

THE CENTRAL PRESBYTERIAN.

VOL. IV. NO. 4.

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WHOLE NO. 160.

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

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TERMS. Single copy \$2 50 in advance, \$3 if not paid within six months.

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ADVERTISEMENTS.	
For a square of 16 lines, once, - - -	\$ 75
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FOR THE CENTRAL PRESBYTERIAN.

American Bible Society.

The stated meeting of the Managers was held at the Bible House, Astor Place, on Thursday, the 6th instant, at half past four o'clock, P. M.; Dr. Thomas Cook in the chair, assisted by Hon. Luther Bradish, with Wm. B. Crosby, Benjamin L. Swan, and Francis Hall, Esqrs.

The Rev. Mr. Shelton read the 27th Psalm, and offered prayer.

Six new auxiliaries were recognized, two in North Carolina, and in Kentucky, Florida, Illinois, and Connecticut one each.

Communications were received from Agents and others, showing encouraging prospects in the work at home, notwithstanding the continued money pressure, and the need of great exertion to supply immigrants and others with the Holy Scriptures; from Rev. R. S. Macley, Fuh Chan, China, sending a printed copy of the treaty between China and the Allied Powers, also in reference to the opening of Japan; from Rev. I. G. Bliss, Constantinople, in regard to the work in that region; from Rev. Wm. Walker, Gaboon Mission, West Africa, with request to print portions of the Scriptures in the Mpongwe language; from Rev. Dr. Van Dyck, Beirut, Syria, sending specimens of the Arabic Testament now in course of publication.

Grants of books were made of Portuguese Bibles and Testaments and Spanish Testaments for the Rio Grande; Ojibwa Testaments to the American Missionary Association; books in English, Portuguese, and French, for distribution in Madeira; several grants of books in various languages to captains of vessels for distribution in foreign ports; English and German books to the Toledo Bethel, Ohio; to the Seaman's Friend Society, French Testaments for distribution at Havre; to the Missionary Society of the Methodist Episcopal Church, books in Danish and Swedish for their Missions among those people in the West and Northwest; various grants to poor auxiliaries; and to Sunday schools where there are no auxiliaries; and twenty-three volumes in raised letters for the Blind.

The following sums were appropriated to the several objects named, to be paid as they are wanted, out of the earliest funds that can be spared.

To the A. B. C. F. M., for publishing the Armenian-Turkish Bible, \$4,000

To the Armenian Bvo. reference Bible, 6,000

To the Presbyterian Board of Foreign Missions, 10,000

To the Missionary Society of the Methodist Episcopal Church, 7,000

To the French and Foreign B. S., 4,000

To the Missionary Society of Protestant E. Church, 1,500

Total \$32,500

Besides these there are others, who have not signed their names, as the Methodist Episcopal Church South, and some others, whose demands the Board hope to be prepared to meet as they may be learned. The increased openings for the spread of the Scriptures greatly augment the demands on this Society, and present corresponding appeals to the benevolent.

FOR THE CENTRAL PRESBYTERIAN.

Help Needed for Colportage.

PUBLICATION ROOMS, 821 Chestnut St., Philadelphia, January, 1859.

The Presbyterian Board of Publication has now a large number of colporteurs in the field, who are assiduously scattering the pure and complete truths of God's word, by means of religious books and tracts, as well as by personal visits and conversation, in every part of the United States and British Provinces. Never were colporteurs more useful or more acceptable among all sorts of people, than these have been during the past year.

But funds are no longer needed for their support. The Colportage Fund of the Board, was in the last inst., not only exhausted, but overdrawn more than \$8,000. And urgent applications are coming weekly from various parts of the church, and of the land, for the appointment of additional colporteurs. Well qualified men can be had, if the churches will only furnish the means to support them.

In view of these facts, the undersigned, who have been appointed a special committee for that purpose, do earnestly appeal to those pastors and churches which have not yet sent in any aid for the Colportage Fund this year, to do so at the earliest practicable day.

The financial year of the Board will close with the last day of February. All sums received on or before that day, and none received later, can be acknowledged in the next Annual Report of the Board to the General Assembly.

Treasurers of Presbyteries, or any other persons having money in their hands for the Colportage Fund, are requested to forward it, without delay, to James Dunlap, Esq., Treasurer.

HENRY A. BOARDMAN, GEORGE SHARWOOD, WM. E. SCHENCK, Committee.

FOR THE CENTRAL PRESBYTERIAN.

A Dialogue on Baptism.

Good morning Mr. A. I wish you had been out to hear our preacher yesterday. I think his sermon would have taken all the Pedobaptist notions out of you. I certainly cannot see how a man of your information and piety can rest without being baptised.

Well Mr. B. I have heard many of your preachers, and read many of your books, but I have never had a doubt in my mind on that subject.

Well, brother A. I would like to discuss these views with you in a friendly manner and I think I can convince you, and if it will suit you I will come over to your house to-morrow night and we will talk all the matter over.

Mr. B. It will afford me great pleasure to examine it with you in a kind Christian spirit. One thing we must leave out of the discussion, and that is not to try to prove from the fathers that yours was the mode of baptism in the early days of the Christian church as historians of modern stamp in their zeal have falsified early history, and for you to insist on that would lead to an unpleasant discussion. But if you will confine yourself to a common sense, Scriptural view of the subject it may be both pleasant and profitable.

Mr. A. I am aware there has been a good deal of dispute arising from that source, and for myself the testimony of the ancient fathers have very little weight, compared with what you properly call a plain common sense Scriptural view of the subject, and I am ready to join issue with you on that ground, and as I hold my mind upon that conviction I will be over to-morrow night.

DIALOGUE, 2ND.

B. I have come to meet my engagement, and hope you are ready—I am ready, but we will not commence till we pray over the matter, and ask God for wisdom to guide us in this discussion. You will please lead us in prayer Mr. B., and I will follow.

A. (Prayer over.) Let us now begin Mr. A., and as I want to go over the whole ground, let us begin with baby sprinkling first, and I want to say that the Lord for every thing, will you prove the divine direction for that.

A. When did God first establish his church in the world.

B. God had a church ever since Abel offered acceptable sacrifice, but it never took a tangible shape till the time of Abraham.

A. Well, Mr. B., will you tell me what were the seals of the church prior to the time of Abraham.

B. The Scriptures are silent on that matter, and I never thought of that before, but I don't see what that has to do with our argument.

A. Nothing more than this, that God saved righteous men like Abel, Enoch and Noah without any priestly rites. But when he organized his church among the Jews then he introduced seals of membership.

