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LETTERS OF ARTHUR JENNINGS FROM ENGLISH NOOKS.

LETTER VI. ASHBY DE LA ZOUCH.

Dear Mr.—This small town stands in a north-west corner of Leicester. Its population does not exceed four thousand. A Puritan minister Shaw, once resided in it, who wrote the book called, "The Welcome to the Plague," which was extensively read in our country during the prevalence of the plague. It is the place also in which Toplady officiated, who was a writer in the celebrated controversy between the Arminians and Calvinists, which arose out of the minutes of the Wesleyan Conference which were published about 1770. Toplady wrote with great vigor, but his forcible arguments were marred by more asperity than should have been used on the occasion. All controversy should be kept free from angry passions, but especially that which is religious. Having alluded to a Puritan minister, permit me to say that most of the piety in England has resulted from the sedentary life on the face of the country after inundation of that system began to recede. This statement could be proved, were it not too obvious to need any proof. The effective fighting done by the church of England since the reign of Charles the Second, has been carried on in armor borrowed from the Puritan divines. My predilection has been quite considerable for the shire of Leicester. Not from its superiority of its soil. Not because Richard third was slain in one of its fields. Nor because its principal town was built by King Lear. Nor yet because its unprincipled Earl gave Queen Elizabeth a banquet at Kenilworth, which lasted seven days. Nor is it so various or curious as its scenery as its neighbor Derby, where parks, caverns, wells and dales abound. But it holds the park in which Lady Jane Grey refused to ride, because she was chained by the eloquence of Plato and the high, old fashioned pulpit of Wickliffe, which is preserved at Lutterworth with religious care. Wickliffe died 1387. What mighty events were taken place since his day. Towns in which moral incidents are associated with to exercise over us the highest influence. It is not their position on rivers, or the number of their quays, nor the sanitary fields in their vicinity, nor the wild or uncultivated landscapes by which they are surrounded, which ought to awaken the deepest interest. We should be more concerned about men than mountains, mountains are not endowed with immortal spirits. Lutterworth then is a sacred spot more inspiring to the Christian than Marathon to the patriot. From it the monks were assailed by Wickliffe, who had Chaucer as his friend, and John Gower for his protector. There he went through his great task of translating the Bible into the popular tongue, and what greater boon could he have conferred on a country.

The man who loves that book is blest  
He like the noble rain shall rise,  
Or lowlier tree in foliage dress,  
That smiles beneath propitious skies.  
On him shall Hermon's dew descend  
At each successive twilight hour,  
And Bethlehem's star its brightness lend  
When evening shuts the juicy flow'r.

You are ready to ask however, what connection have the foregoing remarks with the village of Ashby de La Zouch. My reply to the question will be couched in the following terms. At Donnington Castle, near that town the remains of the Countess of Huntingdon were buried in 1791, and it must be admitted that she was no ordinary woman. She died in London. The funeral train left that city, and it received additions in all the towns through which it passed. Poverty and wealth, the russet garb and stars of nobility mingled together at her grave. Several memoirs of this distinguished lady have been published, and the design of this letter is not to enter into the facts of her life, but simply to illustrate a few things which are obvious to any one who reflects on what he reads. The most obvious remark on the career of Lady Huntingdon relates to the elevated circle in which she was called by divine grace into the service of our Lord. She was the daughter of an Earl, and was united in marriage to a gentleman of the same rank with her father; that is, her sire and husband were Peers of the realm. Happily artificial distinctions are unknown in Virginia, but in England they are deemed important, especially where ample domains are appended to the titles. This was the case with her husband. He was not in possession of a barren field. He was not obliged to fly to the Continent like many of the English nobility, who live abroad just because they cannot live with comfort at home. He had estates in several portions of England, first we find Lady Huntingdon sometimes at Charley Castle, or at Bath, or in London, and then at Ashby de La Zouch. Could her mind have found a portion in refined, literary or fashionable circles, her niche in such circles could easily have been secured. She would have been from her strong natural mind a woman of mark among the Peers, the Chesterfields and Montagues of her day. But the haughty Duchess of Buckingham, and the mischievous Duchess of Marlborough saw her to their astonishment descending to the haunts of ignorance and poverty, that she might remove evils and diffuse good that contracted evil. Some if not many of the noble are certainly called into Christian Fellowship, and Lady Huntingdon was one

of that class, who in a long life evinced the consistency of her principles by laborious usefulness. She reared chapels, founded schools, interested in her favorite objects. Ladies noble as herself, helped poor young men to an education, bought up barns and dilapidated castles, paid frequent visits to Trevecca in Wales, wrote innumerable letters, and aroused ministers to a sense of their high vocation. Nor was she less successful in the influence she exerted over soldiers, rectors, vicars and lords. On one occasion Whitfield, Hervey and Doddridge met her at Donnington park, near Ashby de La Zouch, and that must have been a profitable meeting. One of this group was a practical writer, and the other a heavenly meditator and the voice of the third had been leaping like live thunder among the deserts of America. Nor was the lady in communion with them the least conspicuous of the group, for fifty more like her would have changed the moral face of England. In the mysterious workings of nature the appearance of England is annually changed, for the flush of spring succeeds to dreary winter, but the island needs a moral verdure, and a spiritual fragrance, which nature cannot bestow. Conscious of this the good Countess went into the temple of Christianity, and brought out a hundred censers, and found hands to wield them over the lanes, the downs, the cottages and the huts of England, and the gospel tints were very beautiful in the eyes of miners, shepherds and hedgers. Such success she had made of herself to her Redeemer. She gave her little all to Him who had given to her his great all, and she laid her gold on his altar, not to enrich him, but to bless his poor, to feed his ministers and to enlarge his kingdom.

After reading several sketches of Lady Huntingdon, your correspondent has not been able to see any one thing in which female propriety was violated by her course of action. The Creator has assigned to woman her peculiar sphere, and it would have grieved any good man had she forced her way beyond the limits marked out for her sex. The saline law has been violated often, and women have been permitted to rule as queens, but armed with power they almost invariably become cruel. Zenobia, Elizabeth, Christina and Catharine Second are all stained by the murders of which they were guilty. How repulsive has Napoleon become in wantonly shedding the blood of the Duke de Enghien, young Stapp and Hofer, the Tyrolean patriot, but when woman forgets the gentleness of her nature in the commission of like deeds, we regard her as a monster. The writer would be the last person in the world to debar females from literary pursuits, or to shut them out from the field of philanthropy or of Foreign Missions. Our eccentric statesman, John Randolph, on his return from Europe used to say that Mrs. Fry at Newgate, and Miss Edgeworth writing stories for children were the two handsomest sights he had looked upon when abroad. There was a time when even young ladies lectured on the sciences in the Universities of Bologna, Pisa and Florence, but then there was a curtain always suspended between them and the audience they addressed. Now in all that Lady Huntingdon ever undertook, she felt that the veil was in the hand of her Maker. She appeared only when he drew it up and retreated at its first motion when it was to fall. Very numerous are the ways in which females may advance the cause of religion, but our Redeemer did not enroll any one of their sex among the twelve Apostles. There was indeed a deaconess of the church at Cencrea, but according to my notions neither deacons nor deaconesses were public preachers. She carried Paul's Epistle to Rome, but in my judgment so soon as she arrived it was surrendered into other hands.

