately and
beautifully introduced at the same time. I
could not help wondering at the gifted ut-
terances of the very minister to whom I here
allude, and who is known in more lands than
one.

DR. GUTHRIE, OF EDINBURGH.

At the risk of limb and raiment if not of
life I pressed in to hear Dr. Guthrie, and
was overwhelmed and melted by his appeals
to sinners to come and receive a finished
salvation. Men do not go to him for pro-
tracted exposition or theological deduction;
every thought is floated away on a golden
or gorgeous cloud of high imagination, and
with a warmth of manner which disarms you
of all doubt as to this being the result of
inward feeling; while in the inviting and be-
seeming and compelling strain, I suppose
him equal to any man since Whitefield. His
condition of health forbids him to preach
more than once a day. Surely this land is
a field which the Lord hath blessed. Hun-
dreds of useful and eloquent men are alto-
gether unseen and unheard by the spiritual
traveller.

POSTURE IN PRAYER.

The practice of using a reverent posture
in prayer is universal here; and I have
never found myself the only person, besides
the minister, who was standing, as has often
happened to me among the indolent wor-
shippers of England and America. The
Presbyterians of this country, that is to
say, the great body of the population, love
the house of God, and are attached to their
own particular forms. Churches are built
for use, and in most cases are very closely
seated, so as to be full even to packing. I
was delighted to observe that on an even-
ing when I heard a Glasgow clergyman
preach, the house, which had aisles and even
pulpit-stairs crowded, was occupied largely
by those classes of hearers who in some of
our cities have so much left us for other de-
nominations, or for none at all. Psalmody
is almost universally conducted by a prece-
tor alone; in one Free Church, however, I
observed a choir near the pulpit, and saw
an advertisement in the basement for a
tenor singer. But whatever be the mode of
leading, every one sings, and usually con-
foc.

A SUGGESTION TO YOUNG MEN.

While so many of our young men go an-
nually to Germany, year after year, bring-
ing home no practical good that I can com-
prehend, it is sincerely to be wished that
some of them might go to Scotland, to see
the Presbyterian machine really worked, by
congregations having from twenty to thirty
ruling elders each, and as many deacons,
and to timber their academic sermonizing
by a hearing of several commanding preach-
ers who, determined and fervent minds,
some things I honestly believe, they might
learn of us, but in the faculty of carrying
gospel truth with interest to promiscuous
assemblies and the common people, they
excel us. With hardly any exception, all
the preachers of Scotland, who are much
followed by the multitude, are as remark-
able for purely evangelical preaching, as for
intellectual power and impressive elocution.
Few of them are what we should denominate
good speakers.

From the Musical Review.

I will not trouble you with further details.
I am unable to give any adequate expres-
sion of what I conceive to be the importance
of the relations between pastor and chor-
ister. I fear there are very few instances in
which its tenderness, beauty, and power are
seen and felt. May you and your pastor be
enabled to furnish a happy illustration of
this pulpit and the choir can accomplish
as co-laborers in the cause of Christ.

former in the bad choice of hymns, and to
overcome the latter even should he insist
upon the almost barbarous custom of sing-
ing while taking a collection or while
changing seats at the communion service.

Should your pastor be a man of musical
sensitivity, you can do much to aid and
cheer him directly in his preaching. By
making the introductory singing what it
ought to be, you can prepare him for preach-
ing. Sometimes a pastor who is so unfor-
tunate as to have peculiar susceptibility for
harmony, rises to speak after listening to
such discordant strains as caused him abso-
lute torture. His nerves are all ajar; his
voice involuntarily assumes an unnatu-
rally sharp vehement tone; he starts wrong,
and he can not at the best recover his self-
control for some minutes and not unfre-
quently his discourse is wholly spoiled. It
is said of the late Dr. C. that he used to re-
quest his choir to repeat what they had sung
but indifferently before sermon, as he could
not preach after such singing. Sometimes
on the contrary, a preacher enters upon his
discourse absolutely inspired by the tasteful
devotional music, so that his heart and voice
are alike attuned to eloquence.

Sometimes also a pastor is saddened by
seeing the apparently deep impressions
of a discourse which cost him the labors and
prayers of a week, all dissipated by the
harsh or heartless singing which followed it;
and on the other hand he is occasionally
gladdened by hearing the choir lead the
congregation to the throne of grace in the
appropriate utterance of those emotions
of penitence or faith or joy, which the dis-
course was adapted to produce.