And as the seals looked forward to a bloody sacrifice to be made, they were bloody seals—Circumcision and the Paschal feast; and children received the rite of circumcision at eight days old, and by that rite were taken into covenant with God. But since Christ has shed his blood, no more blood shedding is required, and the seals of the covenant were changed to baptism and the Lord's Supper. The Jew dedicated his child to the Lord by circumcision and the Christian by baptism.

B. Well, if baptised infants are made members of the church why do you withhold from them the sacrament of the Lord's Supper. Did not the Jewish children eat the Passover?

A. The Bible does not inform us of the exact time that children began to eat the Passover, but there is a remarkable similitude of expression between the Lamb for the household, and the household baptisms spoken of in the New Testament.

The Passover was designed to commemorate a temporal deliverance and looked forward to a spiritual deliverance; the former could be appreciated by a child, the latter could not; the seal of baptism is applied on the faith of the parent and the Lord's Supper on the faith of the receiver.

B. Your argument on that subject looks plausible but does not satisfy me, although I never was satisfied in my own mind about leaving children out of the church of Christ, and yet I cannot see any benefit in their baptism.

A. You know, Mr. B., that if a foreigner comes to our country and becomes naturalized his children are entitled to all the privileges of native born children if he does it while they are in their minority, but they can forfeit these privileges by breaking our laws; so the child that receives the rite of baptism on the faith of the parent can plead God's covenant promise, or reject it.

But as our agreement was to make our argument practical. How can you account for the fact that many of the most eminent men of piety that ever lived were baptised in infancy, will they not compare favourably with your immersed men?

B. That is the greatest difficulty we have to meet. I confess they are equally pious and indeed some of the best people I ever knew were of those baptised in infancy.

A. Well, Mr. B., if infant sprinkling is such a sin as Dr. Howell makes it to be, how can you reconcile this with their holy lives and happy deaths? I heard you say your own mother was one of the best Christians you ever knew, and her death was triumphant, and that all your brothers are truly men of God, and all baptised in infancy. How can this be if they have all neglected this important duty of baptism?

B. That argument I am not able to meet, and I intend to get our preacher to take that up some day and see what he can make of it.

A. I will advance one step farther, are not Pedobaptists as a class of Christians more charitable in speaking, more benevolent in action than Baptists; when an agent for some benevolent cause of a general character comes along do they not give two dollars to one; are they not less selfish in their charities?

B. I know our people don't like to join with others in benevolent works, and won't give much unless it is to promote our own objects, but that is owing to the fact that

we are the only people that obey Christ's command about baptism.

A. You have admitted that you are no better Christians and what do you gain by your baptism? Certainly if you are the only people that obey God you ought to be better in every respect than those who do not.

B. Well, Mr. A., I cannot believe there is any baptism without immersion.

A. The same rules apply to adult baptism that we have applied to infant baptism. God blesses the labors of Pedobaptist ministers as much as he does those of the Baptist, and if your doctrine is true that it begins at a humble log tenement built by R. B. Esq., one of the pioneers of Presbyterianism in this remote region. He emigrated hither from Botetourt county, Va. Being energetic and zealous, he soon swayed a strong influence over the neighboring mountaineers, and through his instrumentality chiefly, most of the families near him imbibed Presbyterian sentiments.

At his solicitation Presbyterian ministers occasionally visited this little band, and in their absence, he was the leader of this secluded flock in public worship.

But in the midst of his useful and hopeful life an early death cut him down. He was buried upon a grassy knoll overlooking the house where he died, and in looking of those marks he had selected his home.

The sun had gone down and twilight was darkening fast into night, as I sat near this grave, once bedewed with the tears of his lovely wife and of an only daughter who was almost too young to know her loss, but wept because others mourned. It was here a weeping band of Presbyterian mountaineers laid their elder, and went hence to wander, some of them to other folds having shepherds. The graves of those who have since died are scattered here and there, no sculptured or lettered slab to tell who they were, a large flat stone marks the head, a smaller one stands at the feet. Over Mr. B's grave the greenbrier, the raspberry, the locust and the hickory, interweave their branches and tendrils, which together with a roughly constructed railing effectually prevent intrusion. Here he peacefully sleeps, and as I hear the murmur of that pure and gently flowing mountain stream, and as I admire the green pasture around me, how readily the thoughts veer to those purer waters which spring up to everlasting life, and to those green pastures where the Heavenly shepherd now leads his ransomed ones.

Here in this grave without an epitaph sleeps a witness for that truth, whose most ardent admirers and supporters lived and suffered in the glens of rugged Scotland, and in the sequestered valleys of Piedmont. When night with its gathering shades admonished me to leave this interesting spot, it was with the fond hope that we may have a part in the first resurrection. Here retired from the world's obtrusive gaze, how sweet would be a sleep in Jesus.

FOR THE CENTRAL PRESBYTERIAN.

Is Religion a Name?

What is religion, was once asked me by a friend; is it a name or is it a reality? This is a startling question, and one that ought seriously to be pondered by every professing Christian. At a time, like the present, when churches are crowded and such numbers surround the table of the Lord; it behoves each one to ask himself, is religion a name with me? The religion of the Bible is not a name; it is a renovation of the whole man: it changes the aims of life, it softens the temper, it elevates the affections; and this, its power, must be shown, not only in the general tenor of the walk and conversation, but in the most trivial employments of every day and every hour. It is indeed lamentable, that so many who seem zealous for God, whose sincerity we cannot doubt, exhibit in the close contact of social and domestic life, so little of that spirit of charity which the Bible declares to belong to the true followers of Christ.

See the head of the family, who necessarily stamps his own character on his household; how does he discharge his weighty duties? When the morning's sun awakes him from slumber, and warns that his no must rise; does he follow his glorious example and show forth the praises of his Maker? Does he gather the members of his family around him, and in solemn and earnest tones tell them of their sins and point to the Saviour? Does he not too often repair first to his cornfield or his counting-house, and give his earliest and most anxious care to his worldly concerns? This done, it is late—the clock tells that time is rapidly passing, and postponing entirely the explanation of the Word of God, he hurries rapidly through a prayer, in so cold a tone, and in such elevated language, that it is almost impossible either to feel or understand. Think you, that God accepts such a sacrifice as this; that God accepts such as if the days of the week belonged exclusively to ourselves, and scarce a few moments could be given to Him?

See again, the mother. How does she begin the day? Holding her little ones in her arms does she tell them how the Saviour loved and blessed such as they? And in those sweet moments, does her countenance irradiated by divine love testify to her having already enjoyed intimate communion with her God. Alas! that clouded brow, those fretful tones, that over-carefulness in her family concerns, attest too plainly that she feels it more important that her household should be in order, than that her heart should be in time. Would she have been thus cumbered with the cares of this life, had she first, on bended knee contemplated the meekness, patience, long-suffering of her Lord?