In all probability the Countess made one mistake and even that was an error of the head and not of the heart. She attempted to create an imperium in imperio. She looked over the national church of England and every where vital religion was extinguished. The lamps were either burning dimly and flickering in their sockets, or had gone totally out in Egyptian night. Her object then was not to separate from the church, but to raise up a holy and peculiar people within the church. But she ought to have acted independently from the beginning of her career. This good lady might have been certain that she would soon find herself trammelled by such a plan. And accordingly she was finally forced into independence. Her students were violently expelled from Oxford. And after she had founded Trevecca, the Bishops refused ordination to the young men who came out of that seminary. Why they were refused we cannot divine, for the American prelates have been excessively anxious of late to ordain all the Presbyterian ministers in the United States. They did not ask the prelates have asked them to come and get it at their hands. Quite a modest overt act. But since the American prelates are so very liberal we think the English bishops might have been just as kind. Instead of this however, every possible hindrance was laid before the Peer of the Realm, and it certainly was not a very dignified employment in the bishops to be rolling huge logs across the railways of Methodism. The Countess then was driven to regard relational ordination in its true light, that is, as an ugly exorcism which has long disgraced the church, and to fall back on the primitive and apostolic mode, that is, ordination by Presbyters. In like manner Fletcher spent his life at Maseley in rearing a pious people in an established church, but soon after his decease in 1785, the rector who succeeded him forced them all into a distinct organization. The followers of Wesley to this day are insulted, if you tell them that their founder was not a minister of the Episcopal church of England. But if he were then, his way of showing it most singular. He says that Lord King's Book on the Primitive church had effectually routed the prelates, he ordained Dr. Coke, he established conferences, he called multitudes of preachers into being not recognized by the establishment, he shirked the doctrine of the seventeenth article, and no two things have ever borne less resemblance to each other than his system and Episcopacy. The imperium principle is a

delusion. Luther was too much under its influence. Count Zinzendorf attempted it in the Lutheran church, but Moravianism would have become a heavy machinery had it acted on the fetters of an establishment. Many reformers struck by the enormities of Popery have arisen from time to time in the Catholic synagogues. Monks have been burnt—Poets exiled, and Philosophers incarcerated, who doubted even one of her dogmas. Savonarola, of Florence; Jansenius, of Ypres; Pascal, of the Port Royal; with hundreds of others ought to have come out of the Romish establishment. They ought to have recurred to elementary principles and to have found the apostolic church not in a wicked priesthood, but in that Bible or Revelation, whether oral or written from which the church first drew its constitutional power to exist. And this, my dear M., should have been the original as it was the ulterior course of that elect lady with whose character this letter has been occupied. Hers was a useful—holy and happy life, though not exempt from afflictions. Willow trees grew in her heritage in the shade of which she sometimes paused to weep, but then she went on rejoicing in her heavenly way.

PRESBYTERY OF LEXINGTON.  
Presbytery met at Backhannon, Upshur county on Thursday, August 18th, at 7 P. M. A sermon was preached by Rev. Wm. T. Price from John xvi: 14. "Howbeit, when he, the spirit of truth, is come &c." There were present seven ministers and eight ruling elders.

Rev. E. Thomas was chosen Moderator, and Messrs. A. D. Hepburn and Jas. W. Gilkerson clerks.

Rev. W. Russell of the Presbytery of Redstone was invited to sit as corresponding member.

Rev. Orr Lawson was received, by certificate, from the Presbytery of Clarion, and he was permitted to act as stated supply for the church of Backhannon until next April. Thomas L. Preston of Lexington was licensed to preach the gospel as a probationer.

Rev. C. S. M. See preached the sermon on Education, from Matt. xiii: 51, 52. "Jesus saith unto them, have ye understood all these things?" &c. Rev. A. D. Hepburn with Rev. E. Thomas alternate was appointed to preach the next sermon on Domestic Missions.

The following committee was appointed to install Rev. John F. Baker at Hebron church on Friday September 24, viz: Rev. Wm. E. Baker to preach the sermon, Rev. Dr. McFarland to preside and deliver the charge to the pastor, and Rev. John Pinkerton the charge to the people. Rev. Messrs. See, Emerson and Walker alternate.

In obedience to the appointment of the General Assembly, Presbytery earnestly recommended the observance of the concert of prayer on the second Monday of January, 1860, and the week thereafter, for the conversion of the world.

Resolutions adopted: 1st. Presbytery hereby express their gratification, upon finding the Presbytery churches of Upshur supplied with the labors of a minister of the gospel.

2d. That it is exceedingly desirable to secure another minister, as soon as practicable, for the county of Randolph, and a third for the counties of Lewis and Gilmer; and the committee on missions is requested to use their best efforts to obtain them.

3d. That the Presbytery appoint Mr. Thomas L. Preston, to spend so much of his time this fall as may be convenient, in the counties just named; and also, that they earnestly request Rev. W. G. Campbell to devote any portion of time he may be able to the county of Randolph.

4th. The committee of missions is charged with the duty of securing to Mr. Lawson, or any other brethren in this field, a suitable compensation, and the churches which may enjoy their labors are called upon to contribute liberally for this purpose.

SUPPLIES.—Goshen, Rev. R. C. Walker; Pisgah, Rev. John K. Harris; Central, Rev. C. S. M. See; Franklin, Rev. John Pinkerton; Back Creek, Bath county, Rev. T. Brown and Rev. Jno. F. Baker.

These brethren were requested to administer the sacrament of the Lord's Supper at these places, if the way be clear. Each of the other pastors and stated supplies were requested to supply one Sabbath at discretion.

The next semi-annual meeting was appointed to be held at Bethel church on the 2d Wednesday of April, 1860, at 12 M.

Presbytery adjourned to meet at Lexington on the 7th of September, at 3 P. M.

REMARKS UPON THE MEETINGS.—This Presbytery has twenty-six ministers, yet only seven were present. Of these only five were from the Valley, although there are twenty-two living in it. The Presbytery has thirty-five churches, there were present but eight elders; of these only four were from the twenty-two churches in the Valley. This is deeply to be regretted. In 1831, when the Presbytery met in the adjoining county of Randolph, there were eleven ministers present, and this, when the way over the mountains was but little better than a respectable cow path.

Surely, if such men as Drs. Speece and Baxter (every way men of weight) could be carried through on horseback, the route is now practicable along one of the most beautiful turnpike roads in the whole State. But many were absent we know, because God's providence determined otherwise.

The meeting was really a delightful one. The business of the Presbytery was all transacted in the best spirit, the sunrise prayer meeting, the preaching of the word were all times of refreshing.

A large concourse of people was present from the first sermon to the last, and the preaching was all, excellent, plain, clear, solemn and searching.

The number of communicants, including Presbyterians, Methodists, Episcopalians and Baptists, was as large as we commonly find on like occasions in the dense population of our Valley. To the Presbyterians, scattered over that country, the whole meeting was indeed "a feast of fat things."

head streams of the Monongahela. It is the county-seat of Upshur, a county set off from parts of Randolph and Lewis in 1850, and one hundred and forty miles from Staunton. Nine years ago, there was not a church in the place; now it has four, all of suitable size, and finished. The county contains much fertile land, and the hills are stored with more coal than centuries will exhaust. Six years ago, the voice, both of the people and the magistrates, was given against granting license to sell intoxicating drinks, and the faithful adherence to this resolution has been an unspokeable blessing all over the county. Nothing but the most perverse hardihood can deny that it has wrought well.

4. The Presbyterian churches of that county have recently secured the services of Rev. Mr. Lawson of the Presbytery of Clarion. His labors are most acceptably received by the whole community, and those churches, it is believed, will speedily become self-sustaining. The Lord abundantly strengthen that young brother, and "establish the work of his hands."

5. All the brethren, ministers and elders, returned much delighted with their visit, much inclined to pity the misfortunes of the "missing disciples," and much inclined to go back again as soon as practicable. Of the wants and prospects of this wide field, recently receded to Lexington Presbytery, it is proposed to say more soon.

WM. BROWN, Stated Clerk.

"Drunkness Among Church Members."  
We do not propose to write a temperance lecture, nor to offer to the readers of the Central any new and original thoughts upon the sin of drunkenness; we hold the sinfulness of this vice to be self-evident, and our purpose is rather to make some inquiries of the Editors of the Central Presbyterian, or of any other ministers or elders who may be able and willing to enlighten us.

We wish information as to the duty of ministers, elders, and private members when it is a matter of common rumor that various members of their respective churches are in the constant habit of becoming drunk. Suppose that a minister knows that several of his members are generally believed to be habitual drunkards, though he may never have heard the fact distinctly affirmed by any one, what is his duty, or that of any member of the session under such circumstances? and what would be the duty of a private member under similar circumstances? Suppose further, that the private member report such cases to the session and they take no action, and the member believe that the interests of the church demand action, how is he or she to proceed under these circumstances?

If a wife know that her husband is a secret drunkard, or the son his father, or the mother her son, and they have remonstrated for months and months without effect; must the wife inform against her husband, the son against his father, the mother against her son? And in general to what extent is a friend excusable for not informing against another friend? In all cases, where after the lapse of a few months his or her individual efforts have been fruitless, is not every church member bound, and does he or she not commit sin by failing, to report his or her dearest friend? We would say emphatically yes, for the discipline is intended as much for the good of the party disciplined, as for that of the church at large. Moreover, we should love Zion above our chief joy and be ever ready to forsake all for the interests of Christ's kingdom; any Christian, who would bring reproach upon the name of Christ simply to shield a brother in his sins, has cause to fear that his heart is not right in the sight of God; are we right in this thinking?