Let your pastor never have good reason
to complain that you have marred his ser-
mon at the

The strenuous objections urged in the late New School Convention, and elsewhere, against the rule requiring our Presbyteries to examine ordained ministers from other Presbyteries, though they may bring clear testimonials, makes it our duty to show the propriety and constitutionality of that usage. We do this as an act of self-defence, and not of aggression. Representations have been made well calculated to persuade the public, that this usage is unlawful and unjust; and that our tenacity in cleaving to it in spite of its unrighteousness, must be adjudged as the guilty cause, should the misfortune of division between brethren be still perpetuated, after the overtures for union to be made by the Knoxville N. S. Synod, next spring. We cannot permit the true one to be thus shifted; but in order to clear the good name of our beloved church, we shall show that the rule is constitutional, useful and desirable, and fair—and that we are not only justified in retaining it, but could not recede from it with safety or consistency.

1. Upon the history of this examination rule, we remark, that the original Synod did from the first assert, that any Presbytery had the right to examine any minister desiring admission, notwithstanding his possession of clear testimonials from any other ecclesiastical body. This was decided as to ministers from foreign bodies, by the Synods of 1764, and 1765. In 1801, the General Assembly decided that the Presbytery of Ohio had done no wrong in demanding an examination of a Rev. Mr. Birch, who brought clean papers from another Presbytery; "inasmuch as there is a discretionary power necessarily lodged in every Presbytery to judge of the qualifications of those whom they receive." It is true that the Assembly of 1834, temporarily under New School influences, did declare, in answer to the celebrated "Western Memorial," that ministers dismissed in good standing by sister Presbyteries, should be received by the Presbyteries which they are dismissed to join, upon the credit of their constitutional testimonials." But the Assembly of 1835, decided, with more correctness, that it is the constitutional right of every Presbytery to examine intrants, notwithstanding their clean papers, if the Presbytery judges it advisable. And the Assembly of 1837, made it imperative on Presbyteries to examine such, at least on experimental religion, systematic and polemic theology, and church-government: Minutes, 1837, p. 429. So much for the legislation of the matter.

2. To evince the constitutionality of the rule, we remark, what nobody will dispute, that any Presbytery would have the constitutional right to examine an intrant, if it judged proper, in the absence of any general rule or usage, or of any legislation of a higher court. The Assembly has again and again decided this, as we have just shown. This right evidently results naturally from the very functions of a Presbytery, as charged with the spiritual oversight of all the believers in a certain number of neighboring churches, and as responsible therefore to the church at large, and to God. How can it fulfil that responsibility, unless it is allowed full discretion as to admission of members into its own body? The right to vote on the reception of a member implies its right to examine him sufficiently to enable the members of Presbytery to vote intelligently. But if he must be received if his credentials are good, why go through the form of voting at all? How can it effectually protect its charge, if a general rule of inflexible rigidity, of which another Presbytery are in this case the executors, compels them to give church power to a man they judge unsafe. Remember that it is another Presbytery which gives the "clean papers;" so that if our principle be denied, we shall reach practically this preposterous conclusion; that the Presbytery sending forth the applicant, which has no direct jurisdiction nor responsibility touching the churches in question, shall decide absolutely who may have spiritual power over them; and their own Presbytery, which is the whole direct jurisdiction and responsibility, shall have no power to interpose! So clear is this general principle, that Archbishop Whately, in his "Kingdom of Christ," says, in substance, that the right to decide upon all claims for admission and terms of membership is one of the necessary attributes of a visible church, founded on the very conception of it as an organization. Let the reader weigh the general powers and functions of a Presbytery as defined in Book of Gov. ch. x: § 1 and 8. Can any candid man then deny our statement when we repeat, that irrespective of any legislation, or general usage, or rule of higher courts, it is a constitutional right of any Presbytery implied in its very nature, to examine an intrant till they are satisfied, if they judge it proper.

But if this is granted, is not the question settled? Can it be unconstitutional for the General Assembly to order Presbyteries to do a thing, which the Presbyteries might constitutionally have done without any order? Surely it is hardly more than a truism to assert as much in the case of a government such as that of our church. If indeed Presbyteries were sovereignties, which had only ceded to the General Assembly certain rights by compact, it might be justly urged that our conclusion did not follow; because the discretion not to do, or to do, the constitutional act, as the Presbytery saw fit, was a right which the General Assembly

