

THE CENTRAL PRESBYTERIAN.

VOL. IV. NO. 1.

RICHMOND, VA., JANUARY 1, 1859.

WHOLE NO. 157.

THE OFFICE OF THE CENTRAL PRESBYTERIAN is 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, HOGE & CO.

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For the Central Presbyterian.

An Exposition of 1 Corinthians iii: 10-15.

NO. IV.

"According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire. And if any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."
Time has exposed the hollowness of the conversions under discussion so frequently, that the persons who persist in employing the dangerous methods dare not deny it. But their plea is, "that some are genuine converts; that one soul is of priceless value, and that if nine out of every ten go back, they are only where they were before; while the tenth is saved." The apostle does not speak thus. The wood, hay, and stubble, when built into God's spiritual temple, is not as well off as when left in the forest or the field. That building is destined to be tried by fire; and in that day, we unto the perishable stuff which has been thrust into it. The plea just stated assumes two things which are both untrue. One is, that the majority, who prove to be spurious fruits of these excitements, are no worse off than before; the other is, that the small minority of genuine fruits would not have been gathered in without these means. Of the latter assumption I remark first; that it is notoriously untrue. In almost every case, where true grains of living wheat are found among the masses of chaff raked together by these efforts, there will be formed a preparatory work in the heart, the result of intelligent scriptural teaching, and consistent Christian example, watered for some time by the Holy Spirit in the retirement of their homes. And the only result of the revival appliances as to them, has been to hurry them a little perhaps in their disclosures of their new feelings, and at the same time to mar and pollute the wholesome soundness of their spiritual character. Had scriptural means of grace been used with them, and no others, they would have come into the church in due time, none the less surely, and with a piety more symmetrical and profound.

Nor is the other assumption true, that the rest who are not savingly converted, are no worse off than before. Is it nothing that the power of divine grace and the sanctity of a religious profession are dishonored before the world, till the very name of revival becomes trivial? Is it nothing that the misguided converts who apostatize, have the guilt of broken vows and professions, and perhaps of sacraments profaned, added to all their previous lists? But this is not all—The spiritual effects of one of these delusive and abortive excitements are blighting. At best, the sensibilities of the subject are exhausted and worn out to no purpose, until his heart becomes almost incapable of impression, and his "conscience is seared with a hot iron." Those who have passed through two or three of these fires, are usually found the most impious and heaven-daring of profane swearers, revilers and mockers, where they are not restrained by principles of social decency and respectability. If they belong to the latter class, they are usually found in a state of skepticism or hostility as to the very truth of Christianity. They feel that a cruel trick has been played upon their inexperience by the ministers and friends of Christianity, in thus thrusting them, in the hour of their confusion, into a false position, whose duties they do not, and cannot perform, and into sacred professions which they have been compelled shamefully to repudiate. Their self-respect is therefore galled to the quick, and pride is indignant at the humiliating exposure. No wonder that they look on religion and its advocates henceforward, with suspicion and anger. Often their feelings do not stop here. They are conscious that they were thoroughly in earnest in their religious anxieties and resolves at the time, and that they felt strange and profound exercises. Yet, bitter and mortifying experience has taught them that their new birth and experimental religion at least, was a delusion. How natural to conclude that those of all others are delusions also? They say: "the only difference between myself and these earnest Christians is, that they have not yet detected the cheat, as I have. They are now not a whit more convinced of their sincerity and of the reality of their exercises, than I once was of mine. Yet I know there was no change in my soul: I do not believe that there is, in theirs." Such is the fatal process of thought through which thousands have passed; until the country is sprinkled all over with infidels, who have been made such by their own experience of spurious religious excitements. They may keep their hostility to themselves in the main; because Christianity now "walks in her silver slippers;" but they are not the less steeled against all saving impressions of the truth.

But what shall we say of that large number, who having entered the church with a

counterfeit conversion, continue there as formal and dead professors, blinded by habit, pride of consistency, and self-righteousness to their real condition? Their case is, alas! worse if possible than the former. Humanly speaking, every thing concurs to keep them insensible to their true condition. Their false hope, like an adamant shield, turns aside every arrow of wholesome admonition or awakening. Is Christ offered in the gospel as a Saviour for lost sinners? They consider themselves as among the found. Is the danger of the unconverted painted in the most alarming colors? It is nothing to them, for they consider themselves as among the converted. Are the privileges of believers held forth? They appropriate them all, saying to themselves: "Peace, peace, where there is no peace." The result is that their mistaken professions convert all the gracious promises, which are the nutriment of the regenerate soul, into deadly poisons to them; and else their mouths against the reception of a single one of those bitter but wholesome convictions, which are the necessary medicines for their dangerous case. Let ministers address faithful and discriminating warnings to professed Christians, against self-deception, or against inconsistency; and you shall see that all the truly humble, sound, consistent Christians in the audience, whose piety nobody doubts, will at once accept the admonition with contrite thankfulness and diligently search their hearts therewith as with a lighted candle. But every dead professor for whom they were especially intended, will be seen busily applying the warnings to his neighbors, and with a self-satisfied air perhaps admiring and complimenting the fidelity of his pastor! "Verily, the publicans and the harlots go into the kingdom of heaven before thee!"—(Matt. xxi: 31.) Let us appeal again to the testimony of experience. We know that the churches contain multitudes of these dead believers; and yet, though they are usually church-goers, and so, within the reach of the means of grace, when revivals come, it is the rarest thing in the world, to hear any thing of the conversion of this class. A few of those who have undergone a spurious conversion and discovered their delusion; are now savingly renewed, along with numbers of open, careless sinners; but how few of those who "have a name to live and are dead?" When Satan gets the "wood, hay, and stubble quietly" built into God's spiritual temple, he is best pleased; for he knows that they will probably remain their undisturbed till the day that trieth every man's work by fire; and then they will be inevitably consigned to everlasting burnings.—"THEN LET EVERY MAN TAKE HEED HOW HE BUILDETH."

It is not intended in these remarks, to imply that delusive conversions, and un-sanctified communicants are only found in those congregations which employ the dangerous expedients described above; but only that they may be reasonably expected to be more frequent among them. So strong is the tendency to self-deception and formalism, in man's sinful soul, much of it will exist, in spite of the most scriptural preaching, and cautious management. Doubtless the purest churches have dead branches. But does this sad fact constitute a strong reason for shunning all those expedients, by which this danger of self-deception, so prevalent at best, is manifestly increased in a high degree?

The Mount Vernon Papers.

The first of the "Mt. Vernon papers" by the Hon. Edward Everett appears in the New York Ledger for January 1st. The Baltimore Patriot has been furnished with some extracts from it, and in one of them Mr. Everett thus speaks of his plan for the series of articles which he has undertaken to contribute.

"I have already stated in my letter of the 6th of November to the editor and proprietor of the 'Ledger,' that I have ventured to call these articles the 'Mount Vernon Papers,' as appropriately indicating the object for which they are prepared, and in that way suggesting an excuse for their imperfection. As they will generally be written under the pressure of other engagements and duties, the considerate reader will not expect to find in them that elaboration and finish which he has a right to demand in compositions prepared at leisure, especially when they yield an ample personal remuneration to their authors. I can only endeavor to do the best in my power, under the well known circumstances of the case, and candid persons will judge them accordingly."

"But though called the 'Mount Vernon Papers,' it is not intended that these articles should be exclusively or even chiefly taken up in discussing the subject of the purchase of Mount Vernon, or the topics connected or associated with it. They will, indeed, furnish an appropriate channel for whatever information of an interesting character I may be able to offer the public on that subject. It was one of the chief inducements for undertaking the preparation, that they would afford me an opportunity for the attempt to interest a very large circle of readers in an enterprise which I have so much at heart. I shall accordingly submit to them, from time to time, an account of the progress and prospects of the work, as far as they fall under my observation. Besides this, the country abounds with recollections and traditions of Washington connected with his civil and military career; with localities rendered interesting by his battles, his visits, or his sojourn; and with individuals still living who saw him, and of whom a few were personally known to him. There are many original portraits of him in existence, of which a few remain to be described; numerous autographic letters as yet unpublished; and personal relics of every description. Many of these traditions and objects of interest are constantly brought to my notice, in visiting different parts of the country for the purpose of repeating my address on the character of Washington, and, if I do not mistake, will furnish interesting materials for a few of these papers."

"It is intended, however, that they shall, upon the whole, be of a miscellaneous character, and exhibit as much variety in the subjects treated as can be expected from the productions of one pen."

For the Central Presbyterian.

Evening Walks—No. 2.

An evening walk among the mountain scenery of West Virginia, is often peculiarly pleasant. Here sunset scenes are very imposing, and evening cloud scenery—God's handiwork—charmingly varied.

By the beautiful display thus made in the evening, one is led to feel that God our Father has some pleasing truth to impart to us, his children, or He wishes to attract us to his throne, to reveal glimpses of the happier climes beyond.

If these fleeting displays of his glory are so resplendent, what must be the glory of his own peculiar abode!

This evening's walk conducts us to the funeral of a slave. Upon one occasion when the writer was alone absorbed in solitary musing, his reveries were interrupted when a funeral procession appeared in the distance, moving slowly along the brow of the hill that limited the Eastern prospect. A slave who had died the previous Sabbath morning, was to be buried; slowly and solemnly the procession approached the newly opened grave and formed a circle around it, the body was placed near the grave and allowed to remain there several minutes, soon I heard the suppressed notes of a mournful air, that seemed to blend with the shadows of the evening. They were singing a funeral hymn, and I leaned forward in breathless silence to hear, so faintly audible was it, and as I listened a wild weirdlike voice seemed to descend amid the gathering shades chanting as it came:

"Ye living men come view the ground
Where you must shortly lie."

The singing ceased, and the body was lowered to await the morning of life eternal. The mourners retired and night soon folded its sable drapery over the buried one. I was thus impressed to feel how very appropriate the evening is for funerals. The stillness that reigns around, prepares the heart for deep, permanent impressions of the reality of death that one does not feel, when returning from a funeral in the morning.