All of the above questions are asked because of their bearing upon facts which have come to our knowledge; to our own minds the book of discipline is very clear in regard to most of them, but we are sure that the majority of other church members must differ from us; because in the church to which we belong, as also in two or three other churches which we know, there are several notorious drunkards, and the members of the church are tainted with the fact by non-professors, and yet the session takes no notice of these cases, that is to say they are not disciplined, though they are of such long standing as to bring much reproach upon the Christian profession; now if all others agreed with us, such persons would long since have been disciplined. We do not hold that a man is necessarily not a Christian because he gets drunk, but we think he is committing a disciplinary offence, and should be debarred the privilege of communion until his conduct improve. We would like to know also to what extent the session should exercise its forbearance in such cases before pronouncing sentence of complete excommunication?

We should like to see this subject thoroughly discussed and hope that some of our ministers will undertake it.

LAYMAN.

MEDITATIONS FOR THE CLERGY.—I do greatly fear and mistrust myself. Preserve me, Holy Jesus, from my own particular thoughts, from indolence, from worldliness, however secret, from love of self, from love of men's opinions, from pride, from love of advancement, from cowardice in rebuking sinners, or from harshness in rebuke. I know that I oftentimes yield to sloth; I am often indolent, a waster of time, an ill husbandman of time; I abide at home when I should be laboring among my people; I linger and hesitate to go forth, or I leave off too soon to do my work but partially, or I shrink from those who most need exhortation, from the most sinful and hardened of my people; I please myself with the conversation of the devout; I choose rather to sit with the righteous, than to go among sinners; I have often distaste for my toils; I want heart for them and patience; I often go to them unwillingly, and end gladly; or when I have done little, I think I have done enough. Indolence doth much possess me, and backwardness; I had rather read holy things, than perform holy labors. I am often seeking excuses for easing my neck from the yoke.

3. Backhannon is a handsome village of about six hundred inhabitants, located on the river of the same name, one of the main

self, I have returned home with a gift in my bosom, a treasure of inward satisfaction, with a light conscience, with a rejoicing spirit, with great peace. I have tasted the cup of peace for obedience to Thy will; I have knelt down and been glad; I have had exceeding great refreshment in my evening prayers. Thus hast Thou ever rewarded me instantly for my services; thus hast Thou encouraged me diligently to do Thy will.  
By Armstrong's pastor in his Closet.

FROM THE EVANGELIST'S REGULAR CORRESPONDENT.  
The Great Revival in Ireland.  
A SCENE DESCRIBED BY AN EYE-WITNESS.

Dublin, August 9, 1859.

It is only lately that I have found leisure to make a short excursion through some of those parts of Ireland where the visitation is manifesting itself, for its march is steadily progressive, and I hasten to give you the history of a single service as a specimen of the manner in which the work is carried on. It is a rural district, in the county of Armagh, about half-way between Newry and Armagh. The great bulk of the people are Presbyterians; and in half-a-dozen congregations there-abounds, the people have held prayer meetings daily, for the places of worship are so situated that many of the neighboring congregations can attend in the one in which the meeting is held; and at these, as well as in the regular Sabbath services, numbers have experienced the Spirit's influence in both its manifestations; that is, its awakening power in those previously unconverted, filling them with a mighty conviction of sin, which gives no rest till the Spirit, its author, reveals Christ to them in all His grace and glory, as "mighty to save,"—and its reviving power over the lukewarm, or the backslider, producing unquenchable zeal and ardent devotedness, which make the subject of them "a wonder" to himself and others.

In one of these congregations, Tullyallen, I preached on a Sabbath evening. The meeting-house is large, in a valley, surrounded by high hills, whose sides are covered with luxuriant crops, and the farm-houses surrounded by trees, with rich and blooming gardens in front, give the appearance of comfort and abundance. The hour of meeting was 5 o'clock, and as I approached from a neighboring place where I had preached at noon service, the roads in every direction presented a striking contrast to the country,—multitudes with slow and solemn steps wending their way to the house, with its graveyard on one side, and large green on the other, embosomed in a plantation of large trees, of various sorts, with flowering shrubs and evergreens interspersed, while all over the country the silence and solitude of death seemed to reign.

The service was to have been conducted in-doors, for I had not long since had an illness which made it perilous to speak long and uncovered in the open air, and I had lately declined a request to preach the annual sermon to the children of a Sunday School Union, in the same place, though endeared to me by early recollections, as I had spent many of my youthful days in that neighborhood, because from the multitudes that would attend, the service must be out-of-doors.

But, on arriving, the minister, Mr. Martin, and other ministers of neighboring congregations, who were present, said the house was filled with suffocation; while there were, at least twice as many on the green. So, there was nothing for it but to bring them all out. I made some remark about the inconvenience of not having a tent: "Oh!" said one of the elders, "we shall soon remedy that." So half a dozen of them bolted into the vestry; out came the communion tables. A carpet was spread on them; and an arm-chair set. I was lifted up on the temporary platform, and looked with equal surprise and delight at the semicircular crowd that stretched away, row after row, as far as the eye could reach.

I selected for my subject, what might have enough of interest to secure universal attention; but what could not be alleged to obscure undue terrors. Having read the 5th Chapter of Genesis, I made a few practical remarks, on the shortness of life, even in that early age when men lived longest, as compared with eternity; and on the momentous interests of the soul that must be secured, while it lasts,—pardon, peace, holiness, salvation; and on the certainty of death, its suddenness, and universality, &c. I then gave out a few lines of a psalm to afford a pause; and they sang it. Oh! how they sang it! With heart and voice, as "the sound of many waters," so as to make "the welkin ring."

In the discourse which followed, I went on to speak of man's fall, and recovery, and while I was illustrating the misery of man, showing that it is the inevitable and invariable result of sin, and describing the sinner, in his misery, amid his false and fancied happiness, a brawny fellow (listening with mouth and eyes wide open) having an appearance the reverse of nervous,—a Roman Catholic, too,—said aloud, "God of mercy, that's me. Oh! what'll become of me? Oh! Jesus!" Then, two or three who understood it, gently edged him aside, took him to a corner, whispered texts to him, and prayed, one after another.

By and by, when describing Jesus as "God who came down to earth; and the scenes that showed Him to be God even in His humiliation, and telling of the love that prompted Him,—a well-dressed, respectable-looking female exclaimed, "Oh! the love! the love! the love! And for a vile wretch like me! Oh! Jesus, such love." She was gently taken aside, and dealt with in the same manner. During the sermon, others were affected similarly,—one, when Jesus was spoken of as the smitten one, and Gethsemane and Calvary depicted, fainted away, was carried aside, and comforted. Another, when I spoke of the Saviour's resolute devotedness, in consecrating Himself to the work of our redemption, with all the horror and agony He was to endure full before His mind, clasped her hands together, and said aloud, "Oh! the wonder! Oh! the mercy! Oh! Jesus, never was there one like Thee." She was dealt with as the others. There were twelve in all, thus affected; and, at the close of the service, twelve little companies were seen in different parts of the house, and green, and graveyard, in conversation and prayer with them.

These would be all visited, next day, by the minister or his helpers; and not these only, but others who were able, by a strong effort to suppress their emotions, but who equally, or more, need sympathy and consolation.

This is a specimen of the way in which the work is going on. Sometimes two, sometimes twenty,—sometimes, during prayer, or an address, as well as during a sermon,—are affected. The ministers have full employment, with all the aid they can get; and there is a wonderful effect on many who give no indications of anything unusual. Assemblies for worship are gradually forming; they should be in feeling and demeanor. And this blessed effusion is gradually extending itself. In the counties of Monaghan, and Cavan, it is now enjoyed. And as the tidings of it, and its glorious results are now known all over the other parts of the island, as well as over England and Scotland,—tidings of innumerable conversions from sin to God, and of such a revival of genuine religion in those in whom it already existed but was "ready to die,"—both tending upon society, in producing a surprising and happy change, visible to all, so that even a Roman Catholic judge, Baron Pigott, noticed it at the Down Assizes, and congratulated the people on it,—there is hope of its being general; for "God is no respecter of persons;" the people of God have only to ask,—ask in faith and love, "believing the promises, and embracing them," and "the faithful God will not turn away from their prayer for Him, nor His grace from them."