ought not to infringe. But Presbyteries are not sovereignties; and their relation to the General Assembly is not merely federal. The words of the constitution concerning the powers of the Assembly, give to it the general care of the orthodoxy and purity of the whole church, in all Presbyteries; so that this discretion concerning the doing or not doing the thing admitted to be constitutional, belongs in the highest sense to the Assembly. And should it conclude, that the purity of the church demands that, in the exercise of this discretion, the examination shall be uniformly held, it has the right to order thus. That men who could swallow a camel like the "Plan of Union" of 1801, should strain at such a gnat as this, is surely marvellous. But even if the Assembly had no power to make the rule uniform and general, surely it does not the less remain true that any Presbytery may still examine whenever it pleases. If the Presbytery truly possesses the right of itself, the vain attempt of the Assembly to bestow it by its act, cannot weaken it. Hence, whenever any Presbytery, by its own action, adopts the examination rule as its standing rule, it becomes certainly constitutional within its bounds. Thus, the Assembly have drawn up certain "Standing Rules of Order" for judicatories. These are not parts of the constitution, but whenever any Presbytery or Synod please to adopt them as its rules, in imitation of the Assembly, their enforcement on all members of that Presbytery or Synod is strictly constitutional. Nobody disputes this, as to the "Standing Rules for Judicatories." Why dispute it as to the "Examination Rule?"

OBJECTIONS ANSWERED. But it is said the General Assembly is prohibited by the constitution from making any of its enactments obligatory on the churches as constitutional rules, unless the overture be first sent down in writing to all the Presbyteries, and agreed to in writing by at least a majority. That this objection may apply here, it must be understood to mean that the General Assembly can make no rules obligatory on the churches whatever, except they are regularly made a part of the constitution. This would be to reduce the Assembly to a mere advisory council, with a vengeance. Does all the power then amount to nothing, which the Book gives the Assembly, chap. xii, § 5, to "decide in all controversies respecting doctrine and discipline," to "superintend the concerns of the whole church"—and "in general to recommend and attempt the promotion of charity, truth, and holiness, through all the churches under their care?" The greatest stickler for limited construction never held that a supreme body under a constitution, holding from it certain general powers, could yet enact no particular rule to carry out those general powers, unless that rule was specifically mentioned in the constitution. The General Assembly has, under these general powers made enactments, not specifically named in the Book, in a hundred cases; as it must do, in order to govern at all. What else are the rules for the admission of Foreign Ministers; rules which are made obligatory on Presbyteries? What else are the enactments requiring all Presbyteries to have collections steadily raised for the Boards? There is not a constitutional government, nor a constitutional lawyer under the sun, who does not admit the lawfulness of such rules, which are made under the constitution and in accordance with the powers it grants, and yet are not a part of it. The constitutionality of a law does not depend on its being enacted with those forms which are prescribed for enacting new parts or amendments of the constitution; it depends only on this, whether the power exercised in that law is a constitutional power. Deny this, and your constitution would have to be large enough to contain specifically every statute which would ever be needed under it: so that "the whole world would not contain the books which should be written;" and your constitution-makers would have to possess Divine foreknowledge.

But it is said again: that the nature of our church, as one confederated church, pervaded throughout by a general review and control which represents the collective will of all the parts, implies that when any Presbytery has made a man a minister to their churches, he is a minister to any church in the whole body; and that he is in fact treated as such, inasmuch as he preaches and administers the sacraments, and enjoys the rights of ministerial fellowship, wherever he goes. We answer: that this is only true in part; and it is untrue in that sense in which it would prove the thing in hand. The general scope of our Government does indeed give a minister whom any one Presbytery has made such, certain ministerial courtesies, and a certain joint, indirect power, over all churches in every Presbytery. Wherever he goes he may be invited to preach or baptize. Wherever he goes he may sit in any Presbytery as a "corresponding member." And when he goes to the General Assembly, he shares with all other members, the general power of review and control over all the churches. But it is not the doctrine of the constitution, that ordination of a man by one Presbytery gives him a right to membership in any other Presbytery, in such sense that he can perform in it any Presbyterial act. Witness the fact that according to the constitution, this "corresponding member" cannot vote. It is the act of instalment into the pastoral office which gives to a minister direct Presbyterial power over any given church. The constitution does not permit any minister, however ordained or approved by another Presbytery, to be installed, except by the free act of the Presbytery in charge of that church. He cannot even entertain the call, except by their consent. The vote of the Presbytery as to whether the call shall go into his hand, is one wholly antecedent to,

and independent of, his having clean papers from the body in which he before resided. And in that vote, the constitution gives to the Presbytery an uncontrolled discretion. The principle clearly implied by our Book in these two instances, is this; that nothing but the discretionary act of the Presbytery in charge of a given district, can confer membership in its own body, in the sense of giving direct spiritual power over that district, or any particular church in it. The act of each Presbytery can only confer membership in itself, and direct power over its own churches. It cannot confer such power over churches subjected to the direct control of a different Presbytery. And this is but carrying out that dictate of natural justice which we endeavored to state at the outset. So that our examination rule, instead of being opposed to the spirit of our system, exactly expresses it.