An evening funeral melts the heart and fits one for meditating with profit, upon the night that cometh, when no man can work, also upon the rest prepared for the people of God.

Years have passed away since I heard that funeral hymn, sung over the remains of the poor slave, but when evening comes memory often recalls the scene. I still seem to hear that strange voice, and it now has more interest for me than then, for I am nearer the ground where I must lie, than I was on that evening.

I expect to hear it, long as I live, it will doubtless ring upon memory's ear until the symphonies of Heaven burst upon my released spirit, and angels gently lead me home, a sinner saved by grace alone.

Should there be a grave for me, when my body is borne to it, may it be lowered to its lowly couch, as the sunbeams point upward, whither angels lead ransomed spirits. May some unseen listener be near enough to hear a song that will ever ring upon his ear, like an echo from the spirit land alluring him to brighter worlds and causing his thoughts to be sweetly familiar with death, and as evening hours invite him to repose, may he ever remember,

"There is a rest for those who weep,
A rest for weary pilgrims found;
They softly lie, and sweetly sleep,
Low in the ground."

"The storm that wrecks the winter sky
No more disturbs their deep repose,
Thus number evening's latest sigh,
That shuts the rose."

GULIELMUS.

Questions for Contributors to Charitable Objects.

When do any of us in our pleasures, in our journeys, in our visits, in the receptions of our friends, or in the purchase of any article of dress, make the same hesitation in the expenditure of a half-dollar or a shilling as we do in the case of a collection? And, after all, the ever blessed Gospel of truth, with all its consolations for time and its blessed hope for eternity a thing of so little consequence with us as to be weighed in the balance against a shilling? Christians! let us take the matter more to heart, and not thus acknowledge to ourselves, and proclaim to others, what a trifling value we put upon the Gospel.

Did you never, when preparing to set out for the House of God, in recollecting that a charity sermon or a collection was appointed for that day, suddenly feel an unusual desire to be profited by the ministry of some servant of the Most High, whom you had never heard, and who had preached in a place of worship that you had never before entered?

Did you never actually, on such an occasion, "go further and fare worse" than you would have done in the hearing your own minister, returning home more than half-dissatisfied with yourself in the course you had taken?

Did you never, after putting yourself to such inconvenience to avoid one collection, stumble upon another, giving your money grudgingly, and resolving never again to be caught by a trap of your own baiting?

Did you never, after having made up your mind to give a certain sum, settle down into the prudential belief that half the amount would be more consistent with your circumstances?

Did you never, after having been brought up to untended liberality by the affectionate earnestness and pious fervor of a Christian minister, cool in your resolutions, approaching the plate shorn of your strength and giving merely as another man?

Did you never, fumble in your pocket before a collection, holding in your hand a half-dollar and a shilling, or a shilling and a sixpence, prepared to give the larger or the lesser coin as circumstances may determine?

Did you never to secure the good opinion of the collector give what you would not have given to the advocated cause? In one word, have you not, over and over again, given that to a human being which you would not have given to God?

I am ashamed to propose such questions, and perhaps some of you are equally ashamed honestly to answer them. Away, then with all parsimonious pinching and contriv-

ing, fumbling and shuffling, grudging and withholding, in the Redeemer's cause. We have been mercifully dealt with; let us thankfully acknowledge that mercy, remembering that "the liberal soul deviseth liberal things and by liberal things shall we stand." God has been good to us; let us at least show that we set some value on his gifts, and as the glorious Gospel has been freely given to us, freely let us support it.

Subscribing the Confession.

We are indebted to a friend for a copy of the address delivered at the conclusion of the session of the New College, Edinburgh, April 1857, by the principal, the Rev. Dr. Wm. Cunningham.

In this address he says: "It is hopeless to expect that, in the present day, creeds and confessions will be the objects of a blind and unintelligent respect or veneration. In order to keep their place, they must be thoroughly known and thoroughly investigated. We must not expect that in our days ignorance will prove the mother of devotion. I have long had a deep conviction that our own Confession of Faith was not sufficiently studied and understood by those who were called upon to subscribe it, and I was glad lately to find that I had brought out this view, and made it the ground of some practical exhortations, in a lecture which was written and publicly delivered some years ago, and which was again addressed, a few days ago, to the fourth year's students who are now present. I expressed at that time the hope and expectation that I might yet be able to give more efficient assistance to those studying here, in understanding the meaning of the Confession of Faith, the first and most indispensable step towards making their subscription to it an intelligent and honest act. I must now say that I have been more impressed of late with the indications of prevailing ignorance of the meaning of the Confession, and I have in consequence made up my mind, that if I am spared till next session, if the state of my health seem to admit of it, and if I can arrange to get two hours in the week for it, I will make an attempt to go over the Confession of Faith with the fourth year's students in the hope of rendering them some assistance in understanding the meaning of its statements."

Dr. Cunningham in his address of 1848 to which reference is made in the preceding paragraph says: "I turn to a point of inferior importance in itself, but still one imperatively demanding some share of your time and attention in the circumstances in which you are now placed, when, in the third place, I warn you of the necessity of carefully examining the Confession of Faith and the Standards of the Church, in order that if you do subscribe them, you may do it at once intelligently and honestly, that is, distinctly understanding the meaning of the statements they contain, and conscientiously persuaded that all their statements are in accordance with the teaching of the word of God. All this is manifestly necessary in order to render subscription to symbolical books consistent with integrity. Subscription, except in these circumstances and with these accompaniments, is a sin. The sinfulness of solemnly professing to receive, as the profession of your faith, a document containing doctrines which you do not believe, is too obvious to admit of dispute, and I do not mean to dwell upon it. I wish rather to direct your attention to a previous step in the process, viz: the necessity of your understanding the meaning of the statements contained in the Confession. I am afraid that this is too little attended to, and that the neglect of it introduces an immoral and vitiating principle, in a more latent and insidious form than the more palpable violations of integrity in the matter of subscription. It is plain enough that an honest subscription to the Confession of Faith implies last, that you have ascertained the meaning of all the statements it contains; 2d, that you have compared them all with the teaching of the word of God; and 3d, that you are satisfied, as the result of this comparison, that all its statements are in accordance with Scripture. The first of these points is just as necessary as the other two, and yet I fear it is often overlooked. It is evidently the foundation of the whole process of preparing for an intelligent and honest subscription. Now, it is not so easy as many seem to suppose to understand fully the Confession of Faith. It embodies a deliverance upon all the most important and difficult subjects of theology, upon almost all the topics, which, in the course of the Church's history, have furnished materials for controversial discussion, and its statements are, in most instances, expressed in language which bears, and was intended to bear, a reference to these discussions, and to convey a deliverance upon the topics involved in them; and hence it is necessary, in order to understand its statements fully, that you should possess some acquaintance with those controversies on which they convey a deliverance. Without this you cannot have a full and precise comprehension of the meaning of its statements, though you may have intended to do so. It is of course impossible to lay down any definite idea or standard of the amount of knowledge of theological discussions which is necessary to impart that measure of intelligence of the exact import and bearing of the statements of the Confession, which is indispensable in order to make subscription to it consistent with integrity. But it is right to say, that I have a strong impression that it is no uncommon thing for men, and even for men who have gone through a theological curriculum, to subscribe the Westminster Confession without possessing, and without having, in the amount of their knowledge of theological discussions, the means of possessing, that measure of intelligent acquaintance with the meaning of its statements, which should satisfy their own consciences that they have done right in subscribing it. The only application I would make of these observations, is just to warn you of the obligation under which you lie to see that you have an intelligent knowledge of the meaning of the statements of the Confession, as well as a conviction of their scriptural truth,

before you publicly profess to receive it as the confession of your faith. I have always endeavored, in this place, to aim at the object of bringing the history of theological discussions to bear upon the explanation of the statements of the Confession. But this has been done only incidentally and occasionally, and therefore very imperfectly, and I cherish the hope that, if I am spared, I may hereafter do something more complete and systematic in the way of furnishing assistance in this matter."

A Queer Case of Clerical Etiquette.

The Cincinnati (Ohio) Gazette of the 7th ult. says:—The Memphis papers record a singular instance of ministerial collision, which occurred in that city, on Sunday week, during the session of the Southern Baptist Convention. As is usual, the churches of most of the denominations were supplied by the strangers, the Rev. J. J. Sledge being assigned in the evening to the Presbyterian church of which the Rev. Dr. Steadman is pastor.

On ascending the pulpit, Mr. Sledge commenced some remarks, in the course of which he stated that, with his ideas of communion and fellowship, he could not recognize Dr. Steadman as a member of the household of faith, nor allow him to share the pulpit. Upon this, Dr. Steadman left the church, followed by a majority of the audience. Before the close of the evening's service, the gas was turned off, and the congregation was left in darkness. But the visiting brother was not to be daunted even by this last exploit, and reminded that portion of the congregation which remained, that the suppression of the gas afforded a realization of the old biblical truth, that there were "those who love darkness rather than light."

The ill-feeling to which Mr. Sledge's conduct gave rise, demanded some notice from the Convention of which he was a member. Instead, however, of taking cognizance officially, the Convention appointed a committee, before whom the offending brother disavowed all intention of hurting the feelings of Dr. Steadman or his congregation, and explained his course as arising from a desire to free them from any embarrassment that might arise under the peculiar circumstances of the case. On this Dr. Steadman professed himself satisfied, and the committee acquitted Mr. Sledge of all intentional blame, though they regarded his remarks as indiscreet.

The Presbyterian Herald has the following additional matter:

When we last week noticed the outrage committed in the first Presbyterian church, Memphis, by Rev. Mr. Sledge, of the Baptist church, we had not received Dr. Steadman's reply to the card of the committee. The Memphis papers of a later date contain a lengthy reply from Dr. Steadman, from which we make a few extracts, showing the light in which the Dr. regards the matter. After stating that the committee was a self constituted one and that their object seemed to be to turn aside the public opinion which had gathered around Mr. Sledge, and direct it against Dr. Steadman and his church, Dr. S. says:

"We will not therefore accept of the card as a satisfactory explanation; and we know that it is not so accepted by the pastors and members of the two Baptist churches in our city."