CLERK.

Tischendorf's Recent Discovery.

Our readers will probably have heard already that Tischendorf has discovered a MS. of extraordinary value. An account, which we have not seen, has been already published, founded upon a letter of Tischendorf published in the Literary and Scientific Appendix to the Leipzig Zeitung, of which we have been permitted by the courtesy of Messrs. Williams and Norgate to avail ourselves. Dr. Tischendorf is now travelling under the patronage of the Emperor of Russia, with the view of examining and procuring MSS. of value and importance. In this letter, dated from Cairo, and addressed to the Minister v. Falkenstein, after expatiating on his good fortune in meeting with so great a treasure as an ancient MS. of the New Testament hitherto unknown, Dr. Tischendorf proceeds to describe the MS. more particularly. It is preserved, he tells us, in the Monastery at the foot of Jebel Mousa, and his description of it, which we occasionally abridge, is as follows:—

"The MS. of which I now give an account, consists of 346 fine and beautiful leaves of parchment, of such a size that two of them must have used up a whole skin of the gazelle. The writing, divided into four columns on every leaf, is of the most ancient character; it is for the most part of wonderful clearness on the hair side, while it offers on the flesh side no small number of difficulties for those who desire to use it for collation; and the attempt to distinguish with certainty in all cases the different corrections which have been made at a very early period from the original writing, is more difficult still. This MSS. never have a date. And it is the object of paleography to determine the date of such documents from a careful examination of all particulars; as, e. g., the characters used, the punctuation, the use of initials, the tint of the parchment, &c. For the certain determination of the century in which this MS. was written, we need no date; for that it was written in the fourth century of our era is placed beyond all doubt by every argument which is of force in the science of paleography. The Codex Vaticanus belongs to the same century according to my judgment and to that of Hug, and other competent judges. . . .

"In regard to its contents, the present MS. contains a very large portion of the Old Testament, e. g., the greater and lesser Prophets, the Psalms, the Book of Job, the Book of Ecclesiastics, the Book of Wisdom, together with many other parts of the Apocrypha. After these books follows the whole of the New Testament. And herein consists the extraordinary value of this discovery. Only three very comprehensive MSS. of the New Testament have come down to our times, from the period between the fourth and the ninth centuries; and of these none contains the entire New Testament. The most comprehensive of these is the Codex Alexandrinus, but this is defective, having lost the whole of St. Matthew, the greater part of the Second Epistle to the Corinthians, and two chapters of St. John's Gospel; while a still larger portion of the Revelation of St. John, four Epistles of St. Hebrews. On the contrary, in the newly discovered MS., not a single leaf is deficient in the New Testament. Of all the MSS. with an antiquity beyond 1,000 years, it is the only perfect one."

Dr. Tischendorf then goes on to state that this MS. comprises, besides this perfect copy of the New Testament, two other treatises of great value. These are the Epistle ascribed to Barnabas, although not really written by him, in a more perfect condition than that which is found elsewhere. All the Greek MSS. hitherto known—and they are of a late date—are deficient in the beginning, have lost the first five chapters, which have been hitherto known only from the bad Latin translation. The other treatise is the Greek of the "Pastor" of Hermas. Dr. Tischendorf, it will be remembered, published in the *Patres Apostolici* of Dressel a Greek copy of the Hermas, from the MS. obtained through Simonides. Of this edition we gave an account at the time, stating the opinion of Tischendorf as to the text, which he considered to be a medieval retranslation from the Latin. (Lit. Church, vol. iii, No. 5.) He informs us now that this is not the case, but that the published text represents the original Greek. But he considers that there was, nevertheless some ground for his suspicion in the numerous corruptions of the text, some of which arose from the use of the Latin text in the middle ages.

The last portion of Dr. Tischendorf's letter contains a promise that the MS. shall be published as speedily as possible, and in a

manner worthy of so distinguished an object. He considers that the work of transcription will be finished by April next, and that the publication is likely to follow within about three years.—*Literary Churchman.*

Facts for Elders.

Some changes for the worse have seemingly taken place in the practical performance of the duties of the eldership.—The day was, when the elders of the churches constituted a very efficient band of laborers, doing a great deal more than merely to admit, dismiss, and discipline members. The diary of an elder in one of our leading churches, under the ministrations of the late Dr. Richards, showed the fact that the elders divided the congregation into districts, and visited every family without the pastor. The work was accomplished principally in the evening, it being found difficult to meet the members of the different families at any other time. The elders went two and two, conversing and praying with the people.—The apprentices and "help" were called together in almost all cases, and that class, so much neglected in our day, was faithfully warned. The diary alluded to states the interesting fact, that by this system many cases were brought to light which needed the special attention of the pastor—such as professors in despondency or difficulty, or persons in an anxious or skeptical state of mind. Such cases were reported to Dr. Richards, who had a remarkable tact in dealing with them. It is a well-known fact that very many persons who need and wish spiritual counsel are very reluctant to ask it. If they are fortunate enough to be sought out, they will obtain the much-needed counsel; otherwise, they will probably go without it, to their serious injury. In the church alluded to, I have been told that it was often a matter of surprise to such persons that the pastor should "happen in" so opportunely! They sometimes called it "special providence"—attaching to it the quality of the semi-miraculous, whereas the mercy came through the agency of diligent elders, who were constantly acting as overseers of the flock committed to their trust. The results, as I have been told, were remarkable, since scarce a communion season occurred without additions from the world. People abroad spoke admiringly of the pastor, as a successful minister gathering jewels for Christ. And, indeed, they could not say too much of his searching, and often painful sermons, with which he moved his great congregation. But undoubtedly, long before this, it has appeared that the successful ministry of that great man was in part owing to the faithfulness of the elders, all of whom but one, have "departed this life, in hope of a better."

One of the number was noted for the single-eye service which he rendered constantly in his office of elder. Some elders content themselves with visiting the people occasionally with the pastor, and their visits savor so much of the official as to keep them from a close contact with the people. There is no "staring" in at the right time, not merely to say a word directly on religion, but to show sympathy with this sufferer, to encourage the widow, and to speak a kind word to this child who does his duty at school. The elder to whom I refer was noted for his industry in business and his promptness in every engagement of life, and yet he was more noted for the holy life he manifested in using up the "odds and ends" of time, and for making even his times of business occasions for exercising the functions of his office. For instance, he has an item of business "on the bill," or "down town," and going or returning he would "just run in" to see "old Mr. A.," or to inquire after "Widow B.'s health," or to ask Mrs. C. if she did not need a little help in paying her rent, or to drop a word to Mrs. D. whom he saw weeping during the last Sunday's discourse. And so scarcely a day passed in which this single-eyed elder did not find some opportunity to bear his part in the eldership, even in the busiest season. He did not waste long visits, usually. Very often he would stop at the door, and with whip and hat in hand, say a "good morning," with some good, comforting word, that would be as a perpetual sunbeam in the house after he was gone. And thus he circulated in this easy and effectual way through the congregation. There was not a house to which he was not welcome, nor a person to whom he could not speak on the great theme which engrossed his affections. When he died, his brethren lamented over him as an extraordinary worker and a good man.

In this case, the elder was possessed of excellent sense, sound judgment, much intelligence; but at the foundation of his admirable qualities was his piety, and then his practical recognition of the solemn vows he had made when ordained as an elder.

I recall the case of another elder, famous for his efficiency. In him there was no guile, and he had that directness of purpose which often gave him success where greater tacticians would have failed. He had great clearness of mind and power of argument, so that in determining his own duty he was not very liable to mistake, and then he could combat the wrong positions of others. But it was not mere intelligence which gave him his power as a spiritual adviser, an exhorter, a comforter, a pacificator. It was rather his ripe godliness and his appreciation of the vows he had made as an elder. I have known him to meet successfully cases of perplexity which his pastor could not, and which he ought not to undertake. Our dear old elder would state his views so clearly, so lovingly, and yet so firmly, that the boldest found it difficult to resist him. He, too, died in a good old age; but to this day, those who knew him, speak of him with a tenderness which shows how blessed is the memory of a faithful elder. J. F. F.