THE RULE USEFUL AND DESIRABLE. 3. The utility and necessity of our rule can be easily evinced. If the opposite principle prevailed, one single corrupt Presbytery might corrupt the whole church. There might be a Presbytery of three ministers, of semi-Pelagian tendencies, or of Congregational notions in government. To this body every candidate for the sacred office might take a dismission, who was conscious of unsound views. They might try, approve and ordain them all, and in due time give them clean papers and send them forth through the length and breadth of the church! We should have nowhere any discretion about admitting them: they were ordained by a Presbytery in our connexion: they bring clear testimonials; we must not go back of these to inquire; and though they might be so suspicious that no church in our bounds would call them, still they would be full members of Presbytery, until they committed some overt display of their heresy, plain enough to procure their judicial conviction. Thus one little, unsound Presbytery might serve to poison the whole of a great church otherwise sound.

And this is not the mere picture of an uneasy fancy. Suppose that in the days of Dr. Abalom Peters, and his "Home Missionary Society," he had succeeded in securing influence over one or two Presbyteries in the Northern section of our church, and there procured the licensure and ordination of a number of young men tainted with New Haven Theology and Congregational predilections, and then sent them forth, with clean papers, and salaries as Home Missionaries, to claim their places in all the Presbyteries where he wished to establish a New School majority; how could such an attempt have been defeated? Suppose the Secretary of our Board of Missions should in like manner become unsound, and should attempt a similar policy through some feeble Presbytery chiefly supported by salaries from his office; how could we protect the church from corruption without our examination rule? "The price of liberty is perpetual vigilance."

It has indeed been replied to this: "that the constitution gives every Presbytery a sufficient means for ridding itself of heresy; let it try and convict, and depose the unsound man, who has entered by certificate, in the regular, judicial method. Why will not this suffice?" We rejoin, by citing the good old maxim, that "an ounce of prevention is worth a pound of cure." It is far easier to keep out a dangerous inmate, when he is outside, than to put him out after he is within. Every experienced man knows how exceedingly difficult and uncertain it is, to procure a conviction for heresy—and such a man will think it little less than insanity, to surrender an easy and effective mode of keeping out a suspicious character, because forsooth the law allows him a mode which is always, in practice, difficult, uncertain and invidious, for expelling him after the suspicions are confirmed.

THE RULE IS FAIR. It has been said that this examination rule, if applied to our New School brethren, would be unfair and invidious. How can it be, when we apply it to all our own brethren in the same way, and when we all submit to it ourselves? It is vain to urge this cry; the stubborn good sense of all Old School people repels it with unanimous consent; and the whole community will ultimately concur. It is urged again: that as this rule was invented by us "as a trap to catch heretics," the submission of New School men to it would be a betrayal of their own self-respect; and a confession that they were proper objects of suspicion. How could this be, unless they were conscious of heretical opinions? When all we submit ourselves to it, is it such a confession from us? The law is only "a terror to evil-doers," it is a "praise to them that do well." It has been urged again: that the examination is often so obviously a mere form as to amount to a farce, so meaningless as to be unworthy. And a striking picture has been drawn of a minister of tried and known orthodoxy, so tried and known for his knowledge and soundness, that he is, on this ground, chosen by two whole Synods to teach Theology, presenting himself before the little Presbytery within which he happens to teach, to be examined whether he is sound enough to be received as a member in it. We reply, even so: it is every way consistent, wise, and proper that such a man as he should submit to the form; not because there is any expectation he will fail to stand the test, but in order that the test may be maintained, by virtue of its uniform observance, in efficiency and force, to apply to any other cases which may be really suspicious. It is on this obvious principle, that we exact an oath of fidelity from the officer whom we believe to be absolutely faithful; in order that the oath may be sustained as a rampart against unfaithfulness in any other case. And it would be very easy for us to draw a similar picture, equally graphic, which would prove with equal sobriety, that it is an absurd thing to make a President of the United States

swear to preserve the constitution. Here stands the great Washington, at his second inauguration: He is the "Father of his country;" His integrity has been tried in a thousand ways in times which tried men's souls. Twice has the whole nation testified to his fidelity by electing him to the highest office: And now shall the chief Justice, whose fidelity is so much less attested than the illustrious Washington's presume to attempt to bind that great soul to a more faithful performance of this duty, by the formulary of an empty oath? Who needs any assurance of Washington's honor? Is it not preposterous? No; answers common sense; as answered Washington by his act: let the great man also submit to the form, that by honoring it, he may give it validity to bind the honor of meaner men.