Christian friends are these faults too trivial for serious animadversion? They are not; they hide our light, disturb our peace, and cause the world to rail at our inconsistency. Is there not a mercy seat to which we can at all times resort, and obtain any and every grace? Why then should we not strive to be perfect even as our Father which is in heaven is perfect? The highest charity would find it hard to believe that those to whom religion seems a task, whose tempers are irritable, can really enjoy communion with God or read His Word with the understanding and heart; for, these employments soften and sanctify. Who ever came from his closet where the sense of God's presence had been realized and a glimpse of heaven obtained, without feeling how small and insignificant are the babblings which amuse and engross us here? How trifling seem, even the highest avocations of time, except that in fulfilling them faithfully, we do God's will; and that the most menial work acquires a dignity, not its own, when done at the bidding of such a Master. Fellow Christians, if we pray our own lives would show it; did we fix our gaze steadily on the Saviour we would be changed into his image; did we study the Bible our standard would be far higher than that of the world, and all would see that we had been with Jesus. Let us who profess to follow Christ, strive to imprint so plainly on our characters the marks of our heavenly origin and destination, that none need ask, is religion a name?

Prayer, or the inspiration of the Spirit of life,—and praise, or the employment of life thus derived to the glory of its author,—constitute the essence of vital godliness.

FOR THE CENTRAL PRESBYTERIAN.

Evening Walks—No. 5.

The scene of this evening's walk, is to be laid among the mountains of a wild and romantic region of West Virginia. Purple clouds hung over their summits like the drapery of some mighty throne; these tended to elevate the soul to sublime conceptions of Him whose pavilion is clouds and darkness, whose judgments are unsearchable, and whose ways are past finding out. It begins at a humble log tenement built by R. B. Esq., one of the pioneers of Presbyterianism in this remote region. He emigrated hither from Botetourt county, Va. Being energetic and zealous, he soon swayed a strong influence over the neighboring mountaineers, and through his instrumentality chiefly, most of the families near him imbibed Presbyterian sentiments.

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FOR THE CENTRAL PRESBYTERIAN.

The Missionary Without the Bible.

It is well known that when Romanists send missionaries into heathen countries, they furnish them with beads, crucifixes, relics, and other priestly tackle, but not with the Holy Scriptures. Hence the speedy decay of many Romish missions once flourishing. The missionaries failed to plant the indestructible seed of the Word of God, and hence the failure of the harvest.

The Jesuit missionary HUC, in his book of Travels through China, tells us of the numerous attempts made through a long succession of ages by the Church of Rome for the conversion of China, and of the various means employed, and the result which followed. As regards the means, he says, that, among others, "the missionaries carried with them the ornaments of the church—altars and relics—to see if they would attract the people to the faith of their church." They sent Jesuits, physicians, mathematicians, artists, and men of science, anything and everything—but the Bible. This they never gave the Bible. No wonder therefore that HUC has to complain, after all their occasional triumphs, in the following language:—"The soil has been prepared and turned in all directions with patience and intelligence; it has been watered with sweat and tears, and enriched with the blood of martyrs; the evangelical seed has been sown in it with profusion; the Christian work has poured forth prayers to send upon it the blessing of heaven, and it is as sterile as ever. * * * The religious ideas do not, it must be owned, strike very deep roots in this country, and the seeds of the Christian faith, cast into it in the earlier ages, appear to have entirely perished. With the exception of the inscription of Si-ngan, no trace of the former missionaries or of their preaching was then to be found. Not even in the tradition of the country was preserved the slightest trace of the religion of Jesus Christ. A melancholy trait in the character of this people that Christian truth does but glide over its surface. What a proof of the insufficiency of the priest without the Bible! These missionaries kept back the Scriptures. They gave them altars, relics, crucifixes, half pagan half Christian, science, the arts, physicians, but they gave them not in their own tongue the Word of God. No wonder that HUC had to complain of the continual unraveling of the work which the missionaries did; and that all they did, had, from time to time, to be begun again."

FOR THE CENTRAL PRESBYTERIAN.

Religion and Business.

Christians profess to consecrate themselves and their all to the service of God. But such vows seem made to be broken. For notwithstanding our professing to make the service of God the great end of life, we do generally give our worldly interests precedence over our religious duties. This is a species of idolatry commonly practised in the church; and so low is our standard, that men guilty of it are accounted of respectable piety. Indeed it is not expected that it should be otherwise than it is, even with those whose piety is of a high order. The formalist will serve God only so far as is consistent with his worldly interests. Religion must be secondary to his business. He will give up a sinful pursuit, though lucrative, because it is sinful; but let the pursuit be right in itself, and then it becomes a question whether he will neglect this business, or leave some religious duty unperformed, and when does he decide in favor of the religious duty? He will not pursue his worldly avocation on the Sabbath; for this is clearly sinful. But let the world and the service of God be on an equal footing; let the conflict be between a lawful calling and a religious duty, and to which is the preference given? In ninety-nine cases out of a hundred we believe it to be given to worldly business. The business man will leave his counter or his desk to attend a prayer meeting if it does not come in business hours, or in any way hinder his business, but not if he must sacrifice his pecuniary interests to the service of God. There have been many noble exceptions to this remark in the late revival, when men were willing to go to the prayer meeting in their business hours. But the remark is true of Christians generally. It is true of Christians among us who have not shared in the fruits of the revival. And the country as well as the city affords us illustrations of the truth, that worldly interests have the precedence over spiritual. The farmer will go to church on a week day to engage in worship, provided his overseer can remain at home, and his servants all be kept at work. But how often do we see Christian masters stopping their work to take their whole families to the place of worship? What is true in the case of public worship and the social prayer meeting, is true in case of other religious duties. The Christian does not think of leaving his business to speak with his neighbor about his soul, or to have pious intercourse with a Christian brother for their mutual good. If he attends to these duties at all it must be when he will lose nothing by it. The Christian parent gives religious instruction to his family only at such times as will not hinder him or them in their worldly matters. This is the case to a most lamentable extent with the slave portion of the family. The making of a large crop is so much more important in the eyes of the master, than the religious training of his servants, that no time can be taken during the week for instruction that can hardly be given on Sabbath. This is but another illustration of the fact, that, where there is a conflict, reli-

gious duties must yield to worldly interests.