THE ROLL OF HONOR.—The following is a list of Revolutionary soldiers, supposed to be alive, pensioners on the roll of the State of Massachusetts, with their age in 1859:

Reuben Burt 95 years, Micah Bacon 100 years, John Bourne 100 years, Rufus Farnham 96 years, John Goodnow 97 years, Reuben Gulliver 97 years, Erastus Morgan 95 years, Abraham Rising 100 years, Benj. Smith 94 years, James Scales 94 years, Joel Shepard 94 years, Moses Thompson 99 years, Samuel Yendall 90 years.

CENTRAL PRESBYTERIAN.

RICHMOND, VIRGINIA.

SATURDAY, SEPT. 10, 1859.

CONSTANTLY FORGOTTEN.—In writing to editors, on your own business, always enclose a stamp to pay for the letter you expect in reply.

It is not fair to tax another's time, in attending to your request, and then expect him to pay for the privilege of serving you.

Not one in twenty of the letters on private business which come to this office, contain postage stamps. Yet the writers expect answers, although the editors have sometimes to conduct a correspondence with other persons—thus subjecting themselves to an additional tax—before they can reply satisfactorily to the inquiries of their indisconsiderate friends.

RULING ELDERS SHOULD GO TO PRESBYTERY AND SYNOD.

1. Because the Christian enjoyment and refreshment of their own souls will make it far more of a privilege than a burden. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." To meet dear brethren seldom seen, and to "hold sweet converse, and go with them to the house of God in company;" to listen to able and fervent preaching; to hear good news from the several parts of Zion; to participate in the earnest and prayerful counsels for her interests; cannot but revive the heart of a true Christian. An intelligent elder once said at the close of a meeting of Presbytery: "When I am appointed to go, I sometimes demur; but when I am about to return, I always vow that, if possible, I will go to every meeting."

2. Especially if the church is vacant, the elder should be present, because otherwise the interests of his church will be wholly unrepresented. These meetings are the places where ministers seeking employment, licentiates and candidates, congregate, and where information is gathered and distributed, and arrangements commenced, for new fields of labor. Brother elder, is your church without a minister? Then, by all means let your session be well represented in Presbytery and Synod. Those who are present there, will get the ministers; those who are absent, will be overlooked. And the feebleness of your church, the more important that you should be there, to prevent it.

3. Elders should always attend, because their order bears, according to our Scriptural system, half the responsibility of all the government of the church. Half the power is theirs; and if wrong is done in the exercise of that power, half the blame. They do not evade that blame by saying, "I was not there;" for they incur it by their very absence. If any one says, that elders are usually silent in such meetings, that their voices are usually without weight, and that their part of the proceedings is very much a cypher; the answer is; that all this is their own fault; a fault for which God will hold them guilty; for our system teaches that he has as truly called the elder to rule, as the minister; and as truly committed to him the trust. If those pleas prove any thing, they prove that such elders do not fulfill their office, and not that they are justified in their absence from judicatories. It may be remarked farther, that the history of the church shows the vital importance of the eldership, and of their active concern in church government. In several cases the elders have saved the church when the errors of the ministry would have ruined it. Again, elders are not, and need not be, cyphers on the floors of judicatories. Many of them are eminently useful advisers. All of them possess this advantage over the ministry; that their connexion with secular affairs and common life gives them more access to the popular mind, and juster views of human nature than preachers alone would attain. Oftentimes have sensible, silent elders negatived quixotic schemes by their votes, and thus saved the church from mischief. After all, voting, aright is the most important function of the member; and he who casts a good vote, makes the best sort of speech. The very fact that the elders are not accustomed to participate largely in the debates, gives peculiar importance to their presence. For he who has spoken publicly for a measure is not apt to admit afterwards that it is impolitic. Pride of opinion, forensic warmth, concern to blind the mind of the debater to the weight of his opponent's opinion. The debating members take the position of advocates. But these wise elders, who listen and think, without talking themselves into a heat; they are the dispassionate umpires, the jury, which holds the scales of justice even between the two parties of advocates. For this reason, we think that our judicatories can least of all afford to spare these silent elders.

4. Elders should attend, because our Presbyteries and Synods are the seasons where all our machinery of usefulness is adjusted. To work this machinery aright requires the co-operation of all our people. At these meetings the whole harness is coupled. He who stays away may therefore be regarded as practically out of the harness. He hears nothing, knows nothing, of the church's plans; he is out of connexion with the men with whom he should work; he feels nothing of the system of responsibilities by which Presbyterian government maintains its movements. Hence, he who does not attend the meetings, and the whole church which should have been represented by him, are lost to the common interests of the denomination. Show us a session which is usually unrepresented in the judicatories, and we will show you there an inefficient session and church. For these reasons, brother-elders, be sure to go to your Presbytery and Synod.

Rev. David Hall, of Adams, Armstrong county, Pa., has declined the appointment to the Chair of Latin in Jefferson College.

CALVIN AND CASTELLO.

In the August number of Blackwood, there is a review of Principal Tulloch's "Leaders of the Reformation," in which the sketch of Calvin is so drawn as to excite the sympathies of the reader for Castello to the prejudice of the Reformer. We will give all that the Reviewer has said on the subject, together with the sentences quoted from Tulloch. And then draw from another source some evidence to show that Calvin's treatment of Castello was at least free from the implied censure which the Reviewer seems to sanction.

"Amongst the names of those whom Calvin enters into controversy with, there is one which will assuredly arrest the reader: he will give his tribute of compassion to the poor scholar, Sebastian Castello. The poor scholar, distinguished by his classical knowledge, betook himself, in an evil hour, to controversial divinity. But belonging to neither of the great factions, what could become of the unbelieved layman? Poverty was the lightest evil, the most lenient punishment, by which he could have been visited. We catch sight of him living alone, so poor that he goes out at night to pick up sticks for firewood on the banks of the Rhine. We must quote a sentence or two about this Sebastian Castello.

"Calvin had become acquainted with Castello at Strasburg. They seem at first to have warmly attracted one another; and Calvin was, beyond all doubt, for some time very zealous in his friendliness to the poor scholar, whose ingenious spirit and classical acquirements had won his regard. On his return to Geneva he invited him thither, and procured for him the appointment of regent or tutor in the gymnasium of the city. In reality, however, there were but few points of sympathy between the two men. Castello's learning was intensely humanistic; his classical tastes and somewhat arbitrary criticism moulded all that he did; and especially as he aspired to be a theologian, and to carry this spirit into his Scriptural studies, he soon came into conflict with Calvin. . . . Castello desired to enter into the ministry; but Calvin advised the Council that this was not expedient, on account of some peculiar opinions which he held. There were certain rationalistic views as to the authenticity and character of the Song of Solomon, the descent of Christ into hell, and also about election. Irritated probably by disappointment, he now vehemently attacked Calvin. After a violent scene in church, which is painted perhaps with some exaggeration by the reformer, he was forced to leave the city. The two old friends, now declared enemies, did not spare each other henceforth. Castello retired to Basle, and amongst his other employments busied himself with a free criticism of the Calvinistic doctrines. . . . It is but a melancholy spectacle of polemical hatred on both sides; but the truculence of the theologians, it must be confessed, bears off the palm. Castello was no match for them in strength of argument or firm consistency of purpose. He lived on in great poverty at Basle, cultivating his garden with his own hand, and without the means of fuel, as he sat up at night to finish his translation of the Scriptures. He died in want in 1563, the same year as Calvin; and Montaigne has given vent to his distinguished scorn for his age, that one so distinguished should have been left to die so miserable. A regretful memory lingers around his blameless scholar's life—pinching poverty and sad death, and especially the incident, so touching in its simplicity, of his going during the night to the banks of the Rhine to pick up pieces of drift-wood for his scanty fire—a story which was only elicited from him in answer to Calvin's charge of his having stolen the wood—a fact sufficient to prove the disgraceful spirit in which these controversies were conducted, and how deservedly they are consigned to oblivion."