In conclusion; we have one word which, one would think, ought to be conclusive to every plain mind. No doubt every New School man who desires to be in our connexion, would be ready to say, with us, as we have heard some of them say; that there are unsound men among them. And one reason why they are willing to return to the Old School is, that it is a church which values and defends doctrinal truth. With what consistency then, can they object to the examination rule, which is designed to keep out the unsound? Would not their own object in uniting with us be defeated, were the rule to be abolished, thus destroying that very unity and purity in doctrinal views, which they admire in our church?

WHEN MAY WE EXPECT A REVIVAL?

- 1. When ministers deeply feel and lament their insufficiency for their work.
2. When they diligently search the Scriptures that they may learn what is the mind of the Spirit—that they should preach and how.
3. When they earnestly pray for strength and guidance from above, under the firm conviction that they can do nothing of themselves.
4. When they have inexpressible longings after a greater conformity to the Spirit of the gospel, both as to themselves and the members of their charge.
5. When the burden of souls presses upon them with a weight seemingly beyond endurance, and renders their intercessions at the throne of grace intense on their behalf.
6. When they mingle great fidelity with great tenderness in warning sinners to flee from the wrath to come, and in urging upon Christians the duty of living near to Christ.
7. When they are vigilant in seeking opportunities to commend the gospel both by word and deed.

We may also expect a revival. 1. When the other office-bearers of the church are ready to co-operate with their minister in spiritual labors, warning, reproving, and exhorting with all long-suffering and doctrine. 2. When they fully realize what is meant by ruling well, and by being an example to the flock. 3. When they show their faith by their works—so speaking and acting and living, as to commend the gospel to others. 4. When they shrink from no duty to which they are called in the providence of God, and when they look to him for grace both to bear and do his will.

We may also expect a revival. 1. When the members of the church begin to be sensible that they have not duly appreciated the privileges of their high calling, as the sons and daughters of the Lord Almighty. 2. When this leads them to the renewal of their covenant vows—and when the closet is found the most appropriate place for this renewal—each one examining himself there, as well as earnestly praying for light and grace. 3. When the sanctuary is their delight—when they enter into its devotions with earnestness and solemnity; and when they listen to the Word with self-application, and with earnest prayer that it may be effectual for their edification, and for the furtherance of the gospel. 4. When they feel their need of the Spirit's presence; and when with earnestness and faith and perseverance they supplicate the throne of grace for this promised blessing.

Let ministers and elders and people ponder these answers to the question, When may we expect a revival? And if they desire it and will ask it, the fidelity of God is pledged to grant their request. For he has said, "Ask and ye shall receive." And for our encouragement he has assured us that he is "more ready to give the Holy Spirit to them that ask him, than earthly parents are to give good gifts to their children."

VACANT.—The important churches of Lynchburg and Staunton, in our connexion, are now without pastors. In addition to these, College, Briery, Bethlehem, and several other most interesting country churches are destitute of pastoral care, although some of them are regularly and ably supplied by ministers residing in their vicinity.

BARBEE'S "COQUETTE."—This beautiful sculpture, the work of a Virginia artist, has been exhibited for two or three weeks in this city. The owner is about to take it with him through the Southern States. It will well repay a visit from all who do not prefer to visit *live coquettes*—who have nothing marvellous about them, except the heart.

N. C. SYNOD.—We are indebted to several correspondents for the accounts with which they have favored us, of the proceedings of this body, and though interesting, they are not published, simply because they contain the same information furnished us by the letters of N. N. D. and M. B. G., previously received, and in type, before the others came to hand.

REV. DR. HILL AND KING OF ATHENS.

In our last week's article on "the principle of Missions," we argued upon the assumption that the Church Journal's statement of the case was reliable, and showed that, if Dr. Hill had been eminently successful and that if Dr. King and Bishop Gobat and the mission at Constantinople, had signally failed, it settled nothing in relation to the principle upon which missions to the Oriental churches should be conducted. But there are some facts in the case, to which we did not advert, that will tend to dim that "brilliant and powerful light," in which the Journal has presented the mission in Greece, and also facts that will in some measure relieve the sombre aspect, in which the other missions are exhibited.