Elder S., instead of indulging in a few explanatory remarks, made his whole discourse consist in a tirade of abuse of all who differed from him in opinion, which naturally excited the disgust of myself and people, and led to the withdrawal of myself and others from the sanctuary. As the pulpit had been offered to him in true Christian courtesy, and he had grossly violated all the rules of common decency, not to say Christian propriety, I thought it the easiest and least exceptionable way of showing my disapprobation by quietly withdrawing. Such a thing I never did before in all my life; and my church and this community know me too well to believe for a moment that I would so have done without a good and sufficient reason. And I am happy to be assured that I am sustained in my course, not only by my church, but by all others with whom I have conversed, not excepting the Baptist ministers of our city. I am not responsible for what occurred after my withdrawal from the sanctuary, but I must say in all candor that, while I do not approve of the act of turning off the gas, it is nothing more nor less than might have been expected under the circumstances, and for that act directly no member of my church or congregation is to be blamed.

The committee, in their card, represent Elder Drane as having stated, that he, Elder Sledge had disavowed designing to injure the feelings of myself or people, and that upon this disavowal I had expressed myself perfectly satisfied that a meeting with Elder Sledge was unnecessary.

Now, so far as I recollect, no such disavowal was reported to me; and had it been done, it could not have satisfied me. For I have but one opinion of Mr. Sledge's conduct, and that is, that it was discourteous, ungentlemanly and unchristian, and no amount of explanation or apology would ever convince me to the contrary. The sincerity of a man's motives is no excuse for his repulsive and insolent conduct, especially if he professes to be a Christian and a minister.

In a personal interview with Elder Drane, who called upon me to express his deep mortification at what had occurred, I stated to him that I had been disposed to blame him for sending such a man to supply my pulpit, when he must have known his antecedents and character. He replied that he did not personally know Elder Sledge, but that he had been represented to him as a man of talents and a strong man, and that he thought he was sending to our church one of their best men. I then stated, that I was perfectly satisfied so far as he (Mr. Drane) was concerned, and no blame was to be attached to him in the matter.

Elder Drane also stated that a committee would call upon me, and that I was at liberty to receive them or not, as was most agreeable to myself. I replied that I had not care to see the committee; that I had important business to attend to, and did not wish to be any further troubled; that I did not believe any committee could throw any more light on the subject than had already been given, and that I, as an individ-

ual, was willing to let the subject pass—but that I would not answer for my people, who, I knew, were very indignant, and intensely excited, and would probably be alienated from the Baptist churches in the city, unless some suitable disavowal were made. Now, this is the plain statement of the case, and I am persuaded Mr. Drane, with whom I have been upon terms of the warmest Christian intercourse, will confirm all I have here said.

This, therefore, does not look like being perfectly satisfied, as the committee say, with Elder Sledge's disavowal and apology; but puts a new phase upon the thing altogether.

Again, the committee say that "they sincerely regret that Elder Sledge was misunderstood," &c. Now, there was no misunderstanding in the case, not the least. They will at least give us credit for some intelligence and discernment. We have sense enough, I hope, to know when a man behaves like a gentleman and a Christian, and when he does not; and when his language is offensive and insulting, or otherwise. We did not misunderstand Elder Sledge. His aims and designs were too apparent to be misunderstood by men of even ordinary discernment and intelligence, and we shall not yield our judgment and conclusions to those of that self-constituted committee, however sage and judicious they may be. And that I am not mistaken, is evident from the fact that the convention appointed a special committee to investigate the subject, who having ascertained all the facts in the case from the mouths of several substantial witnesses, and Mr. Sledge himself having accepted their statement as true, reported a resolution that the conduct of Elder Sledge was "injurious, improper and highly censurable." But this resolution, after discussion, was laid on the table, and the appointment of the special committee erased from the records of the convention.

And thus did the convention virtually endorse the principles and conduct of Elder Sledge, and let him go forth to the world unwhipped of justice. And the card of Messrs. Graves and others is only the echo, evidently, of this decision of the convention.

It is proper to add, that the pastors and members of the two Baptist churches in the city have done all that could be expected of honorable Christian gentlemen, in this whole matter. Elder Drane has several times called upon me, and so has Elder Hendrickson, and Messrs. Austin and Dent—all of whom have expressed their deepest regrets at what has occurred, and have disavowed all sympathy with the conduct of Elder Sledge and the action of the convention.

The Difficulty of Living by Faith.

"The just shall live by faith." This is the way you will live, if you are to bring glory to God. "The just" will be quite shut up by God to the life of faith. God will not permit you to "walk by sight," but He will so arrange matters that you will be compelled to trust in Him, and walk by faith alone. He may even leave you for a time to Satan's temptations, or let your own evil heart break out upon you, or even permit spiritual things to go into confusion, so that you will not be able to see "sun nor stars," rather than allow you to injure your own souls, or be deprived of deep Christian experience, by walking by sight, according to your own heart's ways. God's way is in the sea, and His path in the great waters."

When wave after wave rolls over you; when deep calleth unto deep; when your multied heart is almost breaking under a mighty load of sorrows—when you are walking in darkness, and getting no light upon the ways of Jehovah in His providence; and when you pray for the Holy Spirit to descend, and there are no indications of His outpouring—ah, it is not easy then to live by faith; but you will then feel that you must "live by faith," or else you cannot live at all. "Lord save me, I perish," was the utterance of a real disciple, when he gazed upon the heaving surges of a stormy sea; and this will likely be yours also, if you are brought into circumstances of extreme danger, difficulty, and sorrow. We never know the weakness of our faith until the day of "fiery trial" comes, and then we feel that we need earnestly to present the prayer, "Lord, increase our faith." How few there are who can live by faith. The majority of professors, the moment they are put upon faith as the only means of life, do not live, but die. Ah, there are few who can say, "I live by faith of the Son of God." Many could live delightfully by faith, if they had a little corner of sight as well; but when they are shut up to faith alone, they feel as if all was over with them, and as if God had forgotten them.

My dear friends, let me beseech you to aim at being strong in faith, that you may give glory to God. I know well that it is natural for you to lean on various spiritual powers, and sometimes God permits these to grow, especially until we have taken root and grown for a season; but afterwards he takes them away, lest the plants of grace should cast out their tendrils over them, and their hindrance in spiritual growth, and lest they should be prevented from sending up all their shoots to climb the "Tree of life." "I had fainted, unless I had believed to see the goodness of the Lord, in the land of the living." It is very dangerous, as well as very sinful, to be unbelieving. It is very dangerous to your own souls, to get into a despairing, discouraged, and disconsolate state of mind. One verse in Numbers tells us that "the soul of the people was much discouraged because of the way;" in the next we are told that "the people spake against God, and against Moses;" and in the next we read that "the Lord sent fiery serpents among the people, and they bit the people, and much people of Israel died." Much discouragement occasioned much sin, and ended in much death. O take care lest this should be the case with you. Be not discouraged, lest you languish, and fade, and die! "Wait on the Lord: be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord." "The salvation of the righteous is of the Lord; He is their strength in the time of trouble." "Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength."

I will not speak much, lest I should speak too much; and I will not speak at all, unless I can speak to purpose.—By Beveridge.

Silence is Sometimes a Virtue.

It is a virtue, when one has nothing to say, to keep silence. Words without ideas are dead bodies without souls. The neighborhood of them is not good. When one has nothing within impelling him to speak, he will, almost of necessity, open his mouth inconsiderately. He will talk nonsense and folly, both better unsaid. And, inasmuch as fault-finding is one of the easiest possible employments, and requires the least possible thought, he who speaks when he has really nothing which requires utterance—in other words—who talks for the sake of talking—will often commence the ungracious and unprofitable business of discussing the failings of his neighbors. It were better for himself, and quite as well for them, that he should keep silence and meditate upon his own.

It is a virtue also to keep silence when others have something better to say than we have. The conversation of the learned and discreet is one of the most valuable sources of improvement. But if we talk we cannot listen. And the listening of ordinary minds in the company of the wise, is as much better than talking, as wisdom is better than folly. Truly wise men are also apt to be silent, and need to be urged into conversation or they will not partake in it. Youth—as a general rule—does well to keep silence before age. It is one of the worst features of our time, that the loquacity and hot-headedness, and unsettled principle of youth has so far usurped power, in our nation, from the hands of those who alone have really that knowledge and virtue without which our counsels will be folly and our end sudden and inglorious.

Again, it is wise to keep silence when it is manifest that no possible good may come of the speech. It is sometimes "safe to be silent." Silence is often the most effective answer to the attack of an enemy. Plutarch remarks that Euripides was wont to say—"Silence is an answer to a wise man." "But," continues Plutarch, "we have greater occasion for it in our dealings with fools and unreasonable persons, for men of breeding and sense will be satisfied with reason and fair words."

A dignified silence is often the most eloquent and irresistible of all conceivable replies to insult, of all judicious proofs of sin. It is related of an eminent American clergyman, that he was once crossing a country ferry with an equally eminent American jurist, and that, by some accident the boatman plashed the jurist rather unpleasantly with water, which mishap called forth a sudden and unguarded oath from the lips of the angry man. The clergyman fixed his large and speaking eye with a look of blended surprise and sadness upon the jurist, but uttered not a word. The reproach, at once so severe and so delicate, was felt and gratefully acknowledged, as no words of expostulation could possibly have been.

Again, silence is often a virtue, because it assists meditation. Self-examination, that indispensable pre-requisite of all spiritual life and growth, demands silence. The lips, often the eyes, need to be closed, that the soul may withdraw itself from the outward world and inquire concerning its own affairs and destinies. The natural language of a heart that desires to commune with itself and its Redeemer is—

Again, silence is usually a virtue when we are angry, or in danger of becoming so. "A soft answer turneth," truly "a away wrath;" but the difficulty is to make any verbal answer to an angry man without using hard words. Silence, itself, is usually the softest and safest reply to an excited opponent. As fire kindles fire, so does wrath kindle wrath—and human nature has such an undercurrent of unconscious sympathy, that it is a very difficult for one to be berated and abused by an angry man, without kindling from the flash of his eye, and the ring of his speech, and giving back bitter words. Compress the lips firmly and wait a while. Be simply silent, not sullen. Let him rave—no matter if he is wholly wrong, and you wholly right. Don't say so now. His wrath will burn out in a twinkling, if you do not exasperate him by word or glance. And when he is silent, he will be ashamed, and when he is ashamed he will be more likely to give you your due than ever. To an angry man it is indeed true, that "though speech may be silver, silence is golden." David says, "I will keep my mouth with a bridle when the wicked is before me. I was dumb with silence, I held my peace, even from good; and my sorrow was stirred."