That we may know something of the spirit of Sebastian Castello, and how difficult it was for Calvin to save the College of which he was regent from the evil effects of his violent temper, we refer to the letter of Calvin to Viret, dated 19th August, 1542, which was prior to any rupture between him and Castello:

"As soon as you were gone, strange bickerings broke out between Sebastian and his brothers-in-law, which have sorely exercised me in trying to settle them by a little friendly interference. My motive for taking part in these disputes was, that the quarrel might not go so far as that the scandalous report of it should get abroad to the disgrace of the school. With all my care and diligence, however, I could not even so far succeed as to get the one party to cease from abusing the other, and thus they are everywhere become the town-talk of most people.—When the common controversy about the payment of the dowry-money was somewhat allayed, lo, new disputes break out between Sebastian and Peter, partly about the management of the household expenses, and partly also about the dwelling. I have never seen a more complicated affair. After much wrangling with each other they came at length to a sort of compromise, which, however, brought forth by and by another and a fresh dispute. Tempers on both sides were so much fretted that one can scarcely hope for any solid friendship between them, such as ought to exist among brethren. These disturbances have calmed down for the present, indeed, but there is much reason to fear that some trifling circumstance may, all of a sudden, stir them up again."

The origin of the rupture as related by Calvin in his letter to Viret of 11th September, 1542, is thus given, without any seeming bitterness on Calvin's part:

"Now listen to the freaks of our friend Sebastian, which may both raise your bile and your laughter at the same time. The day before yesterday he came to me, asked whether I could agree that his edition of the New Testament should be published. I replied, that there would be need of many corrections. He inquired the reason why. I pointed them out to him from those few chapters which he had already given me as a specimen. Thereupon he answered, that he had been more careful in what remained. Then he asked me over again, what I thought as to the publication. I answered, that it was not my wish to hinder the publication; but that I was ready, nevertheless, to perform the promise which I had made to John Girard, that I would look it over and would correct, should there appear to be anything that required to be corrected. This arrangement he refused. He offered, however, to come and read it to me if I would fix a time. This I refused to do, even were he to offer me a hundred crowns,

to bind myself to certain hours; moreover, that I would be obliged sometimes to dispute for a couple of hours, perhaps, over some little insignificant word. And so he left me, dissatisfied as appeared."

The Council Register of Geneva shows that in January, 1544, Castello sought from them the title of minister; and "that Calvin represented to the Council that it was very right to employ him as Regent, but not in that office of the ministry, on account of some peculiar opinions which he entertained." It is very probable that the Council was influenced by Calvin in denying to Castello the office which he sought. But we do not know that he is to be censured on this account, any more than those ministers who now vote against the reception of a licentiate into the ministerial office for a like cause. But Castello offended at not being made a minister, threw up his office as regent of the College, and the pastors of Geneva united in providing him the most honorable attestations. Calvin, moreover, uses his personal interest with Viret on his behalf. His letter is dated 11th Feb., 1544.

"Sebastian has set out with our letters to you. Would that either he might consider more advisedly what was best for himself, or that we might have fallen upon some method by which we could have contented him without disadvantage to the church. When his old situation with us had been kept open for him, he refused to step unless we should add somewhat to his stipend. This could not be obtained from the Senate. To me it seemed better to say nothing whatever about the reason why he could not be admitted to the office of the ministry, or to hint merely, that somewhat of a hindrance lay in the way, and thus to prevent all unpleasant suspicions, so that the public estimation in which he is held should suffer no diminution. My intention was, that I might spare him, which I would willingly have managed, (although, perhaps, not without incurring displeasure), if he would only have suffered me. The case, therefore, at his own request, was discussed in Council, but without any difference of opinion. I am truly sorry on his own account, and all the more so, because I fear that he may not find in your quarter that which he desires. Do you look after him, and help him to the utmost of your power. What his opinion of me may happen to be, gives me no concern whatever."

These extracts from the letters of Calvin need no comment.

From the letter of Calvin to Farel, dated 30th of May, 1544, Castello appears to be still in Geneva, and the scene in the church to which Tulloch alludes, is thus described:

"Our friend Sebastian has been raging against us with the utmost violence. There were about sixty persons present yesterday when the Scripture was being expounded. The passage under consideration was:—'Approving themselves as the ministers of God in all long-suffering,' &c. He shrouded his attack under cover of a perpetual antithesis, in such a way as to pervert what the ministers of Christ ought to be. It was much after this fashion that he played with the subject.—That Paul had been the servant of God, we served ourselves; that he had been one of the most patient of men, we the most impatient; that he had been a night-watcher in order to lay himself out for the edification of the church, but that we kept watch by playing ourselves; that he and the Christians of his time had been harassed and vexed on account of seditions, while we made it our business to set them aside; that he used the power of God, while we had recourse to that of the magistrate, that he had suffered from the attack of others, we made it our study to persecute the innocent. What more need I say? It was certainly altogether a bloody oration. At the time, I was quite mute, lest some greater strife might be kindled in the presence of so many strangers, but I laid a complaint before the Synod."

From Calvin's position in Geneva, it is not at all strange that he should use his influence for the suppression of the calumnies to which he and his brethren in the ministry were subjected, by the violence of Castello, and while we sympathize with the poor scholar, we cannot but see that he owes much of his misfortune to a temper which he was unable to control.

THEY CAST HIM OUT.—We are indebted to the Western Recorder—a Baptist paper—for the following item of church news—published no doubt as a warning both to clergy and laity, to avoid the mortal sin, of communing with persons not immersed.

"EXCOMMUNICATED.—Rev. W. W. Allen, pastor of the First Baptist church of Keokuk, was excommunicated on the 11th ult., by a council of Baptist clergymen from different parts of the country. The charge against him was that he was an advocate of 'open communion,' and had acted on his views by partaking of the Sacrament of the Lord's Supper in another church with persons who had not been immersed.—Muscatine Journal."

REV. DR. DANA.—The Rev. Dr. Daniel Dana, of Newburyport, whose death is noticed in another column, was the father of the Rev. Dr. Wm. C. Dana, of the Central church, Charleston. He had lived to the advanced age of 87 years.

The American Board of Commissioners for Foreign Missions, will hold its next annual meeting in Philadelphia, on the 6th of October.

UNION THEOLOGICAL SEMINARY, VA.—We are gratified to learn that the Board of Electors which met on the 31st ult., have unanimously chosen the Rev. Thos. E. Peck, of Baltimore, to the Professorship lately held by the Rev. Wm. J. Hoge.

The Editors acknowledge the receipt of the following sum, viz: For A. S. School, \$2 50

The money acknowledged in last paper for Domestic and Foreign Missions, should have been from Oak Grove church, Pocahontas, instead of Oak Grove church, Louisa.

THE ATLANTIC MONTHLY.

We have before warned our readers of the poison presented to the unsuspecting, by this boastful but shallow periodical. In the August number, Dr. Holmes and Mrs. Harriet Beecher Stowe, who seem to be the chosen high priest and priestess to minister at the altar of its Muse, pursue their customary task of misrepresenting and burlesquing orthodox Christianity. Here is a sample of the pictures which Mrs. Stowe gives of New England piety in the days of Puritanism, and of its effects on human character.

"The views of human existence which resulted from this course of training were gloomy enough to oppress any heart which did not rise above them by triumphant faith, or sink below them by brutish insensibility. . . . The human race, without exception, coming into existence 'under God's wrath and curse,' with a nature so fatally disordered, that although perfect free agents, men were infallibly certain to do nothing to divine acceptance until regenerated by the supernatural aid of God's Spirit—this aid being given only to a certain decreed number of the human race, the rest, with enough free agency to make them responsible, but without this indispensable assistance exposed to the malignant assaults of evil spirits versed in every art of temptation, were sure to fall hopelessly into perdition. The standard of what constituted a true regeneration, as presented in such treatises as Edwards on the Affections, and others of the times, made this change to be something so high, disinterested, and superhuman, so removed from all natural and common habits and feelings, that the most earnest and devoted, whose whole life had been a constant travail of endeavor, a tissue of almost unearthly disinterestedness, often lived and died with only a glimmering hope of its attainment. According to any views then entertained of the evidences of a true regeneration, the number of the whole human race who could be supposed as yet to have received this grace was so small, that, as to any numerical valuation, it must have been expressed as an infinitesimal."

"The sermons preached by President Edwards on this subject (future punishment) are so terrific in their refined poetry of torture, that very few persons of quick sensibility could read them through without agony."

"Not that these men were indifferent or insensible to the dread words they spoke; their whole lives and deportment bore thrilling witness to their sincerity. Edwards set apart special days of fasting, in view of the dreadful doom of the lost, in which he was wont to walk the floor weeping and wringing his hands. Hopkins fasted every Saturday. David Brainerd gave up every refinement of civilized life to weep and pray at the feet of hardened savages, if by any means he might save one. All, by lives of eminent purity and earnestness, gave awful weight and sanction to their words."