Our Saviour requires us to take up the cross and follow after him, to suffer loss for his sake, even to lose this life that we may save the soul. What we have said above shows there is little such piety in the church. We serve God where the world does not demand our attention, or where we can do so without suffering loss. Such disciples, our Saviour says, are unworthy of him.

There can be no justification of this worldly spirit found in the commands that relate to attention to business and duty to family. For Christ taught; "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." The "things" referred to are food and raiment, the necessities of life. Not even these necessities of life are to have precedence over religious duties. But we must seek first the kingdom of God and his righteousness, language that will cover all religious duties. The course enjoined is in direct opposition to that which we have seen generally pursued; it is for every one to seek first the highest spiritual good of himself and his house, and to pursue his worldly business only as far as is consistent with this.

Religion has a secondary place generally. Has it with you, reader? Let it not be so longer. Stay at your counter, or your office, with all your employments during the hour of prayer, if you can thus best promote your spiritual interests and theirs, but not otherwise. Stay in the field with all your laborers, while your pastor is preaching and your brethren worshipping, if you and they will in this way grow most in holiness, and upon no other consideration. Never say you have no time to go to church or prayer meeting during the week, or to help in any good enterprise; for it means nothing more, than that you think your worldly business of more importance than the good of your soul, or the prosperity of the cause of Christ. PIEDMONT.

FOR THE CENTRAL PRESBYTERIAN.

Not to be Taken In!

An exchange paper has the following capital story about one of the best fellows in the world—who has no fellow: Mr. Fields, the Boston publisher, has a wonderful memory, and his knowledge of English literature is so available that when a friend wishes to know where any particular passage may be found, he steers at once for the corner and consults the man who is very likely to give the desired information. A pompous would-be wit, not long ago, thinking to puzzle him and make sport for a company at dinner, informed them prior to Mr. Field's arrival that he had himself that morning written some poetry, and intended to submit it to Mr. Field's as Sontheys', and inquire in which of his poems the lines occurred. At the proper moment, therefore, after the guests were seated, he began: "Friend Fields, I have been a good deal exercised of late trying to find in Sontheys' poems his well known lines running thus—can you tell me when he wrote them?" "I do not remember to have met with them before," replied Fields; "and there were only two periods in Sontheys' life when such lines could possibly have been written by him." "When were those?" gleefully asked the witty questioner. "Somewhere," said Fields, "about that early period of his existence when he was having the measles and cutting his first teeth; or near the close of his life, when his brain had softened, and he had fallen into idocy. The versification belongs to the measles period, but the expression clearly betrays the idiotic one." The funny questioner smiled faintly, but the company roared.

FOR THE CENTRAL PRESBYTERIAN.

No Aim in Life.

"I've no aim in life," said a gvy young lady; "I hear others around me speak of having some high object before them, but as for myself, I have nothing to do; I only eat, sleep and breathe; and while away time as best I can. I have no aim to place before myself."

What's no aim? Have you no friends to make happy? no little deeds of kindness to perform for your careworn father and mother, and no words of encouragement to speak to your brothers and sisters? No poor in your town to provide with the comforts of life? Above all, have you no work to do in your own heart? Ah! think again, and you will find it filled with poisonous evils, just as a garden sometimes becomes overgrown with rank and useless weeds; and you will find your own feeble strength will be exhausted long before these are all eradicated. Pride is flourishing there, with its roots firmly fixed in the soil, and its flowers blooming far aloft; and there is envy close beside it, with its dark flowers partly hid by its bright green leaves; and not far away, trailing around the stems of other plants, is the deadly vine of jealousy, insinuating itself where other and better vines might thrive. This garden of the heart is almost destitute of the good and useful, but still some roots of genuine worth may be found, and here and there a few stunted stalks, and a great amount of labor will be needed before they will regain their original vigor. Does not this moral garden need cultivating? Have you not plenty of work to do, ere these beautiful flowers shall bloom as once they did?

Then, again, there is work to be done in the home circle—the disheartened to cheer; the unlearned to instruct; talents to be improved and brightened; there are the sick to watch with; the sorrowing to comfort; the afflicted to console. There are many in that band whom you would wish to meet in the heavenly city, with a golden crown upon their heads and a harp of rejoicing in their hands; and it may be your privilege to guide them there. Say not you have nothing to do, but rather seek strength to do what is required of you. This life of busy idleness is indeed tedious, but not one whose every minute is filled with some act of benevolence and love. When the bloom of youth shall

American Missionaries and Lord Stratford De Redcliffe.

An English correspondent writes us as follows:—"The News of the Churches for this month published a very beautiful address of the American Missionaries, at Constantinople, to Lord Stratford de Redcliffe, presented to his lordship during his recent visit to that city, together with his reply. Both documents are very interesting; and we in England set the highest value upon such testimony as the address furnishes upon the character and merits of the late ambassador. Several times has the current of opinion in this country set strongly against his lordship. At one time the Times seemed determined to write him down; and I think it likely that the support of the missionary communities, and especially that the testimony in his favor, volunteered again and again by American missionaries, operated more powerfully than most other causes in enabling him to rise above the opposition which was raised against him. In the address of the missionaries it is pleasing to find that the co-operation with them in their Christian enterprises of Lady Stratford and her daughter, is specifically and gratefully acknowledged. Dr. Pomroy, I may here add, took the opportunity afforded him by the late meeting of the Evangelical Alliance, at Liverpool, to acknowledge publicly the merits of the ambassador, as the steadfast friend of Christian principles and enterprises. "We in America," he said, "declared him a nobleman before you made him a peer." He also bore similar testimony to the bearing and behavior of General Sir Fenwick Williams, of Kara, whereupon, let me here add by way of interjection, Sir C. E. Eardly rose and related a beautiful story in illustration of what Dr. Pomroy had said, of General (then Col.) Williams having ridden more than fifty miles, with only his aide-de-camp for his companion, to confront a Koordish chieftain in the midst of his tribe, in order to rescue two Nestorian converts who had been carried away captive, and of his refusal to depart till the captives were released and put under his protection. I do not give the particulars, since probably the account has long been familiar to American Christians; it was an American missionary that had made his complaint.—Advocate & Journal.