Finally, silence is often a virtue in affliction. "Silence," says an old English Divine, "is a thing of great decorum in a suffering person, whose condition properly calls him to sorrow; the most natural and becoming dialect of which is to say nothing. For even the common and received measures of human converse allow it only to the prosperous, the gay and the rising persons of the world, to talk high, and argue and expostulate much to no purpose; but when affliction has brought a man so low as to make it difficult for him to be heard, it has made it also fit for him not to speak." King David uttered the precise instinct of a pious heart under oppressive sorrow. "I was dumb—I opened not my mouth, because Thou didst it." When God chastises we need, with the understanding, to recognize the genuine justice of his treatment of us; with the will perfectly to submit to his will; we need to calm all our rebellious instincts and feelings into "the most sincere submission; to suppress all murmuring and revenge; and to breath forth the entire soul in the ejaculation, 'even so, Father, for so it has seemed good in Thy sight.' For these crowding and tumultuous thoughts are not such as flow forth from the tongue. They eloc express themselves. They stop the vocal machinery as a fresh stop to a mill by an overburthen of water. Silence befits a burdened spirit. Resignation, even, trembles in its utterance. He who is enjoying that proof of God's love which chastisement affords, will hold his peace." Yes, more with the inward word of the heart, than with the outward movement of the lips, will he even say—THY WILL BE DONE.

Congregationalist.

Pain and pleasure, serenity and storm, are the alternate companions of every man in the journal of life.—Jenks, Thomas.

THE NEW YEAR.

Our paper is issued on the first day of the new year, and the coincidence of dates makes it proper that we should take some note of this epoch in our history.

The past year—what has it been? In many respects, like the year that preceded it, a season of joy and sorrow, of labor and rest, of loss and gain, of life and death, like all the years that have passed over our race since its sinful and sorrowful history began.

Have we been revived during the past year? Have our own hearts enjoyed this awakening influence? Has our church felt it? If it has, where are the fruits? Where is the increase that naturally follows the fertilizing shower?

If we have not been revived, if our hearts, our homes, our church, have been passed by, why is it? Not because God was unwilling to visit us. The very gifts that we gave our children in the holidays have a tongue to teach us, for if we being evil, how much more will our Heavenly Father give the Holy Spirit to them that ask him?

These musing on the past year are our best preparation for entering on the coming year. The errors of the past, are the teachers of the present, and the guidings of the future. Wherein we have come short in the one, we should seek to make up in the other.

We enter on an untried stage of our journey. To many it will be the closing stage. To some of us it may be, probably will be, the last stage. Some of the eyes that now trace these lines, will before this year close have slept the last long sleep.

BLIND BARTIMEUS.

Circumstances have prevented us from examining, until within a few days, this book by Prof. Hoge, and we take this opportunity of informing our readers how rich a treat they have in store. We regard it as one of the very best books of the kind in our language.

PRIMITIVE BAPTISM.

Who that has read "Keith on the Prophecies" has not been struck with the numerous evidences of their truth, which that author has derived from Gibbon's "Decline and fall of the Roman Empire?"

Now what will the "American (alias Baptist) Bible Union" do with such facts as these bearing upon the word baptize? Will they still believe that it was performed by immersion, and immersion only? If so they believe, despite the strongest evidence to the contrary.

It is also worthy of notice that wherever the ordinance of baptism is mentioned in the Scriptures it seems to have been administered with perfect simplicity, and without any of those attending circumstances which invariably accompany the immersion of the subject.

Now the author in this extract makes no allusion to the rite of baptism. He merely describes one of the customs of the East. But every one must recognize it as the identical custom which is recorded in the gospel of Mark already quoted.

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An additional illustration may be found in the last number of Challan's illustrated monthly, on "the Fords of the Jordan." It is here said that "an English traveller, a few years ago, saw 3,000 pilgrims and 2,000 other visitors assembled there.

Priests are there ready to sprinkle those who apply to them."

Now was this washing and this dipping in the Jordan baptism? If so, who performed the ceremony? No priest—no officiating minister seems to have had anything to do with it.

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THE SEASON.

The Christmas holidays, notwithstanding the inconveniences they bring to housekeepers, have their social and domestic advantages. They give men time to pause in the eager race of business life, and show a little of that neighborly civility and kindly interest in the welfare of others, too rarely exhibited, except at this general season of the year.

Nor among those who feel the advantages of the season need we except the poor preachers! Many a pastor's heart has been gladdened by the evidences of appreciation and affection which the spontaneous offerings of his congregation have afforded.

some to themselves; and these souvenirs so much valued for their intrinsic worth, and for the evidence they furnish of the unabated love of the people, often animate the pastor to new efforts for the good of those to whom he ministers, and cheer him amidst the varied trials of his calling.

The mere payment of pew rent, or of a subscription to the pastor's salary, is no indication of personal regard for him—it is the discharge of a debt, compelled by common honesty—and when a minister never receives any other token of appreciation from the people to whom he devotes his thoughts, his sympathies, and his toils, by day and by night, from year to year, then he is a man to whom the lines have not fallen in the most pleasant places.

PRESBYTERIANISM IN NEW ENGLAND.

We have received several letters from New England in regard to a movement that is now making there, which we hail with much pleasure. It is an effort to establish Presbyterianism in the very heart of New England, in Boston itself.

We wish that we could induce some of our readers to render good for evil by aiding these young churches. We believe that no missionary field promises richer results.

AN IMPORTANT ENTERPRISE.

"After the lapse of nearly three quarters of a century, the Presbyterian Church is re-established in the commercial capital of N. England. Two flourishing churches, recently organized, have just been received into the Old School Presbyterian connection, which give promise of great efficiency in doing a work much needed in this city.

"The First Church engaged in erecting a neat and comfortable, but not expensive House of Worship, which it will require about Eight Thousand Dollars to complete, in addition to what has been already expended upon it.

"We respectfully bring before the attention of all who take an interest in this matter, the importance of aiding a movement which Providence has so auspiciously commenced. It is the beginning of a work that is to last for generations, and it should be well done.

"Any funds addressed to REV. H. H. JOHNSON, East Boston, Mass., will be immediately acknowledged; and, under the direction of an efficient business committee, will be judiciously expended in this good work.

Pastor of the First Pres. Ch., Boston, East Boston, Dec. 4th, 1858."

The Editors acknowledge the receipt of the following sum: For Board of For. Missions, (for India,) A new year's offering from a friend in the Valley of Va., \$5 00

COMMUNICATIONS.

For the Central Presbyterian.

Call to the Ministry.

The church has always held that none should preach the gospel, but those who are called of God. The solid proof of this is not to be sought in those places of the Scripture, where a special divine call was given to old Testament prophets and priests, or to apostles; although such passages have been often times misapplied.

What then is a call to the gospel ministry? We answer: it is an expression of the divine will that a man should preach the gospel. To this, another question succeeds: How does God now give a man that expression of his will? We answer: He does it thus; by enlightening and influencing the man's conscience and understanding, and those of his Christian brethren, to understand the Bible truths, and the circumstances and qualifications in himself, which reasonably point out preaching as his work.

1. First, then, a call to preach is not complete until the Holy Spirit has uttered it, not only in the Christian judgment of the candidate himself, but in that of his brethren also. Their minds, taught of the Holy Ghost, and inspired by Him with spiritual principles and affections, recognize in his candidate a "brother beloved," fitted by his spiritual gifts for the ministry, and their utterance of this judgment is a part of his vocation.

2. The principles of Scripture which the Spirit will employ to instruct him and his brethren as to the divine will, are such as these: That "it pleases God by the foolishness of preaching to save them that believe!" 1 Cor. i. 21. Rom. x. 14. That every man is bound to render to God the highest service and love which his circumstances and capacities admit; Dent. vi. 5. Matt. xxiii. 37. That "we are not our own, for we are bought with a price, and must therefore glorify God in our bodies and spirits which are his;" 1 Cor. xi. 20. Rom. xiii. 1. That "whosoever he eat or drink, or whatsoever he do, we must do all to the glory of God;" 1 Cor. x. 31. That the work of him who is permitted to preach the gospel, is of all others most excellent; Titus iii. 1. James. v. 20. Daniel xii. 3. And that every Christian has been redeemed from his sin and death by the sacrifice of his blood; and that, by which he can best glorify his Lord. Acts xxvi. 16. Eph. i. 6. These Scriptures, and a hundred others, plainly teach, that the only condition of discipleship permitted by Christ to any believer, is complete self-consecration to His service. In this, the self-devotion of the minister is just the same as that of all other true Christians.

3. Our definition of the call to preach asserted that God would make known his will to the candidate and to his brethren, not only through the medium of the Scriptures, but also of outward circumstances and qualifications viewed in the light of Scripture truth. Much has been said by Christians concerning "the leadings of providence," touching the duty of preaching, and many other duties. And not a little nonsense, with perhaps some profanity, has been uttered on this subject. It is true that every thing which befalls us is determined by God's special providence; for which reason we justly conclude, that in many cases, an occurrence, after it has happened, is a real expression to us of God's will. But there is another truth, that the designs of God's special providence are chiefly reserved among the awful secrets of his own fathomless wisdom. He forbids us to attempt to surmise his secret purpose, from the apparent tendencies of his sovereign dealings, and pointedly remands us to "the law and the testimony" for our practical guidance.