As to the mission in Constantinople under the care of the American Board, which the Journal disparages by asserting that it has but a "few meagre congregations," the Christian Intelligencer of last week, speaking of this mission, says "that distinguished persons have pronounced it to be one of the wonders in the missionary world," and adds: "At the end of twenty-five years, it shows twenty-five churches with six hundred and twenty-six members; ninety native pastors and helpers; sixty persons in theological schools and classes; forty-four free schools with more than a thousand pupils; a score of colporteurs; an annual issue of forty thousand publications in five languages; and a mighty influence stretching from the Golden Horn to the foot of Mount Taurus. So marked and wonderful has been the success of this mission that an auxiliary Society for the purpose of collecting funds was spontaneously started by Englishmen, whose opinions on the subject were formed from personal observation."

Now if success is to be test of principle, the results of the mission at Constantinople, settles the question. For the High Church Episcopal mission in Greece, make the most of it, exhibits no such fruits. In regard to this mission, we have a word to say, on authority which we regard as unquestionable, though it comes in conflict with the high encomiums bestowed upon it by the Rev. Drs. Tyng and Stevens.

This mission, it may be well to notice, is about contemporary with that of the American Board at Constantinople. Its principal is the Rev. Dr. Hill, who with the assistance of Mr. Hill has conducted a large female Boarding School of a high grade, in Athens. In the management of this enterprise, they have other assistants, two of whom, Mrs. Hay and her sister Miss Baldwin, are from Virginia, and are represented as superior ladies. All accounts represent Dr. Hill as an accomplished gentleman, who thoroughly understands and can fluently speak several of the modern languages. He lives in splendid style in one of the best houses in Athens, and he is in the habit of treating distinguished strangers with marked attention, often giving parties at which they are sumptuously entertained. And hence he is very highly complimented in Murray's Guide-Book, which all travellers are in the habit of consulting. But as to his missionary work, it is confined exclusively to his post as chaplain to the British Embassy; and is limited to one service on the Sabbath. Upon this service the ambassador, Mr. Wyse, who is a Roman Catholic, and his attaches, who are connected with the English church, are in the habit of attending, with a few others, in a neat little chapel belonging to the embassy, which is plentifully decorated inside with crosses.

Employed and paid by the British Government as chaplain to the British embassy, he, though an American citizen, had no scruples during the Crimean war of offering the prescribed form of prayer for the success of the Allied forces. And it is hardly probable that he would say anything in his sermons, to which his principal Roman Catholic auditor could object. As to his school, it is a mere secular concern, principally managed by Mrs. Hill, and it is said to be quite profitable. But nothing is taught there which is in the least degree calculated to excite the prejudices of the Greek church with whose dignitaries he is on the most intimate terms. The Bible, it is true, is used there, and so is it in all the schools of Greece. But it is no more a Protestant school than that which is established at Athens under the special patronage of the Queen. And not one of the many who have been educated there have been taught to believe that there can be any church purer or better than the Greek. There can be no doubt however that a healthful influence has been exerted over the minds and hearts of some of the pupils, under the instruction and example of the excellent ladies by which the school is chiefly taught. But as to its being a mission school, for the inculcation of the principles of the Protestant Episcopal church, it is no such thing—yet it seems to be supported by the Episcopal Board of Missions as a school that sustains this character. For in the Report of that Board which was published two or three weeks ago, there was set down among the expenditures for the Mission in Greece \$3,345 01. With this annual appropriation and with his salary as chaplain to the British embassy of not less than \$1,000, perhaps a great deal more, and with a profitable boarding school where the daughters of the most wealthy are educated, Dr. Hill can afford to live without the practice of a great deal of self-denial. And from his courtly manners and from his careful avoidance of every thing distinctively Protestant, both in his private acts and public performances, he is not in any great danger of coming in collision with the reigning powers of either of Church or State.

But Dr. King is quite a different person. He lives, it is true, in a good house, but in a very plain and unostentatious style. A part of his house is appropriated and used as a chapel, where he regularly preaches to audiences of various sizes, sometimes numbering three or four hundred—mostly