The papers which passed between the Missionaries and Lord Stratford de Redcliffe, as above mentioned, are published in the Missionary Herald for January. Lord Stratford de Redcliffe says:—"The cordial expressions by which you have identified my course of conduct with the progress of your labors in a great and good cause, may well awaken some feelings of satisfaction, and even of pride, in my heart. At the same time, I fervently join with you in tracing our mutual endeavors to that snorer and higher source whence all wise councils and all corresponding results originally proceed. But, while I accept with pleasure your kind recognition of my services here, it is only just that I should bear witness to your constancy in seeking to afford to all classes of the population in this vast empire, means and opportunities of approaching more nearly the pure fountains of our common faith. I have noted with deep interest the discretion which, almost without an exception, has invariably tempered your zeal, the happy consequences which, in many important respects, have attended your exertions; and the still happier prospects which, though slowly, are nevertheless perceptibly opening for your encouragement in a difficult, and at times most hazardous field of duty. I would not, on my side, conceal that, while acting as an instrument for good under the authority of a truly religious Sovereign and the guidance of an ever merciful Providence, I have merged all partial considerations, suggested by difference of country or of church discipline, in the paramount object of furthering the general progress of Protestantism, and promoting its ultimate success."

FOR THE CENTRAL PRESBYTERIAN.

How to Put Off the Old Man.

By nature the Deacon loved Mammon; by grace he loved God. Between them there was continual war. Both fought—one like Michael, the other like the Devil. As there was long war between the house of David and the house of Saul, as there was long war in the earthly house of the Deacon.

As with Gad, so with the Deacon; a troop overcame him, but he overcame at last, as appears by the following circumstance:

In the same church with Deacon M. was a poor brother. This poor man had the misfortune to lose his cow. She died. To get him another, the good Deacon headed a subscription with five dollars, and paid it. This act disquieted Mammon. Mammon, with true Iscariot zeal, began to rant and rave: "Why this waste? charity begins at home; the more you give the more you may, let people learn to take care of themselves."

The Deacon was a Baptist; but he found that the baptismal water did neither drown, wash away, or wash clean the old man. The tempter backed Mammon, and putting a glass to the Deacon's eye, showed him, not the kingdoms and glories of this world, but the poor-house, wretchedness, poverty, and rags, and said, "All these things will your master give you in your old age as a reward of your charity."

To still these clamors, Deacon M. went to the destitute man, and told him he must give back the five dollars. The poor man returned it. The last act roused the NEW MAN, and now nature and grace stood face to face.

T. give, or not to give, that was the question.

There stood the Deacon, poised and balancing, and halting between two opinions. The Deacon spoke—"My brother, some men are troubled with their old women; I am troubled with my old man. I must put off my old man, as the Jews put off their new man—crucify him, crucify him." Then unstrapping his pocket-book, he took out a ten dollar bill and gave the poor man. "There," said the Deacon, "my old man; say another word, and I'll give him twenty dollars."

FOR THE

WHAT IS TO BE DONE?

We fully sympathize with our brother "F." (in our paper of the 8th inst.) as his feelings with reference to our wide and continuing religious destitutions. It should be subject of continual sorrow and humiliation to Presbyterians, and of solemn self-examination to our pious young men, that there are not laborers enough to carry the Gospel to the fifty counties in our State...

Our correspondent proposes that the Presbyteries give a sort of license to suitable elders, to preach. We say to him: Elders are already (not licensed, indeed, but who is better) ordained to a work which will meet his wishes, if properly carried out, better than preaching. The Apostle Paul says of elders in general, and therefore including ruling elders, that they must be "apt to teach," (1 Tim. iii: 2) and "able by sound doctrine both to exhort and to convince gainers."

not obtain this preparation; and that the result of the training is often to make the young minister inefficient by reason of feebleness of body, fastidiousness and lack of practical turn; we must dissent. If the objection were true, it would prove, not that our training is too thorough, but that it is of the wrong kind: not that it should be curtailed, but that it should be revolutionized. We do protest against the idea, that thorough mental cultivation makes the mind unpractical, and disqualifies it for dealing successfully with the masses. Our most thorough scholars, our Alexanders, our Rices, our Baxters, were also our best preachers; yea best for the masses. And of our certain knowledge, there is no kind of preaching and of clerical manners, so insidious to the common people, by reason of ambition of style, pomposity, and bookish erudition, as those of the uneducated young ministers, who, we say thankfully are becoming more and more rare. We believe that our students of divinity are as able-bodied as most young men; but when any are sickly, it is usually more attributable to tobacco, late hours, and indolence, than to hard study of the sort their teachers would indicate. Again: The church has forbidden any young man to despair, who wishes to preach. She promises to help all he deserving, and she has never yet broken her word. Multitudes of young men have worked their way into the Presbyterian ministry, from the depths of poverty, and any others can do it, who will try. We do not believe that there is, or will be, any lack of means to educate meritorious candidates, however numerous. There are this year three scholarships lying idle in Union Seminary, which yield each \$150 per annum; besides liberal gentlemen who stand pledged to aid all who need and deserve it. No! let pious young men come, thick and fast; we have faith enough in the Presbyterian church to believe that she will only rejoice the more to pour out her wealth for them.

The necessity of a thoroughly educated ministry is one which we cannot, and we are sure, need not argue now. One remark we drop, that it may be very true some uneducated preachers do more good than some educated ones; but this does not prove that the former should not have sought to increase their efficiency by a thorough training. For their duty is, to serve God not just so well as some other less gifted man; but to serve Him with the highest efficiency it is possible for them to attain. The history of the origin of Cumberland Presbyterianism should be a beacon of warning, at least, to all Old School Presbyterians, against lowering their requirements. Our brother "F." himself refers to the evils of spurious revivals. Now the immediate result of the ordinations of uneducated men by the original Cumberland Presbytery, was Arminianism and spurious revivals. We cannot employ wiser language than that uttered by our General Assembly in condemnation of this very proposal at that time. "The conduct of the Presbytery of Cumberland, in licensing and ordaining a number of persons not possessing the qualifications required by our Book of Discipline, and without explicit adoption of the Confession of Faith, appears to have been the origin of the evils of which you now complain. The Assembly are constrained to express their decided disapprobation of this conduct, as being highly irregular and unconstitutional, leading to the most dangerous consequences in introducing into our church as teachers, illiterate men, and men of any religious principles however erroneous." Baird's Digest, p. 630.

THE POWER OF PRAYER.

It is said that five thousand copies of this book of Dr. Prime's were sold in five days. In the many days which have since elapsed, its circulation has continued to widen—a republication of it having been made in England. The demand for such books as this may be marked as one of the best symptoms of the times. The increased desire for sound Christian literature and for the ministry of the Word, will distinguish the year hereafter as one of blessed memory. The city of New York has been greatly favored during the recent revival, and the Fulton Street prayer-meeting has attracted the attention of thousands in the United States and in Europe, who never had an opportunity of mingling in its hallowed devotions. To many it has seemed a treasure-house of grace, opened there in the sovereignty of God to teach men everywhere. His faithfulness to His covenant, and the largeness and freeness of His mercy to lost sinners. It has been Dr. Prime's rare privilege to enjoy a high post of observation, and record some of the instructive, the marvelous, the heart-melting things, which, almost daily, God has wrought there and elsewhere. Few need to be told of the warmth and grace with which Dr. Prime is accustomed to write; and upon no theme would he write with greater effect than upon the noble one which is the subject of his recent work. The book is further enriched with the thoughts of other writers; and Drs. Murray and Plumer have contributed admirable and characteristic chapters.