There are indeed, certain dispensations of Providence, clearly, in the light of the Word, do clearly reveal God's will. If he has deprived any man of the health, the voice, or the knowledge, without which he cannot possibly preach, and has made it absolutely impossible to acquire or regain them; or if he has surrounded a man with clear, unavoidable duties, which cannot possibly be postponed or delegated, and which are clearly incompatible with the ministry; here is indeed a sure expression of the divine will that he may not preach. But it has often been said, in well-meant treatises on the call to the ministry, that a Christian may know whether God designs him to preach, by the providential facilities which open, or hindrances which seem to bar, the entrance into the sacred office. This rule is to be accepted with many "grains of allowance." If God has facilitated the acquisition of the suitable learning, and the other means for preaching, it does indeed present a probable evidence that the person may perhaps be called. But the converse is not true. If circumstances have hedged up the young Christian's access to the ministry with obstacles, difficulties, hardships; we freely admit that all these are determined by God's special purpose and providence. But we do not know what God means by them. He has not told that young Christian, whether he means to tell him thereby that he must not preach, or whether He means it for "the trial of his faith, that being much more precious than gold that perishes, it may be found unto praise, and honor, and glory, at the appearing of Jesus Christ." Let that man therefore take heed, how he presumptuously misinterprets a Providence which God has not authorized him to read at all; let him turn to the Bible and to prayer. How plausibly might the great Apostle have argued after the modern fashion, when he met shipwreck, scourgings, prisons, stonings, wanderings, neglect, poverty, in the prosecution of his ministry, that "the leadings of Providence" clearly indicated he was not called to a foreign mission! But he argued no such thing; He knew better. He said: "None of these things move me; neither count I my life dear, so that I might finish my course with joy, and the ministry which I received from the Lord Jesus." Does the reader object, that Paul had a revealed call; but we common mortals must judge by just these providential events, which he properly disregarded. Let us take then the case of Dr. Wm. Carey, the great Baptist missionary to Hindustan. When he first began to seek his duty, a poor shoemaker, with a growing family already upon his hands, without classical learning, without money, without patronage, with the power of the gospel, that it was forbidden against the ships, even to carry a missionary across the ocean, might not he have plausibly concluded, according to this arrangement, that "the leadings of Providence" were against him? But who can now doubt that he was called of God, first to become a preacher of the gospel, and then to begin the Serampore mission. By this cowardly argument, Washington would have judged the "leadings of Providence" to be against the cause of Jesus Christ. If any man think this standard of dedication too strict, let him understand at once, that he is "not fit for the kingdom of God;" let him relinquish his delusive hope of salvation; let him at once go back among the dark company of Christ's enemies, on the ground scathed and driven by the lightnings of his wrath, and under the mountainous load of all his sins unatoned and unforgiven. There is no

other condition of salvation. For did not Christ redeem the whole man? Did he not purchase with his blood all our powers, and our whole energies, if we are his disciples? We profess to desire to love him with our whole souls; and therefore, what reason is there, which demands a part of the exertion ad service in our power, which does not also demand the whole? That professor of religion who contents himself with exerting for his Saviour a portion only of the efficiency for which his capacities enable him, confesses himself a hypocrite. The medium of religious effort which he renders, is not truly rendered to Christ, but to self-righteousness, or to a guilty conscience, or to public opinion. Had the motives which exacted this partial service been genuine, they would assuredly have exacted the whole. Let every young Christian heed this solemn truth; and the question of the ministry will be relieved of its indistinctness. For then, the question of the profession in which he shall serve God will be seen, by every Christian, to be only the relative one as to his own capacities, and the demands of God's cause at that time.

This leads us to add another important class of texts, by which the Holy Spirit will inform the judgment both of the candidate and his brethren, as to his call. It is that class in which God defines the qualifications of a minister of the gospel. Let the reader consult, as the fullest specimens, 1. Timothy iii; 1-7. Titus i: 6-9. The inquirer is to study these passages, seeking the light of God's Spirit to purge his mind from all clouds of vanity, self-love, prejudice; in order to see whether he has, or can possibly acquire, the qualifications here set down. And his brethren, under the influence of the same Spirit, must candidly decide by the same standard, whether they shall call him to preach or not.

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facilities, served by deathless love Christ?" If it is, then it may be his to preach.

(TO BE CONTINUED.)

For the Central Presbyterian.

UNION THEOLOGICAL SEMINARY,

December 17th, 1858. Messrs. Editors.—Several friends of the Union Theological Seminary, at Baltimore, of which I was pastor when called to the Seminary, have sent me a present one hundred dollars, to be expended on Lecture room.

With this sum the room has been painted, carpeted, supplied with venetian slats and adorned with three of Kiepert's elegant and accurate wall-maps. It is now as comfortable and tastefully furnished as one well desire.

But why do I write of these things in *Central*? Not surely, as an acknowledgment to those dear friends; that I have more directly and appropriately made *thems* more known, again, because my personal effort in such a matter is worth a line in your paper; but in the hope that this example may be contagious. Their presence in the Lecture-rooms, which would be the best of similar attention. Such names would cheerfulness in all the public rooms would be good for the students. It would promote their comfort and their manners. Besides, Messrs. Editors, I do not like to occupy the best room in the Seminary. As the door of my room is soon to be embellished with a plate bearing the name "WESTMINSTER," I hope the other room may soon bear the inscriptions—but I do not write now the names of the churches to be inscribed there. They can choose themselves what names shall be written. Yours truly, W. J. HOGE.

The Trial of Montalembert.

In a few weeks eleven years will have elapsed since the outbreak of the last great European revolutionary upheaval. History teaches us that, in Europe, political convulsions are periodical. Their periods can be calculated with astronomical certainty. Political science is, in that respect, less advanced than the science of the heavens. But that revolutionary crises do and recur in Europe at intervals falling somewhat short of a generation is now a universally admitted proposition.

The last crisis took place in 1848; one before that in 1830; the preceding one in 1823; the one before that in 18—being, in fact, the culmination of an most incessant series of political shocks which had lasted for twenty-three years. The general law would appear to be that such crises must occur once in every generation, but that the same generation indulges twice in revolutionary movement. The governing principle would seem to be that the political systems of Europe are bad that popular outbreaks are the natural refuge of the people; but that, all things considered, the cost and suffering caused by insurrections are so severe that a generation never desires to repeat the experience. These, of course, are mere empirical propositions: political science is yet too rude to test their accuracy.

Assuming their general correctness, follows that France is at the present moment not far from a fresh revolution. Never since the first revolutionary outbreak, has France been quiet for eleven years, save only during the long reign of that most generous of monarchs, Louis Philippe. I had learned so much during his long struggle with adversity, and his long apprenticeship to his trade, that he was able to hold a balance between established authority and popular aspirations for a period of eighteen years. He made very few concessions to the people. On the contrary, his government was less liberal in 1848 than it had been in 1831. But he managed so adroitly to divide his enemies; he neutralized so much opposition by a semblance of free government; he allowed so much sedition to exhaust itself harmlessly in the papers; he engrossed so much of the public attention by his wars in Africa; he secured so many popular leaders by a skillful use of money, that he ruled France longer than any ruler since the old monarchy, and became, we think an exception to the law of periodicity which seems to govern French politics. It does not appear that the Emperor is following in his track.

For nearly ten years the policy of the Emperor Napoleon III. was characterized by matchless sagacity. He left nothing untried. He studied out every combination, watched every event, wrought earnestly and faithfully—as a man who disbelieves in Fate; and he was rewarded by a career absolutely unexampled success. He entered France, in 1848, as a homeless, penniless, hopeless adventurer; he strove to be President, and was elected; he aimed at the empire, and became Emperor; he disliked the Constitution, and abolished it; he wanted money, and got it; he had an old grudge against Russia, and paid it off; he required the aid of England, and obtained it; he sought to be paramount in Europe, and garrisoned Rome, bullied Switzerland, intimidated Spain, and overawed Germany. He craved personal popularity, and won at least an outward show of regard such as no other French ruler since his uncle has enjoyed; there was no object, in short, of which he set his heart that he did not attain. It seems that even in his case, however, the old rule was not at fault. Success proved a worse teacher than adversity; so unbounded a succession of triumphs damaged his intellect and slackened his energy.

In the month of January of the present year he began to make mistakes. He adopted new regulations with regard to the press which irritated every one without really doing him any good. He imposed fresh restrictions on personal liberty in France. He suffered the army to assume an arrogant and domineering tone to his subjects at large. He gravely impaired the good feeling existing between himself and the British people. He evinced a decided dread of assassination. He embarked in unwise foreign disputes, such as the late quarrel with Portugal. He contrived still further to irritate Austria. And now, last of all, he has prosecuted and procured the conviction of the Count of Montalembert, one of the most distinguished men in France, the head of the French Church, the only man of rank and influence who stood by him on the 2d December, 1851—and this, simply because the Count had expressed a preference for English liberty as contrasted with French servitude. These evident errors would appear to foreshadow the operation of the law of periodical revolution to which we have alluded. It may be sooner, it may be later; events may precipitate or may postpone the

THE CENTRAL PRESBYTERIAN.

VOL. IV. NO. 2.

RICHMOND, VA., JANUARY 8, 1859.

WHOLE NO. 152.

THE OFFICE OF THE CENTRAL PRESBYTERIAN is 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.

TERMS.

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For the Central Presbyterian. Extracts from a Religious Correspondence.

You might perchance have noticed, my young friend, that there was something on my mind last evening, and almost on my tongue to get off. At any rate, it was so, and the reason was that the place, liable to momentary interruption, did not seem a fitting one to burden my soul to you.

"Where there's a will, there's a way" however. This is leap year you know. So the ladies take the reins, and let the world help themselves as best they can. Prepare then for grave counsel.

Let me see, what shall I say to the young man? Ah, there you have it—the young man, just entering upon active life. And what is his position? Is he secure of a guide to lead him through his thorny maze, a supporter in his sorrows, a deliverer from his dangers? Is he prepared to take his proper station in society, to fulfil his high destiny, to meet his responsibilities to man and to God? I might go to the end of the catechism, but must restrict that matter to you. See that it be done faithfully, because much is depending. O how much more than you or I can calculate!