To show our readers how much of this caricature is true to the character and creed of Edwards and Brainerd, we cannot do better than collect a few of the testimonies of Scripture on the points embraced in Mrs. Stowe's statement of their belief. We think it will thus be seen that after the perversions of malice are removed, the very doctrines of those holy men which Mrs. Stowe seeks most to cover with odium, are the doctrines of God's word. See then: Rom. iii. 23. "For all have sinned and come short of the glory of God." Eph. ii. 3. "And were by nature the children of wrath even as others." Gal. iii. 10. "Cursed is every one that continueth not in all things which are written in the book of the law to do them." John iii. 6. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." John 12. 13. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Rom. vi. 16. "His servants ye are, to whom ye obey, whether of sin unto death, or of obedience unto righteousness." Rom. viii. 7. 8. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be; so then, they that are in the flesh cannot please God." John xv. 5. "Without me ye can do nothing." Matt. xi. 26. "Jesus answered and said: I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so Father: for so it seemed good in thy sight." Rom. viii. 18. "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." James 1. 13, 14. "Neither tempteth He any man; but every man is tempted when he is drawn away of his own lust and enticed." Eph. ii. 2. "The Prince of the power of the air, the spirit that now worketh in the children of disobedience: 2 Tim. ii. 26, "which are taken captive by him at his will." Matt. vii. 14. "Because strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it." Matt. xxv. 41. "Then shall he say also unto them on the left hand; Depart from me, ye cursed, into everlasting fire prepared for the Devil and his angels." Jer. viii. 1. "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

By comparing this series of Scripture passages with the picture drawn by Mrs. Stowe, the reader may see whether the truth travestied is the Puritan, or the Word of God. Another part of the description has been sedulously omitted, which we will supply; that these holy men also hoped in the blessed gospel promises, which come in to relieve the dreary prospect of a world ruined by its own sin and fall. They believed that the true followers of Christ were in their day indeed, "a little flock"; but they believed it was their "Father's good pleasure to give them the kingdom." They hailed with holy joy, the proclamation; "Look unto me and be ye saved, all ye ends of the earth;" and hoped for the days when "the shall come to pass that the mountain of the LORD's house shall be established in the top of the hills; and all nations shall flow

unto it. And many people shall go and say; Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways." (Isaiah xlv. 22, ii. 2, 3.) So that their views of mankind were not all gloom, nor was their character all austerity. And for this blessed consummation, for the speed of this redemption, they prayed and toiled with the love of a tender woman, and the strength of heroes. Mrs. Stowe, in the last paragraph we have quoted from her, admits the sincerity and profundity of their compassion for a lost world. Now we submit it to our readers: (and our chief purpose in noticing the passage, is to place this issue before them) On the supposition that Edwards' view of man's state is the true one, which set of feelings is most laudable; his, or that professed by the advocate of "Liberal Christianity?" If man is indeed depraved and under the curse, then this world is a solemn and awful place; and life should be a solemn thing. Then, man's true compassion for his ruined fellow-man, will cause him; not to hide the ruin during the short season in which the remedy is possible, either from himself or others; but to recognize it, to proclaim it, and to struggle to snatch his fellows from it. If your neighbor's house is indeed on fire, the part of true compassion is to cry fire, and to rouse him from his slumber; although the cry is harsh and grating to his drowsy ear. To deny the man's danger, to make efforts to conceal it from ourselves, to let him perish unwarned, in order that our repose may not be interrupted by the toils of the rescue: this is the part of selfish, cold-blooded, fiendish cruelty. But let any man collect all the explicit, the unmistakable Scriptures, of which we have presented a few, which substantiate Edwards' view of theology: let him consider how almost the very words of the doctrines which the Atlantic Monthly seeks to caricature, are sustained by holy writ, and he will see that nothing but dishonesty of mind can cause one who receives the Bible, to deny those views. Why did not Mrs. Stowe ridicule Edwards for believing the Bible? If he was wrong at all, it was on that point. But if the Bible is true, as Edwards believed, and as Mrs. Stowe professes to believe, then we assert that Edward's views of human nature and Edward's feelings are the ones which are consistent, rational, kindly, amiable, yea genial; while the pretended views and emotions of her school are, in truth the ones which are selfish, repulsive, and sardonic. Edwards, knowing the misery of his fellow-men, suffered his whole generous and loving soul to flow forth in self-denying labors and self-sacrificing compassion for them, generously postponing personal ease and rest to another life: Mrs. Stowe, having just as good reason as Edwards, to know this misery, would delude herself and others into a denial of it, rather than undergo the present self-denial of feeling and laboring for it. Edwards was the good, the loving, the lovely and genial man, who finding himself in the midst of a plague-hospital full of the sick and dying, says: "This is no time and no place for frivolity, or even for innocent gaiety; let these be postponed to some less awful and urgent season: our only duty here and now must be to compassionate and relieve the perishing. Your advocate of "Liberal Christianity" is the man who, finding himself in the same plague-hospital, mockingly denies that it is a hospital, or that those wretches around him are truly diseased; who persuades himself, and endeavors to persuade them, that their anguish and danger are but hypochondriacal fancies; rather than have the heartless enjoyment of the hour spoiled. And this is the temper held up as genial and humane, in contrast with the holy compassion of true Christianity! The well regulated mind turns sick with disgust at such a temper. Its cold selfishness freezes the blood! Its glitter is ghastly!

But the AUTOCRAT (self-crowned) is more outspoken, and utters no unmistakable sneer at the orthodox view of Revelation; insinuating that the inspiration of prophets and apostles did not differ in kind, but only in degree from the faculty of reason in all other sane men. He is at least more honest, though more profane. Hear him: "Our religion has been Judaized, it has been Romanized, it has been Orientalized, it has been Anglicized, and the time is at hand when it must be AMERICANIZED! Now, Sir, you see what Americanizing is in politics;—it means that a man shall have a vote because he is a man—and shall vote for whom he pleases, without his neighbor's influence. If he chooses to vote for the devil, that is his look-out;—perhaps he thinks the devil is better than the other candidates; and I don't doubt he is often right, Sir! \* \* \* It won't be long, Sir, before we have Americanized religion as we have Americanized government: and then, Sir, every soul God sends into the world will be good in the face of all men, for just so much of his 'inspiration' as giveth him 'understanding.'"

We beg leave to utter our dissent and protest against this pronouncement of the self-elected Autocrat; and to remind him of his "Americanized politics" exclude officers of that sort. We would also suggest a little fact, of which he and his seem to have been for a long time nearly oblivious; viz: that New England is not America, and that still less is its capital, the Modern Athens, all of America. We therefore enter our caveat against the claim that any cretches which may prevail there, are "American" opinions. For instance America does not hold as the Autocrat does, that it is American Republicanism, that every man has a right to vote because he is a man. America regards this as a piece of radicalism, which would introduce female suffrage, negro suffrage, and every other extravagance which even the Modern Athens has broached. Nor does America believe, with the Autocrat's very small clique, that inspiration was nothing more than the rational intuition in a higher exercise. And it is hard to see by what title

the propagation of this heresy could be claimed as an "Americanizing" of religion, even if all America adopted it when it is notorious that it is a heresy to the paternity of which the Modern Athens, fruitful mother as she is of such progeny, has no claim. Germany hatched it, out of the Transcendental Metaphysics, Morell and Carlyle introduced it favorably to England, and it was only at third hand that Messrs. Emerson, Parker and Holmes borrowed it, when partly worn out across the water.

But we accept the Autocrat's representation of this infidel phase of religion, and of the company to which it belongs, as more correct in fact than he intended it to be. Christianity has, in a sense, been Judaized, Romanized, Orientalized, and Anglicized. That is, perversions of it have prevailed for a time, in these different regions, but none of them have been true Christianity. And while these earth-born mimickries of the truth betray their futility by successively dying out, true Christianity has held on her sublime way, always the same, unmodified by the differences of age, race, and country, and uncorrupted by all the parasitical errors which have attached themselves to her. And such is the futility, and such will be the fate, of this new type of (not "Americanized," but "Down-East Germanized" religion. We accept the omen; Oh Autocrat. This *ism* will go whither all other *isms* have gone. But of Bible Christianity it will still be said: "Thou art the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before thee."