COLPORTAGE.—We desire to call attention to the appeal of our Board of Publication in another column for aid. The colportage work is one that ought to be continued, or we must fall in the rear as a church. We hope that congregations that have not contributed this year to the Board, (and it is to such that the appeal is addressed,) will do so at once, that the Board may not end the year in debt. Let the vigor with which our Baptist brethren are pushing the work of Colportage into every house, stir us up to a generous emulation. Others will do the work, if we neglect it, and will get the reward also.

A NEW CHURCH HISTORY.

We had not seen the last number of the North British Review when we suggested, last week, our need of a new Church History. One of the papers of that able work is an article which gives some of the leading characteristics and defects of "German church histories," touching briefly upon Gieseler, Guericke, Hase, Kurtz, Ritter, Wessenberg and Bohringer. And it is there confessed that "we have in English no work on Ecclesiastical History, to place on a level with the great works of Civil History, which the close of the last century and the present has produced. Church History has yet to find its Hallam; has still to wait for its Macaulay." And "while, from one cause or another, our country remains thus inferior, and even the great endowments of the English Universities, are found unavailing to produce a class of men, who may compete with their Teutonic contemporaries, it is pleasing to contemplate the variety and the value of the contributions on the subject before us, especially since Mosheim's time, Germany has afforded." Again, "the first Church History, produced on British ground, so far as we know, was that of Patrick Symson, one of our old Presbyterian worthies. Of him we read "he was well versed in reading the Fathers, both Greek and Latin—a man well versed in the Father's aid and Church History, yea, in all learning! Nearly two centuries and a half have passed away, since Symson's book was published, and little has Scotland kept the promise she then, amid all the throes and struggles of an imperfectly settled church government, gave! Peace has long since come. But where are its fruits? In this department of learning few or none. One volume from Principal Campbell, another from Dr. Welsh! True, England has little more to boast of than Scotland. Considering the ample leisure which her great academical foundations give, it is the more to her discredit that she has used them so little."

From these quotations it will be seen that our transatlantic brethren are awake to the deficiency which we have already brought to the notice of our readers. But as the history of the church, from the beginning to the present time, on a large scale may be safely pronounced one of those giant undertakings which no one man can accomplish, we restricted our suggestions to a department which has perhaps least of all been considered by the historians of the church, and yet practically the most important—that department which tests both doctrine and polity by the rule of our Saviour, when he says, "By their fruits ye shall know them." This department, it is true, has not been overlooked by some of the German historians referred to. The sixth volume of Gieseler, for instance, comprises a History of Doctrine from the time of the Apostles to that of the Reformation. Here, in three periods, are traced carefully and distinctly the development of Christian doctrine on Apologetics, the Canon, the Trinity, the person and work of Christ, the application of redemption to man, and other important theological questions. But it should be remembered that it is written from a non-Calvinistic standpoint, and by one who could speak of the "inhuman sternness of Augustinianism." Indeed we can hardly hope to gather from a German writer a doctrinal history that shall be entirely exempt from those speculations and biases which are discernible in their most approved works—even in those which are most devout and which hold to evangelical truth with the firmest grasp.

We have long regarded the department of Church History the most difficult to be properly filled of all the chairs in a Theological Seminary. For the most that the ablest professor can hope to accomplish in a three years course, is to give the results of his investigations in a field that is almost illimitable. And to do this aright, his knowledge should be varied, his mind discriminating. He should be familiar with the speculative and philosophical opinions of the age of which he treats, and with the influences from without, the laws, the government, the customs, and all else by which results are effected; and there should be a deep love of the subject, with the power of condensing in a brief space the fruits of his varied researches. But if not many are "sufficient for these things," some at least have made or can make such attainments, as will fit them for the task suggested; and by so doing they may contribute not a little to the enlightenment and edification of the church.

CHURCH EXTENSION.—The Church Extension Committee of the General Assembly, call attention, in another column, to a brief circular showing what they accomplished last year, and what remains to be done. The facts therein stated constitute the strongest appeal that can be made in behalf of the noble work in which they are engaged.

The Editors acknowledge the receipt of the following sums, viz: For Ladies' Scholarship U. T. S., From Mrs. S. E. A. Blunt, Sussex, 25 00 For U. T. Seminary, from do., 10 00 For Domestic Missions, from do., 10 00 For Foreign Missions, from Lexington Sabbath School for the education of Geo. Baxter at Corsico Mission, 25 00 For Seaman's Fund Society, from "Petersburg," 2 50 For Home and Foreign Record, from Wm. G. Friend, Drake's Branch, 50

AN AGED CONVERT.—The Nashville News states the venerable Bruse Bosley, aged 94, was lately received into the communion of the First Presbyterian church of that city on the profession of his faith. The pastoral relation between the Rev. William R. Bingham and the church of Great Valley, Pennsylvania, has been dissolved in consequence of the failure of health of Mr. Bingham.

RELIGIOUS VIEWS OF JOHN C. CALHOUN.

To the following letter which originally appeared in the Richmond Examiner of the 11th, a more than ordinary degree of importance will be attached, both on account of its subject which seldom fails to stimulate a prurient curiosity, and on account of the ante mortem, and post mortem relation of the writer to the eminent statesman whose "religious views," are therein professedly exhibited. We will now give the letter, reserving for the sequel those comments upon it which we shall take occasion to submit. CHARLOTTE, C. H., Jan. 5th, 1859. Mr. Editor,—Through the kindness of a friend, to whom it was addressed, I am permitted to send you the subjoined letter, for publication, in the columns of the Examiner. The subject of which it treats is, as the writer very correctly observes, one upon which the great South Carolinian has been frequently misrepresented, and the author having been on terms of the closest intimacy with him for years previous to his death, and who, therefore, is presumed to speak "from the card" in what he says, we doubt not, that it will be read, with much interest, by your readers, many of whom are, doubtless, ardent admirers of Mr. Calhoun. C.

MEADOWGROVE, Dec. 19, 1858.