But this is no news. You have heard it till it has become an old story. And this is one thing which excites my apprehension for you my friend. If truth has lost its power upon you at this age, what is to become of your meridian and evening? There are no new truths to set before mankind, no motives more powerful than those already presented. Ask your own heart what is to be done.

This matter of salvation is a wonderful thing, my friend. Let me take up my parable and set it before you as it appeared to me a short time since. Suppose that by some miracle, you should become fully aware of your real condition, perfectly sensible of your guilt and danger—under a just and terrible condemnation, and with no means of escape. Suppose further that no salvation had ever been offered, or even provided. In utterable distress, you know not which way to turn, but finally bethink yourself of a kind and powerful friend, to whom you make immediate application. With all the eloquence of feeling you tell your tale, and wait with breathless anxiety to see whether this last resource will fail.

Long and earnestly he surveys you in silence. You see that his whole soul is stirred. Can you not help me? is your agonizing exclamation. "Yes," says he at length, with laboring breath, "I can help you, I can help you, but it will cost my heart's blood. It will cost me agony, such as you have never conceived. The law which you have broken must be honored, and its authority upheld, or the universe is undone, and the only way that I can turn aside its penalty from you, is by taking it upon myself. And I will do it. Depart in peace. All I require of you is, that henceforward you honor this law, and seek to obey it."

With what emotions you fall at his feet, crying with the poor convict whom some kind friend had rescued from the gallows, "Every drop of my blood thanks you." You profess your readiness to do anything, everything that he desires, "but," you say, "I fear my frailty. I am in bondage to transgression, and have no power to deliver myself." "Trust me for that," says he. "I yield myself wholly to me, and follow my counsels, and I will be surety for you. I will bring you off conqueror and more than conqueror. I can do it, and I will."

Now my friend, I entreat you, as you value your soul's eternal welfare, as you regard your well being in this life and the life to come, to take up this matter as you have never yet done. Resolve that by the help of God, this controversy with your Maker shall be settled, and that without delay. And allow me to solicit your confidence. Why will you not write me without reserve? It may be that God will enable me to say something which will be of service to you. In my own oft pondered experience, I remember two instances in particular in which a few words from a Christian friend, were greatly blessed to me.

"When gladness wigs the favored hour, Thy love my thoughts shall fill, Resigning when storms of sorrow lour, My soul shall rest by thy will."

"My lifted eye without a tear, The gathering storm shall see, My steadfast heart shall know no fear, My trustiest heart will rest on thee."

GULIELMUS. AUSTIN COLLEGE, TEXAS.—The Board of Trustees of Austin College at Huntsville, have been holding a meeting in this city this week, and have set measures on foot to pay off the debt of the Institution, and re-establish it on a firm basis. They elected Rev. R. W. Bailly, President, and he has accepted the office. The exercises of the College will be resumed on the 1st Monday in February. The President will be aided by an efficient faculty, and as the Institution is well endowed there is no reason why it should not be a very prosperous one. President Bailly has had a great deal of experience in College instruction, and is distinguished for good scholarship, sound philosophy and piety, and we trust the Institution will speedily resume its high place, among the Institutions of learning in the State. It is certainly worth of extensive patronage.—Houston (Texas) Telegraph.

HOUSTON, TEXAS, Dec. 20th, 1858. Messrs. Editors.—Thus far we have had winter in good earnest in Texas. An early spring and a favorable season for farming are anticipated. Thanksgiving-day was generally observed throughout the State on the twenty-fifth of November. This is now a permanent institution of the Star. The immigration of this season is very large and brings much capital into the State. The different religious denominations in the State all seem to be prospering. A larger number than usual has, during the past year, been added to the churches. The cause of Temperance seems to be at a stand still. It is greatly to be desired that it shall be

revived. What new phase will the great temperance reform next take? We shall see!

The demand for substantial literature is fast increasing in Texas. Booksellers are thriving more. Bookstores are wanted in various parts of the State. At Austin, (seat of government) it is thought a great opening exists for a book and stationery establishment. It is supposed additional capital, in this line, might be profitably invested in Houston. Book-publi-shers and sellers, and especially persons wishing to engage in the book and stationery business, should keep an eye to Texas.

The population of our State is now near 600,000, and increasing annually at the rate of at least, 100,000. Work is being done on eight distinct Railroads, several others are in contemplation. Houston is the great Railroad centre of the State, four distinct Railroads concentrate at this point. It is expected Houston and New Orleans will, within a few years, be connected by Railroad. Houston is in a thriving condition, having eight churches, with a very enterprising and intelligent population of five thousand.

Rev. R. W. Bailly, formerly of Virginia, has been elected President of Austin College, located at Huntsville.

SINGLE STAR. For the Central Presbyterian.

Evening Walks.—No. 3.

This walk was taken one of those mild and balmy evenings in April, which the Robin sends on its shadowy way with his sweetest song. The gentle south wind breathed softly over the woodlands, waiting the coolings of a solitary dove.

At that charming moment of an evening in Spring, when "warm lights are on the sleepy uplands waning, a student of a Southern Institution, left his room to enjoy the refreshment of an evening walk. While standing in momentary hesitation as to which of the beautiful walks near the Institute he should select, a lady was observed, clad in deepest mourning bending over some withered remains of flowers. Being well acquainted with her, the first impulse was to approach her and request the pleasure of her company, but he hesitated awhile lest there might be an impropriety in interrupting the evening reveries of a mourner. However, his presence, having been acknowledged by a glance of friendly recognition, they entered into a conversation; she spoke of the sad pleasure it gave her to see that the snow had melted away, so that she could look upon those relics of flowers, among which her little boy had spent many of the last summer hours, but as they were fading in Autumn, he too had passed away. An angel came and took him to that blessed One, who spoke as never man spoke to bereaved mother's ear, when he said, "suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven." It was proposed to visit his grave which was not far away, and as they slowly wended their way towards the burial ground, the conversation turned upon the use God intends to be made of afflictions. It had been her fond hope that God would have spared her son, and have permitted her to hear the precious gospel preached by him, whose infant lips she had taught to lip an evening prayer. On many a Sabbath evening, in the sweet tones of his voice repeating the scripture verses which he had taught him, she fancied that she heard the echoes of evening years when those precious words blessed and applied by the Spirit were a message of mercy to some anxious penitent, mourning the absence of the beloved. But said she, these hopes are blighted—although God's will is best, yet I cannot cease grieving. I should not think that God intends that I should forget his afflictive dispensations.

"Some one has said to me, O Mrs.—it is a wise providence, that time can soothe our sorrows. In a little while you would not want your little boy back, even if he could return." This, remarked she, "I know to be impossible, I can never forget him, I shall never cease to wish him here, were it God's will to be so. I believe it is God's will that I should ever remember this affliction and profit by it."

"Thus, this almost heart-broken mother conversed, until the grave was reached. Having wept a mother's tears and breathed a prayer for sustaining grace, she turned away leaving all with God, and resolved not to forget this chastisement, but even to keep it in mind and thereby to profit from it.

How beautifully this exemplifies the proper use to be made of afflictions. It would not be necessary that the pure minds of those towards whom God has purposes of mercy should be stirred up by way of remembrance by repeated afflictions, were all thus rightly exercised, and resolved as this bereaved one never to forget, and always to profit. A Christian thus exercised finds a sweet meaning in such words as these, when thinking of God and his dealings with the soul.

"When gladness wigs the favored hour, Thy love my thoughts shall fill, Resigning when storms of sorrow lour, My soul shall rest by thy will."

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Letter from Dr. Franklin to the Rev. George Whitfield.

Mr. Editor.—I send you the following letter from the late Dr. Franklin to an eminent servant of Christ, as a curiosity which possibly you may think worthy of a place in your valuable paper. Whatever may be thought of the Doctor's Theology—and to me it appears to be radically defective—he professes in this letter one important truth, which is taught by the gospel; viz. that no man can merit the favor of God, or deserve eternal happiness on account of his good works. The Doctor appears to have been so far convinced of sin, and of the unworthiness of man's best works as to be sensible that these could not secure for him the happiness of heaven. And this conviction ought to have led him, as it has thousands of others to the Saviour who has atoned for the sins of men by the sacrifice of his own life, and who in virtue of that sacrifice, creates their hearts anew,—fills them with the love of God and thus prepares them for every good work. To expect the good works of "kindness, charity, mercy and public spirit" of which the Doctor speaks—to expect real good works from men, while they have not the love of God in them, that love which is kindled in the heart by the exercise of faith, is certainly very unphilosophical. It is to expect effects without an adequate cause to produce them. It is as preposterous as it is to look for figs on thistles, or to go to a bitter fountain for sweet waters.

Had the Doctor known more of the nature of that faith which he wishes "more productive of good works,"—he would undoubtedly have wished and prayed, like Paul, that men may possess it in a more eminent degree, and that "Christ may dwell in their hearts by faith; that they being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that they might be filled with all the fullness of God." Had he known fully the nature of this faith he would not have spoken lightly of reading and hearing sermons or of public worship, in which David and Solomon and all believers in the true God have in every age delighted. Had he told us explicitly on what promise he what act of divine goodness he rested his hope of future happiness—for he expressed this hope—he would have left us more decisive evidence of his religious character. His faith, it seems, was grounded on the "goodness of God"—but whether it was ever raised to that amazing act of divine goodness which eclipses all others—TO THE UNSPEAKABLE GIFT OF GOD, the only object on which a sinner can safely rest his hopes of Heaven, he has not told us.—There is a good lesson however which the reader may draw from this letter.—Philosophers as well as others, expect—and they have a right to look for—good works, works of kindness, charity, mercy, and public spirit from those who make a profession of their faith in the religion of Christ. They are sensible that the nature or tendency of this religion is to produce such works.—The Doctor's letter is dated,

PHILADELPHIA, June 6, 1753. Sir,—I received your kind letter of the 2d inst. and am glad to hear that you increase in strength. I hope you will continue mending till you recover your former health and firmness. Let me know whether you still continue to use the cold bath, and what effect has.

As to the kindness you mention, I wish it could have been of more service to you. But if I had the thanks I should desire, it is that you would always be equally ready to serve any other person that may need your assistance, and let good offices go round; for mankind are all of a family.