Few Institutions in the country have been opened with greater eclat than the Normal School of Charleston. A splendid speech was delivered on the occasion, (May 19th, 1859) by C. G. Memminger, Esq., one of the most brilliant members of the Charleston Bar—and also one of the most honored and exemplary of the laymen in connexion with the Protestant Episcopal church. And it is perhaps to his influence more than to that of any other man that this school has been inaugurated as a public charity—a school which proposes to teach free of expense all the girls of the city, and fifteen from each Congressional district of the State—good moral character being the only qualification for admission to all the privileges of the Institution. At the close of his address, Mr. Memminger introduced to the audience the Principal whom they had selected—indicating that they had spared no pains in seeking out fitting teachers, limiting themselves to no one field of choice, and concluding by saying, "He, (the Principal) has enjoyed the confidence of the most intelligent gentlemen where he has resided, and at our invitation, has consented to cast the lot of himself and his family among us. He is willing to stake his reputation and his fortunes upon this school in full confidence that our assurance will be made good by our State, viz: that intelligent and well directed effort in the cause of education will be certain to receive your confidence and support."

It is perhaps too early to speak with any degree of confidence as to the probable success or failure of this novel enterprise. So far as we can learn it possesses in an eminent degree the popular favor—so much so that none have ventured beyond a whisper, to express any doubts as to the equity or the expediency of the measure. It may be right by a general tax to place the rich and the poor upon a common level in this educational scheme—though there is some murmuring on the part of tax payers who have no daughters to educate. But such murmuring is no evidence that the scheme is not a good one. Still we are at a loss to discover how the scheme of education, as it is admirably delineated in Col. Memminger's inaugural, can be carried out in the High and Normal School, the Bible is to be ignored. We do not know that such is the case. All that we do know is that the Principal at the late meeting of "The American Institute of Instruction," at New Bedford, Mass., spoke as follows on the question, "Is it expedient to require the use of the Bible by pupils in public schools?" We copy the report of the speech from one of the Charleston papers.

"Mr. F. A. Sawyer, of South Carolina, thought that it was not desirable to require the reading of the Bible in the public schools, if they had the right; he believed that they had not the right. Any law commanding a purely religious exercise in the schools of the State was the foundation of a union of Church and State, for which he was not prepared in Massachusetts or in the United States. Men who were ready to compel Catholic children to read the Protestant version of the Bible should be ready to submit upon occasion to have their children forced to read the Catholic version. Religious culture belonged not to Government; it belonged to the family, the church, and the Sabbath School. Too much was expected of the public school in other directions. But in the way in which the Bible was read it was worthless as an educational book. Every school book required the comments and explanations of the teacher. Now, let a teacher attempt to enforce the teachings of the Bible, and every sect of Protestantism would be upon him. Finally, was the experience of the past such as to lead us to suppose that the cramming of the Bible down the throats of children would lead to any good result?"

From this speech of Mr. Principal Sawyer, it is evident that the reading of the Bible is not to be permitted in the Normal school under his supervision. In teaching young ladies the art of teaching, his programme is exclusive of what by way of eminence has been called the Book of Books; and under his moulding hand they will go forth to instil the same sentiment in other communities. It is easy to see that there are two classes who will feel greatly elated at the Principal's position—viz: Roman Catholics and Infidels. As a matter of course Ro-

man Catholics cannot favor the reading of a Protestant version of the Bible, when by a strict interpretation of their rules, none of the laity are suffered to read a Roman Catholic version, without permission of their Superior. The Infidel class—i. e.—those who are avowedly Infidel is happily small, but there is a great deal of secret infidelity everywhere that is not avowed; and they will unite to sustain Mr. Principal Sawyer in his positions. But let the Protestant public learn that in the Normal school the Bible is not to be read—and of course in teaching moral philosophy, the Bible is not to be quoted—not to be referred to as authority, and the question will at once arise whether it is expedient and safe to entrust their daughters to such guidance. A similar question was asked when the College of the State at Columbia was under Infidel auspices. And the consequence was—a failure. And it had to be disbanded, and remoulded on Christian principles, and placed under Christian instructors before it could receive the confidence and support of the public. We do not know to what class of Religionists—if to any—Mr. Sawyer belongs; but if his speech is correctly reported it contains only the stereotyped arguments which Roman Catholics and Infidels have uniformly employed in opposing the reading of the Bible in public schools. And these arguments have been answered a thousand times.

"MILITARY ORDERED OUT ON SUNDAY."

In the New York Observer of last week, there is an article on this subject, the closing paragraph of which the Editors would have modified, had they known all the circumstances of the case—at least so far as the company from Richmond is concerned. It is in these words:

"If military companies from other cities come here to have their displays in our streets or to travel on the Sabbath, and there is no way to prevent it, let them come and depart by themselves, for certainly no claims of hospitality can require our citizens to join them in such a desecration of the time of which God has kept, 'Remember the Sabbath day to keep it holy.'"

Now the company from Richmond which lately visited New York, is under the command of a gentleman who is an officer in one of our city churches; and as he considered himself responsible for the conduct of his company he suggested that it would be agreeable to him if arrangements were so made that they might attend church on the Sabbath in a body—deeming it much more proper than for the company to be dispersed through the city in their military costume—and it was only in that costume that the visit was paid. Arrangements were made accordingly; and in addition, two companies of the New York military were ordered out as an escort, and to show them the way. The Richmond company did not visit New York to travel, or otherwise violate the Sabbath; and all the "display" that was made consisted in going to the church in a body, without arms, and without music—in demeaning themselves in the House of God with propriety and decorum, and in returning in the same order, when the services were closed, to the quarters which had been assigned them. We make this brief statement of the facts in the case, as an act of simple justice to the company from Richmond, among whom there are not a few who have as profound a veneration for the sanctity of the Sabbath, as the Editors of the paper by whom they are included in a general censure.

VIRGINIA AND N. CAROLINA.

CONTRACT COMPLETED.—Messrs. Jos. R. Anderson & Co., of the Tredgore Works, have completed their contract with the U. S. Government for the manufacture of cannon for the army and navy, and we are gratified to learn that the intelligent officers appointed to superintend the testing of the guns, have spoken in the highest terms of admiration of their perfection of construction and great strength.

A TUNNEL.—The "big tunnel" on the Covington and Ohio Rail Road, in Greenbrier county, Va., is 4,700 feet long, and 800 feet below the surface of the earth. It is 350 feet longer than the Blue Ridge tunnel. The width is twenty-seven feet, to accommodate a double track, and the height is 23 feet.

DEATH OF AN ESTEEMED CITIZEN OF PETERSBURG.—The papers announce the death of an estimable and valued citizen, Robert Dunlop, Esq., a native of Scotland, but for many years past a resident of Petersburg, at his residence on the 1st inst.

DEATH OF A REVOLUTIONARY SOLDIER.—William O'nealy, of Southampton county, Va., died a few days since, aged 100 years and five months. He was engaged in the battle of Brandywine, and also at Petersburg, Va. The old soldier had never taken medicine in his life, and in his last illness positively refused to have it administered.

The new Lutheran church, about four miles from Lexington, in Rockbridge Co., Va., in the charge of Rev. J. M. Schreck-hiss, was dedicated to the worship of God on the 14th of August, 1859. Dr. D. F. Bittle preached the dedicatory sermon to a large and attentive audience.

THE BARGE ENTERPRISE.—With a cargo of wheat from North Carolina, is now in the dock, and rapidly unloading. This vessel has brought the first cargo of wheat from the Roanoke River to Richmond by way of the Albemarle and Chesapeake Canal, and is but the pioneer of a large fleet that must eventually come to this market with North Carolina wheat.

WILMINGTON, N. C., Sept. 5.—The steamer Rowan was burned Saturday, fifteen miles above this city. She was from Fayetteville, with a cargo of turpentine. No lives lost. Loss \$10,000.

A LARGE SNAKE.—The skin of one of the largest specimens of the rattlesnake we have ever seen was brought to our office yesterday afternoon. The monster was killed on the premises of Samuel Rowell, Esq., in Brunswick county, and measured seven feet two inches in length, five inches in thickness, and fifteen inches in circumference at the largest part, had eleven rattles and a button, and probably nearly twelve years of age.—Wilmington (N. C.) Herald.