My Dear Sir,—I cheerfully reply to the inquiry contained in your favor of the 9th inst., received a day or two since,—not only in respect to you, but in justice to the memory of Mr. Calhoun, who, as on many other subjects, has been often and grossly misrepresented. He was never connected with, or (to use the vulgar phraseology) "belonged" to any of the denominations of the so-called "free churches." His understanding was too exacting, too clear and truthfully trained to yield a blind obedience to the miserable dogmas of the prevalent popular creeds. He looked to his Maker, and not to weak and, perhaps, wicked men for his faith; nor did he trust the mighty interests of the future to the preposterous, yet pleasant inventions of councils, convocations, and other religious concourses. He thought for himself,—determined for himself,—acted for himself; and doubtless never dreamed,—in life or in death,—of shunning responsibility, by seeking shelter behind any mental intercessor. He certainly never confided in the salutary virtues of Priests' prayers purchased at two cents a piece,—nor on the imputed righteousness of his Lord and Master,—in itself, infinite,—nor on original election and predestination to heaven, nor on "justification by faith only,"—the most awful delusion that ever took possession of the human mind,—nor on "irresistible grace," and the final perseverance of the Saints, viz: OURSELVES,—that sweet, yet deadly, morsel in the mouth of sinners, nor yet in the moral invulnerability resulting from being saved, heels over head, in a horse-pond, somewhat after the manner adopted by the mother of Paris, the pest of Troy. To all these inventions,—inventions that have sowed iniquity broadcast throughout the Christian orb, he bowed in silence; but his head and his heart were far from them. He looked to the COMMANDMENTS of his Creator, as prescribing the rule both of Faith and of Life; and never have I seen a man, who, in mortal infirmity, so seldom violated them. I might, indeed, well use the language employed by the biographer of Charles James Fox, (and there were many points of strong resemblance between these two distinguished men) in respect to this whole subject. "Though Mr. Fox was no formal religionist, yet the essence of religion, which centres in charity, was the predominant sensation of his heart. If religion consist in doing to others as we would that they should do unto us; if it have any connection with a holy endeavor to preserve peace on earth and good will among men,—(and what Christian will deny this?)—then we will venture to say that Mr. Fox, who never made any show of religion, was, in fact, one of the most religious men of the age."

This language is eminently descriptive of the religious character of Mr. Calhoun. He made no outward show of conventional sanctity,—but regarded religion as an irresistible and essential property of the inner man, and not the mere outward faculty of the face, knees, hands and tongue. But notwithstanding the identity of his views in this respect, you were misinformed when told that he was a "Swedenborgian," a term of reproach very self-complacently applied by our Bishops and other clergy to designate the Lord's New Church, of whose peculiar tenets they are, confessedly, very profoundly ignorant, but, at the same time, avowedly, very profoundly informed. That Mr. Calhoun ever adopted these peculiar tenets is unknown to me. It is true that he was very fond of discussing such subjects in his leisure hours; and often made the philosophical and theological views of the church, the subjects of our evening conversations. Yet I am by no means authorized to say that he ever seriously considered them as articles of religious faith. The truth is, his time was too much engrossed by the never-ceasing labors of his public life, to admit of this. I have, indeed, heard through one of his distinguished friends,—a member of Congress from South Carolina,—that, in his last illness, he expressed strong convictions of the truth of the Doctrines, but this may be rather an inference, than a fact. His last conversation with me, however, (which I shall shortly publish, perhaps, in the Richmond Examiner) would seem to lend some color to the impression.

With kindest feelings and respect, I am, your obedient servant, RICHARD K. CRALLE.

It will not be denied that Col. Crallé had peculiar opportunities for learning the views of Mr. Calhoun on all subjects, æsthetic, moral, political, and religious. But it must be borne in mind that he is himself under the dominion of a creed remarkable both for the credulity and antipathies of its votaries; and it therefore may admit of a question whether he is qualified to delineate impartially and with truthfulness the religious character and proclivities even of his most intimate friend,—especially when, by his own confession, that friend, instead of openly avowing his religious creed, left it to be inferred from hearsay testimony, and to receive the coloring which a Swedenborgian may choose to give it. We shall say nothing of the credulity which receives as true the Swedenborgian creed; but we may speak of its antipathies, because they are prominently exhibited in Col. Crallé's letter. Judging then of the creed by its representative, its unalloyed bitterness towards every branch of the church but his own, is abundantly manifest,—and to give the greater effect to this bitterness he grossly misrepresents Mr. Calhoun. He misrepresents his moral character when he compares him with Fox. He misrepresents his character as a gentleman,—for Mr. Calhoun had too high a sense of propriety ever to speak of an ordinance of the Christian church, as administered by a large and respectable denomination—whatever may have been his views in respect to the mode—as "being soused, heels over head, in a horse-pond." And though Mr. Calhoun was not a professor of religion, there is good reason to believe that Col. Crallé has misrepresented his religious views. For it is very well known that he was of Scotch-Irish descent,—that he received his early training in the bosom of the Presbyterian church, from whose standards children are taught those very doctrines which Col. Crallé so bitterly denounces—and that he received his collegiate education at Yale, under the presidency of Dr. Dwight, of whom he was always accustomed to speak with affection and reverence. Now if it were true that his religious views were such as Col. Crallé has imputed to him, there was a time in the history of South Carolina, his native State, when that fact could scarcely fail to have been known. For it will be remembered that Dr. Cooper, then President of South Carolina College, was no more friendly than Col. Crallé to the doctrines in question. And yet with more respect to the sentiments of the Christian community than Col. C. has shown, he gave his infidel views to the public, when a controversy arose in which almost every prominent man in the State was involved. But Mr. Calhoun said nothing—wrote nothing, nor, so far as we know, did he ever in speech, in writing, or in behavior, give the slightest intimation of his hostility to the creed of his fathers. Many living ministers of our own church can attest to the respectful attention which he gave to the preaching of the gospel, and to the kind treatment which they have received at his hands. For these reasons we discredit altogether the representation which Col. C. has given of Mr. Calhoun's religious views. And more than this, Col. C. has furnished not a particle of evidence—oral or written—incidental or direct—to substantiate his assertions. So far as he has spoken "by the card," let it be noticed that the only card which is shown, is that which contains a transcript of his own creed—and not Mr. Calhoun's—of his own bitter hostility to the common faith of the church—of his own violation in language of all the decent proprieties of life—and grossly misrepresenting therein that gentleness and those amenities, and that respect for the feelings and opinions of others for which Mr. Calhoun was distinguished.

THE BITER BIT.