For my own part, when I am employed in serving others, I do not look upon myself as conferring favors; but as paying debts. In my travels, and since my settlement, I have received much kindness from men, to whom I shall never have any opportunity of making the least direct return; and numberless mercies from God, who is infinitely above being benefitted by our services. These kindnesses from men, I can therefore only return on their fellow men; and can also show my gratitude for these mercies from God, by my readiness to help his other children, and my brethren. For I do not think that thanks and compliments, though repeated weekly, can discharge our real obligations to each other, and much less those to our Creator.

You will see in this my notions of good works—that I am far from expecting to merit Heaven by them. By Heaven, we understand a state of happiness, infinite in degree and eternal in duration. I can do nothing to deserve such rewards. He that, for giving a draught of water to a thirsty person, should expect a plantation, would be modest in his demands, compared with those who think they deserve Heaven for the little good they do on earth. Even the next, imperfect pleasures we enjoy in this world, are rather from God's goodness, than our merit; how much more such happiness as Heaven! For my part, I have not the vanity to think I deserve it; the folly to expect it, nor the ambition to desire it; but content myself in submitting to the will of that God who made me, who has hitherto preserved and blessed me, and in whose fatherly goodness I may well confide, that he will never make me miserable; and that even the affliction that I may at any time suffer, shall tend to my benefit. The faith you mention, has certainly its use in the world: I do not desire to see it diminished, nor would I endeavor to lessen it in any man. But I wish it to have more productive of good works, than I have generally seen it; I mean real good works—works of kindness, charity, mercy, and public spirit; not holiday-keeping, sermon reading, or hearing; performing church ceremonies, or making long prayers, filled with flatteries and compliments, despised even by wise men, and much less capable of pleasing the Deity. The worship of God is a duty, and hearing and reading of sermons may be useful; but if men rest in hearing and praying, as too many do, it is as if a tree should value itself on being watered and putting forth leaves, though it never produced any fruit.

Your great master thought much less of these outward appearances and professions, than many modern disciples. He preferred the doers of the word, to the mere hearers;

the son that seemingly refused to obey his father, and yet performed his commands, to him that professed his readiness, but neglected the work; the heretical but charitable Samaritan, to the uncharitable though orthodox priest and sanctified Levite; and those who gave food to the hungry, drink to the thirsty, raiment to the naked, entertainment to the stranger, and relief to the sick, though they never heard his name, he declares shall, in the last day, be accepted; when those who cry, Lord! Lord! who value themselves upon their faith, though great enough to perform miracles, but have neglected good works, shall be rejected. He professed that he came not to call the righteous, but sinners to repentance; which implied his modest opinion, that there were some in his time who, thought themselves so good, that they need not hear even Him for improvement; but now-a-days, we have scarce a little person, that does not think it the duty of every man within his reach to sit under his petty ministrations—and that, whoever omits them, offends God. I wish to such more humility; and to you health and happiness, being your friend and servant.

B. FRANKLIN.

The Calvinistic Forms in the Book of Common Prayer.

FROM EUTANIA. "Though thousands were debtors to him [Calvin], as touching Divine knowledge, yet he to none, only to God."—Hooker.

Of the many weighty treatises which have been written on the Book of Common Prayer, there are but few that do justice to the part taken by the Protestant divines of the Continent in its compilation. Yet the fact is established beyond question, that several of the foreign Reformers shared in the authorship or revision of the English Prayer-Book. Calvin, Knox, Luther, Melancthon, Bucer, Martyr, were engaged in the work; and to their aid must be traced some of its finest passages. Our business, for the present, is with the Calvinistic divines; and we content ourselves with inquiring what Calvin and Knox contributed to the book of Common Prayer.

The fathers of the English Reformation were far from entertaining those unfavorable sentiments towards the ministry and churches of Scotland and the continent, which in our day disgrace the cause of Protestantism. They acknowledged the claims of their Presbyterian brethren to respect and fellowship; and by advancing to office persons who had obtained Presbyterian orders, they gave practical evidence of this recognition. So Cranmer for many years reserved a chair in the University of Cambridge for the illustrious Melancthon, hoping that he might be attracted to England. So Martyr and Bucer were called to Professorships at Oxford and Cambridge, and were consulted and appealed to on every important topic of ecclesiastical doctrine and discipline that arose during their residence.

When in the year 1551, John Knox visited England, he was invited to assist in the revision of the Prayer-Book, then in progress. There were, doubtless, many parts of that formula which must have been repugnant to the severe judgment of the Scotch Reformer; but it was not to be expected that all his suggestions would be followed out. So much influence, however, had he among the revisors, that he procured an important change in the communion service; completely excluding the notion of the real presence in the sacrament. The following year, he was employed on a revision of the Articles of Religion, previous to their ratification by act of Parliament.

Calvin, too, was consulted in the compilation of the Prayer-Book; and, though not so directly engaged upon it, was the author of several of its forms. The introductory portion of the daily service is due to him. According to the first book of Edward VI., that service began with the Lord's Prayer. The foreign Reformers consulted, recommended the insertion of some preliminary forms; and hence the origin of the Sentences, the Exhortation, the Confession, and the Absolution. These elements were borrowed, not from any ancient formula, but from a ritual drawn up by Calvin for the Church at Strasburgh. They "were taken in great part," says an Episcopal writer, "from a Liturgy composed by Calvin. The Ten Commandments were also introduced into the communion service, probably from the same source."

Melancthon and Bucer were indeed the authors of no innumerable portions of the Anglican service. In 1543, those Reformers drew up a system of doctrine and worship for the Protestant Archbishop of Cologne. This they did at the solicitation of Herman, that pious Confessor, later Bishop and Archbishop of Cologne, who, for adding to the Protestant religion, and setting on foot the Reformation of his country, was deputed by the Emperor Charles V. to visit the Pope at Rome. A translation was published at London, 1547, entitled "Reformation of Doctrine." &c. From Bucer and Melancthon's Liturgy, the Baptismal offices of the Prayer-Book are substantially taken. In the Communion service, the Confession of Sins the Absolution and succeeding sentences, and the Thanksgiving, are of similar origin.—WALTER'S Teaching of the Prayer-Book, 104. (The second of the Exhortations is extracted from a writing of Edward VI.—STRYPE'S Cranmer, 232. § STRYPE'S Life of Knox, pp. 67-5. § STRYPE'S Cranmer, 373. § Liturgies of King Edward VI., Parker Society, 1844. CALDWELL'S Two Liturgies of Edward VI., Parker Society, 1844. CALDWELL'S Comm. on the Prayer-Book, p. 73. These Reformers were Peter Martyr and Martin Bucer, who were then in England. STROTT'S History of the Church of England, p. 281. Le Fornes des Prières et Outils Ecclesiastiques, Strasbourg, 1545, &c. See a Notice sur le Vie d'Edouard de Coligny, in the third volume of LA FRANGE PROTESTANTE, Paris, 1852. § The Common Prayer-Book Interpreted, p. 55. The response after the Ten Commandments is taken from the Liturgy of the Order for the Burial of a Dead. The Overture of Calvin, in the third volume of LA FRANGE PROTESTANTE, Paris, 1852.

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We have said that no ancient Liturgy opens with a general confession of sins and supplication of forgiveness. The Anglican ritual, at the beginning of each of its chief services, the Common Prayer and the Communion, presents this feature. Without analogy elsewhere, it finds a parallel in the Liturgies of the Reformed churches. Tractarian authors, warned perhaps by intuitive suspicion of its origin, deplore the insertion. Not less do they lament the introduction of the Decalogue in the Communion Office. But though these elements of the Protestant Episcopal worship may have no warrant in "Catholic usage," they are to us significant memorials of a state of amity once existing between the Church of England and the Protestant communions on the Continent.

The practice of singing metrical psalms, introduced about this time, was also borrowed from the Calvinistic worship; it became popular at once, and has continued to form an important part of religious observance.

The Catechism for Children, now in use, was compiled by Cranmer, in 1548, and taken chiefly from a Lutheran formulary. Previous to this, the Catechisms of Erasmus had been introduced, and in 1547 was ordered to be used at Winchester College and elsewhere. Calvin's Catechism however soon came into general use, and in 1578 was ordered by statute to be used at the University of Oxford.

Thus did the Reformers of England, anxious not only to embellish their own purified system of religion, but also to establish its harmony with others, adopt many of the prominent excellencies of our own Calvinistic worship. Some of those features have been removed, but others remain. The opening services of the Common Prayer and the Communion, are still retained, with the full stamp of their Presbyterian origin upon them.

* Consult PALMER'S Originals Liturgicæ: BRETT. "Great interest attaches to that [Calvin's] Confession, since from its position, as well as its working, it manifestly gave occasion to the General Confession of our own Prayer-Book." Private Papers in the Reign of Queen Elizabeth, Parker Society, p. 488, note. See LAURENCE'S Hampton Lectures, pp. 207, 208. † WALTER on the Prayer-Book. ‡ CALDWELL'S Doc. Annals of the Church of England, vol. 1, p. 300, note.

A Remarkable History.

The last Evangelist contains a clear account from a correspondent in Illinois, of the remarkable career of "Father Chiniquy," the French priest, who has recently quitted Rome with all the flock, numerous though poor, who follow him as his spiritual guide. It appears that when Chiniquy removed from Canada—where he had been a sort of Father Mathew in the cause of temperance, and by his honesty, earnestness, and unbounded charity, had acquired a father's influence indeed, over a large portion of the poor Roman Catholics of the province—he drew after him into Illinois, not less than 2000 families, numbering nearly 10,000 souls, whom he formed into a parish under the name of St. Anne, in Kankakee County. He had about \$6000 of his own, which was given up to the benefit of the colony, and with his own hands mainly, he quarried and built a rough stone house for himself. About 800 families had also emigrated to Chicago, and there they erected a church and parsonage worth several thousand dollars. The Bishop ordered them to deliver up the property to himself, and they appealed to Father Chiniquy to plead their cause, which he did, but without avail. The title-deeds were wrested from the people by the threat of ex-communication, and the Bishop sold the property to the Irish Romanists, and put the money in his pocket. There was no redress.