Greeks, some coming from curiosity to hear what this babbler has to say, and some to question and cavil, just as the audiences of the Apostles were accustomed to do, interrupting the speaker in his discourse; and some with a teachable spirit anxious to learn and profit by his expositions of Gospel truth. He has besides a theological class of some six or seven which he daily instructs; and he has a large Sabbath school in which he is assisted by his daughters. Through the press also, he has labored perhaps more than any other missionary, writing, translating, publishing, and scattering broad cast, approved evangelical works. And if the fruits of his various and arduous labors are not remarkably abundant, it is not because he has failed in fidelity to the cause of his master. When a few years ago he came in conflict with the reigning powers for no blamable cause on his part; when his property was taken from him without compensation, and he was cast into prison, his neighbor Dr. Hill, showed him no favor, never visited him in prison, and manifested no sympathy for his afflicted family; but on the contrary threw the whole weight of his influence on the side of his persecutors. From the position of Dr. King as the American Consul the attention of the Government was called to the case, and a special messenger was sent to demand an apology and a reparation for the wrong done him, both of which were granted to the full extent of the demand. While Dr. King labors to keep a conscience void of offence, both towards God and man, he shows himself at all times the intrepid soldier of the cross—not voluntarily courted, yet not fearing opposition, and in this, and in all other respects, he is a fair representative of Protestant principles and character. His course has not differed from that of his brethren in the very successful mission at Constantinople and parts adjacent, nor has it differed from that of Bishop Gobat, at Jerusalem, or from those Episcopal missionaries who have not compromised the gospel by giving their express or implied sanction to superstitious and idolatrous usages. But this the Church Journal seems to think ought to be done and it endorses Dr. Hill for so doing. In its estimation, it is the true principle of missions, especially among the Eastern churches.

"THE NORTHWESTERN SEMINARY.—The Synods of Southern Iowa, Chicago, Illinois, and Missouri, have all voted by large majorities in favor of placing the Northwestern Theological Seminary under the entire control of the General Assembly, as Princeton, Alleghany and Danville Seminaries are. The Synods of Iowa, Indiana, Northern Indiana, and Cincinnati, have voted by large majorities to give the Assembly a partial control of the Seminary, such as it has over Union Seminary, Va. The Synod of Wisconsin has not been heard from."—Pres. Her.

To build up a Seminary in the Northwest, there needs to be a great deal more unanimity than has been manifested at the meetings of these Synods. But anything like unanimity is out of the question, if the contemplated Institution is to be under the charge and instruction of the Rev. Drs. MacMaster and Thomas.

NOTICE.—We stated last week that copies of "The Report on the State of the Church," could be obtained by application at this office, or to the Rev. C. R. Vaughan, (in Farmville, to which place correspondents will direct their letters until further notice.) We now add that Dr. White, of Lexington, Mr. Logan, of Salem, and Rev. Mr. Woodhull, of Pt. Pleasant, have copies for distribution.

Also those wishing a copy of Rev. Mr. Ramsey's sermon on the office and duties of the Eldership, can obtain one by sending a blue stamp to Mr. Thos. Mathews, of Lewisburg, to Mr. Logan, of Salem, to Dr. White, of Lexington, to Rev. Samuel J. Price, Rev. C. R. Vaughan, or to the office of the Central Presbyterian.

GOOD EFFECTS OF THE PRESSURE.—We wish we could see in our community, and throughout all the land, some of the results alluded to by the Evangelist, in its notice of the influence of the commercial pressure on the churches of N. York. It says: "The season seems favorable for religious effort. People are now more willing to work for their Heavenly Father, than when their own prosperity is uppermost and they are more selfishly inclined. Religious interest is awakening in various directions. Revivals are manifesting themselves, and Christians are feeling and praying that God would graciously awaken his people to their responsibilities and their duties. The Daily Prayer Meeting held at mid-day in the session room of the Dutch Church on Fulton street, is often crowded with merchants, clerks and all classes of business people. The deepest interest prevails and the influence is spreading wide and daily growing more impressive and delightful."

THE CHURCH AT AUGUSTA, GA.—We are gratified, says the Southern Presbyterian, "to learn that this important church which without any fault or neglect of its own, has been so long deprived of the services of a regularly installed pastor, is about to settle in that relation the Rev. Joseph R. Wilson, D.D., now residing in Staunton, Virginia."

Dr. Wilson has recently been released from his Pastoral and Presbyterial connections in Virginia, and expects to enter upon his duties in Augusta the first of January next. He brings with him a high reputation for every thing desirable in a minister of the Gospel. We shall welcome him with all our hearts to our neighborhood and our portion of the South."

AMSTERDAM BOTETOURT, VA.—A correspondent under date, the 2nd says, that the meeting to which allusion is elsewhere made, came to a close yesterday, and that quite a number of persons have professed their faith in Christ, and others are inquiring. Several years ago a few Presbyterians by seasonable aid from the Church Extension Committee were enabled to build a house of worship at Amsterdam, and the Lord has blessed their labors and answered their prayers. The congregation has grown stronger and stronger, and the present revival will bring valuable additions to the church.