The same demand was then made upon Father Chiniquy and his people. The Bishop granted them fifteen days to consider, but before the time expired, ex-communicated the whole colony. But this Bishop was soon after removed, and another sent in his place. At first a reconciliation appeared practicable, and terms of submission were agreed upon. But the Bishop presently revoked his terms, and commanded Chiniquy to promise for the future to obey him in all things whatsoever, without questioning or argument.

Father Chiniquy replied nobly, "My Lord, there is but one God in heaven or on the earth, and to him alone will I make such an act of submission. Excommunicate me, if you think proper."

Taking his leave, he went to his room and fell upon his knees, and poured out his cries and tears unto God. He then opened the Bible, which was his constant companion, and the first verse his eye fell upon was 1 Cor. 7: 23, "we are bought with a price; ye are not the servants of men."

Thanking God for this precious Word, he rose from his knees and returned to his parish of St. Anne. Having assembled his people, he related all that took place in the interview between him and the Bishop, and desired that if any disapproved of his course, they would rise. No one arose. He then requested all who desired to sustain and walk with him, in making the BIBLE their only guide, to rise. Immediately the whole congregation were on their feet at once.

As soon as this bold step was known, there came another visitation from the Bishop. Father Chiniquy assembled 4000 of his people to meet him, and requested them to hear the Bishop fairly, and to judge impartially between them. They did so, and listened to a most outrageous tirade against their pastor and themselves, with hardly suppressed resentment. In token of the stand they intended to make upon their rights in a free country, they had hoisted upon their church the flag of the United States! After the Bishop had ended his insolent harangue, Father Chiniquy rose, and meekly said, that he had said so many things against himself and his congregation, he would surely hear a few words in reply.

"Not a word, sir," said the Bishop. "Not a word, sir—sit down!"

At this point, the people could be restrained no longer. Perfectly maddened as they were, the wretched prelate's life was in the greatest peril, for a few minutes. But the entreaties of the pastor at length prevailed, and by the aid of the Sheriff, whom Father Chiniquy had providently engaged for the occasion, the Bishop was got off in safety, leaving ten thousand Roman Catho-

lic "soudly converted" to Protestantism by these proceedings.

These men now form a distinct and independent church, distinguished only by sole allegiance to the Bible as the word of God. They "search the Scriptures daily." "Bible truths come to their minds with a freshness and power of which we can hardly conceive, and the grace of God is rapidly transforming them into truly spiritual and happy Christians." One came to her pastor, with trembling to acknowledge that she had left off praying to the Virgin Mary, because she had found that it was not countenanced by the Scriptures. She was greatly rejoiced indeed, when she found that her conclusion of the power with which the truth is making them free from superstitions to which they had been bound from birth. In connection with their pastor, they are preparing to perform an active, and we may hope, an important missionary work among their countrymen in the United States and in Canada.

Claims of the English Language.

LECTURE OF DR. PALMER.

The opening lecture of the series before the Library and Lyceum Society, delivered by Dr. Palmer, on "The Claims of the English Language," was one of the best efforts of his gifted author, who never touches anything he does not adorn.

As he stated in his opening remarks to the President of the Library Association, the subject chosen was appropriate to the occasion, and we cannot but believe that the tendency of the lecture, if placed before the public, would be to kindle in the hearts of scholars and students a love for their native tongue and to stimulate an earnest effort to study it critically in "its grammatical and logical structure, in the form of its syntax, in the power of its roots, in its apparently lawless idioms, in the composition of its words, and in the genealogy of its derived meanings."

The first argument in favor of a study of the English was derived from the dictate of affection for our "birth tongue." This argument was summed in the pertinent questions, which found their answer in every heart. "Can it be necessary to plead for the language in which we first heard the accents of kindness from a mother's lips?—the language whose syllables trembled on our own when infancy exchanged its babbling dialect for connected speech?—the language, which, like a vase of amber, enshrines the teeming thoughts and fancies of a busy mind?—whose tones awaken all the emotions of the past, as though her magic lantern, memory causes its scenes again to flit before the mind?—the language which treasures the last farewell of dying friends, as faith attests the final note of trust in a covenant God?"

Unnatural as this appeal may seem, the lecturer thought no one would conceive it needless who knew how long all intellectual wealth was confined in unwieldy Latin, and how slow scholars and men of genius were to adopt the vulgar tongue. Briefly describing the causes which broke up the exclusive aristocracy of learning, and brought into use as written languages the Italian, German and English tongues, he pointed out the neglect of the thorough study of the English in our schools of lower and higher grades. A heavy indemnity is hence due, he said, for the long embargo placed upon it, when the cumbersome Latin usurped its place, until the stanzas of Chaucer and of Gower commenced the reign of English verse. It may take reprisals for the hostile array of Latin and Greek words with which such writers as Jeremy Taylor, Sir William Browne and Dr. Johnson have threatened to overwhelm the native Saxon, like the Tarpeian maid beneath the brazenets and shields of the Sabines. It may insist that the belles lettres department in our colleges shall no longer be content with the mere roping and rhetoric, but that it shall unfold all the powers of the English tongue. Nor will its claims be finally cancelled until English scholarship shall take precedence in our schools of learning, and the English professor not be the least among his brethren of the gown.

The English deserves cultivation, as the language of the great Anglo-Saxon race and the portraiture of their soul. In all historic times some one nation or race has taken the lead in human affairs. Thus it was from the day of Alexander to the period when, after a thousand years of strife, ignorance and barbarism, which, like a broad, dark belt, divide ancient from modern history, the Anglo-Saxon race emerged to guide the destinies of mankind for centuries to come.

It is no new truth, said the lecturer, that the "heart of a people is its mother tongue." The whole image of a race is reflected in its tones and words. Who can fail to discover the imaginative, acute and witty Greek, in the flexible and polished dialect of Attica? Or the hardy and haughty Roman, in the sound of his stately Latin? Or the proud and courtly highdoer, in the dignified and sonorous Spanish? Or the volatile and chatty Gaul, in the curt and sprightly French? Or the craven and voluptuous Italian, in his

"soft, bastard Latin!"

Which melts like kisses from a female mouth!"

So the English, with its strong aspirate, its open vowels, its close consonants, its army of monosyllables, its straight-forward idioms, represents a race bold, daring and abrupt, full of enterprise, driving on to its aim with an outbursts energy which no obstacles can bind.

As a monument of history, an avenue of philosophy and a mine of poetry, the English tongue has special value. The manner in which the history of the Anglo-Saxon race is embalmed in our language, like the history of creation in the rocks, the speaker illustrated with a clearness and a felicity of expression and a wealth of ornament peculiarly his own. He brought up the old Saxon words in array before his hearers, and as the lapidary handles a jewel and shows its lights, he pointed out the history, the imagery, the poem condensed in each, and illustrated the wealth of thought that can be obtained by a critical study of our mother tongue! In this part of his subject he showed the vast superiority of the English over ancient and modern languages; in the

absence of inversions of sentences and changes of words.

The concluding arguments for the English were found in the fact that it is the instrument of guiding the minds and controlling the opinions of men, and that it contains untold treasures of literature laid up in its archives. It is, however, impossible in the space allotted to give any idea of the richness and beauty of this lecture, so appropriate to the occasion, so creditable to its author, and so full of valuable suggestions to the English student. It was an intellectual treat which is calculated to excite a taste for sound learning.

N. O. Picaque.

Pleasing Ears Folite.

The world is progressive, and the church is in the world, and the clergy are in the church. We suppose they must keep together, in some sort. It was our hap, a little since, to be present in one of our up-town churches, at the performance of a marriage ceremony. It was not Grace church. It was not Dr. Bellows's church. It was an old-fashioned, orthodox, substantial concern, for which we, and every one, has the utmost respect. Not that we have less respect for those above mentioned. When the officiating clergyman came to the place of joining hands, where we have been accustomed to hear something like this: "You, Angelina take this man, whom you hold by the hand, &c." what was our surprise to hear, in dulcet utterances: "You, Miss Brown, do receive this gentleman whom you hold by the hand, &c.!" We rubbed our eyes, but there we were; the altar, and the robes, the bride and her train, the groom, the wedding favors the audience—all regular. "You, Mr. Jones do receive this lady whom you hold by the hand, &c.!"

We cannot help affirming this to be about the politest officiating we ever witnessed! The force of urbanity could no farther go. We read in the Bible considerable about "man" and "woman" both in their separate and mutual relations. It occurs to us that a revision of the Scriptures, adapted to the present "disasters," would be somewhat ludicrous. "And he said, it is not good that the gentleman should be alone, I will prepare a lady for him. And of the osseous substance which the Lord had taken away from man, made him a lady and brought her unto the gentleman." And Mr. Adam said: "This lady is now legally united to me in the bonds of matrimony. She shall be called Mrs. Adam, &c."—N. Y. Chronicle.

THE BLIND LEADING THE BLIND.—OR FATHER VENTURA AND THE EMPEROR NAPOLEON.—The *Alteuropa* gives an account of the preaching of Father Ventura, whose sermons have now been published in a volume of 600 pages. "The ceremony of divine worship at the Tuileries is, in reality, one of the pleasant bits of dissipation of the Parisian week. The ceremony is one of full dress and opera glasses; and when the entire audience, or congregation, are in their places, scented, polished, well-behaved—some contemplating their distant friends or remarkable strangers through their glasses, others discussing matters of interest in a subdued tone, and a select few carrying on very quiet, unostentatious, but unmistakable flirtations—then takes place an act of decided worship. The voice of an official announces the coming of their Imperial Majesties, and the august appearance is acknowledged with greater demonstrations of respect than is awarded by the worshippers to the Lord of heaven and of earth. Exquisite music and a short sermon bring the ceremony to a satisfactory close. The Emperor was, it is said, present during the preaching of the whole series of sermons. In one of them, the father using a naval simile, observes that, as in a fleet every ship making for port has a captain with power reposed in him, but who must obey the signals of direction thither given by the