The editors acknowledge the receipt of the following sums: Through the Rev. John A. Scott, of Halifax. For Board of Foreign Missions, \$33 75 Do. do. from Mercy Seat ch'h, 52 00 For Board of Education, from do., 13 65 Thro' Col. J. J. Bocock, of Albemarle. For Board of Education, 10 46 For Board of Publication, from do., 10 46 For Board of Foreign Missions, 20 00

Rev. Dr. Moore acknowledges the receipt of the following sums which he has remitted to the Boards. For Board of Education, \$36 73 For Board of Foreign Missions, 23 48 For Board of Domestic do., 22 50 Donation to do. from Mrs. Elizabeth W. McClung, 50 00 Do. to do. from a lady, a sovereign, 4 84

COMMUNICATIONS.

For the Central Presbyterian. Editorials. Messrs. Editors,—I have been much struck with the fact, that, in conducting your paper, you have adopted the essay editorial system of the London Times and other leading papers, secular and religious, as your model. In fact, you have been both benefited and instructed by the manner in which you have treated the various subjects that have come up for discussion. The great fault of most editors is, that they do not develop any subject thoroughly, but give us only glimpses of a matter that should have been carefully carried out to its fullest extent. Your readers look to you for instruction; they feel confident that you are in a position to overlook the whole field, better even than your most faithful contributors; and of course know how, when, and where to assail an error, or to defend a truth. I do not that you would find it a far more easy task, to wield the scissors and give us editorial clippings, instead of using the pen and giving us long and full dissertations of matters of interest. An editor, in my opinion, should be the chief contributor to his own paper; otherwise he is not fit for the post he fills. There are many subjects which correspondents do not discuss, and that editor of a religious paper cannot dispatch in a few paragraphs; he must have time and space for them or they will not be properly presented to his readers.

The mistake is too often made, that religious papers should merely give us news of the religious world. This is surely wrong; the religious press like the pulpits is a vehicle for the communication of truth. You, gentlemen, speak to a larger audience, and in a more lasting manner, in your paper, than you do on the Sabbath, nor the sacred desk. There are many subjects, connected with the doctrines, policy, and history of our church, that I should like to see thoroughly developed in your columns; and I feel assured that this can better be done editorially than in any other manner. Truly yours, MARK.

WESTERN THEOLOGICAL SEMINARY. Alleghany, Pa., Oct. 31st, 1857. Messrs. Editors,—I am glad it is not wicked to mourn and weep. Jesus wept. The children of Israel wept for Moses in the plains of Moab thirty days. And devout men carried Stephen to burial and made great lamentation over him. In like manner David lamented over Jonathan, saying, I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women. These thoughts are suggested by seeing that my old friends in Virginia are passing away, one after another called out of time. I have been specially affected within a few days by hearing of the death of two men, than whom I never knew two better. I refer to SAMUEL WINFREE and JOHN B. MARTIN. I knew both of them long and intimately. I have often wept with them, taken sweet counsel with them, and seen them in great conflicts of mind, but I never knew either of them to fail in rectitude, honor, firmness, courage or benevolence, however sorely tried, since they publicly professed religion.

In many natural and educational traits they were very diverse, but in Christ Jesus they were one. In judgment they were very apt to coincide, although they reached their conclusions by very different processes. I often sat with them in the same church-courts, especially in the Session, and have greatly admired the grace of God in each of them. Col. Winfree was perhaps the most respectable instance I ever knew of great talents uniformly applied to his best. Mr. Martin was a wonderful instance of a man having his thinking and reasoning faculties thoroughly disciplined without having enjoyed the benefits of academical education. How trifling to these pious men must now appear the vanities of earth, the things that perish in the using; what wondrous views they have recently attained concerning divine things! How all their pious judgments of things have been confirmed! If they could speak now, they would tell us that the warmest thoughts they ever had on earth respecting divine things were cold, and their highest conceptions of heavenly things before they left us were feeble and even childish, compared with the views they now have.

Col. Winfree survived the wife of his youth and his pious, lovely, accomplished daughters, spending a lone and childless old age, yet having a name better than of sons and daughters. Mr. Martin is left a widow and sons and daughters justly and highly esteemed by all, who know them. God bless and guide them all to his heavenly kingdom. His sons, all of whom are in the ministry, or are said to be seeking that sacred office, are known to thousands of God's people as beloved servants of Christ. The mercy of the Lord will not