The London Morning Post informs us that the long pending difficulty between Thackeray and Mr. Edmund Yates is about to be settled by one of the common law courts at Westminster. This is better than our American "coffee and pistols" mode, but discreditable enough, without those accompaniments. We remember a story of a celebrated London hangman, who was such an adept in his art, and so accustomed to the spectacle of men dangling in the air, that whenever persons showed more than ordinary trepidation, he was intensely disgusted; and regarding such exhibitions of fright not only as reflections on his talent for hanging, but as quite uncalled for by the event itself, he always exhorted them to be of good cheer and not to mind it. But in the course of events the merry hangman was himself sentenced to the gallows, and when he stood under the noose which he had often so pleasantly adjusted around the necks of others, all of his facetiousness and philosophy suddenly forsook him, and he surpassed all who ever came to the drop in manifestations of terror. Mr. Thackeray has illustrated the moral of the story, not with his pen, this time, but in propria persona. Physicians sometimes make wry faces when compelled to swallow their own medicine; and great satirists often wince when one of the nice little arrows they are so fond of feathering for others, happens to pierce their own skin. It is proverbial that professed wits do not know how to take a joke, and now the public is entertained by the spectacle which the great cynic is making of himself, in his writings and contortions at a pasquinade, of which he was the subject.

The origin of the difficulty was this: Mr. Yates was a member of the same club, published a humorous, and somewhat derisive sketch of Thackeray's peculiarities, personal and mental, at which William Makepeace instead of taking it pleasantly, as became a professed humorist, became greatly incensed, and succeeded in getting Mr. Yates expelled from the club. Mr. Yates has instituted an action against the committee who acted officially in behalf of the club, and the decision of the court will settle the question as to the right of the body to expel a member for such an offence. It is said there will be a large array of legal talent on both sides; the attorney general having been retained for the committee, and Mr. Edmund James, Q. C., is to conduct the case for the plaintiff, Mr. Yates.

What it has done, and is doing FOR THE RELIGIOUS LITERATURE OF THE STATE—BLIND BARTIMEUS BY REV. PROFESSOR HOGGE. Union Theological Seminary. The dedication of the book "to the glory of the Lord Jesus Christ" tells its own story. It tells that the chief desire and prayer of the author's heart, is that this "sightless sinner" whose eyes the Master opened, may by his teaching become the means of opening the eyes of the spiritually blind. I would covet the delicious gratification of the author when he, whose whole heart is absorbed in the welfare of his beloved Seminary shall meet some candidate for the gospel ministry, and be told that his book was first the means of inducing him to beg the great Physician to open his blind eyes, and then that in love for the author, he had come to learn his lessons from him. Then, he would be receiving the only reward he covets. Q. S. FOR THE CENTRAL PRESBYTERIAN. Board of Domestic Missions. MISSION ROOMS, 910 Arch St., Philadelphia, Jan. 9, 1859. RECEIPTS \$14,400 LESS! The receipts of the Board of Domestic Missions from March 1st, 1858, to January 1st, 1859, were fourteen thousand four hundred dollars less than during the corresponding period of last fiscal year! The statement of this fact should be sufficient to convince all the patrons of the Board of the urgent necessity of largely augmented pecuniary aid. Can any other appeal to the churches be necessary in addition to the simple statement of this enormous diminution in the receipts of the Board? Must it not be obvious to every one, that it will be utterly impossible to carry on our domestic missionary operations without reducing either the number of our missionaries, or their salaries, unless the receipts of the Board are speedily and largely augmented? Last year, when the treasury was entirely exhausted, the friends of the cause liberally responded to our appeals, and will they not do so now? We are aware that business has not generally revived, and that many have not yet recovered from the effects of the recent monetary revulsion, but are there not many others who have been more highly favored, and who can and ought, therefore, to give liberally of their abundance? Can not all do something, even though in some cases it should require self-denial? We beg all our readers to reflect and pray, and then act as their enlightened consciences may dictate. Remember the Divine declaration, "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty." Our fiscal year will close on the first of March, those, therefore, who desire to have their contributions acknowledged in the Annual Report of this year should send them before that time. G. W. MORGAN, Cor. Secretary. MINISTERIAL AND RELIGIOUS. Rev. J. A. Smylie has changed his post office from Livonia, to Rosedale, La., and has taken charge of the Gosse Tete church. A generous lady offers to give \$8,000 towards a new building to be erected on the grounds of the Western Theological Seminary. Rev. Mr. Barton, of Northampton, Mass., has accepted a call to the rectory of the Episcopal church in Warrenton, Fauquier county, Va. Rev. Dr. Hendrick has been released from the pastoral charge of the church of Clarksville, by the Presbytery of Nashville, with a view to his acceptance of the call from the church at Paducah, Ky. Rev. Mr. Carothers, of Washington, received a new year's gift of \$500 from his congregation. MINISTERIAL CALL.—Rev. John E. Massey, pastor of several Baptist churches in Albemarle county, Virginia, has received a call from the Baptist church in Lynchburg. Twelve of the parishioners of the Rev. Montgomery Schuyler, at St. Louis, presented him with \$2,000 on Christmas. The post office address of the Rev. A. D. Campbell is changed from Clark's Mills, N. C., to Eufaula, Ala. VIRGINIA AND N. CAROLINA. Last year there were only two tobacco factories in Farmville, Va., this year there are six. A SERVICE OF PLATE.—The service of plate to be presented Roger A. Pryor, Esq., late of Virginia, by his friends, bears the following inscription: "A tribute to the brilliant talents, eminent worth, and distinguished services of Roger A. Pryor, from his Democratic friends of Virginia." NORFOLK, Jan. 17th, 1859.—A daring attempt was made Saturday night to fire a framed building on Newton street, in the upper part of this city. This occurred about 10 o'clock. When the incendiary was discovered, he knocked the man down who attempted to arrest him, and made his escape. Later in the night, or about half past 12 o'clock Sunday morning, the Bate street Baptist Church (Africa) was discovered to be on fire. This was a frame building, and in spite of the active exertions of the firemen, was destroyed in an hour. REMOVAL OF THE DEAD.—The bodies of the Philadelphians, physicians and nurses, who, in 1855, fell victims to the yellow fever in Norfolk and Portsmouth, Va., were disinterred on Tuesday, and on the following day placed on board a steamer to be conveyed to Philadelphia, for final interment. In December, 231,325 bushels of oysters were taken and exported from Hampton Roads, Rappahannock river, and York River. This is but a small portion of the trade. Thomas Moore died at his residence in Ohio county, Va., about five miles from West Alexander, on New Year's day, at the advanced age of one hundred and four years. THE OLDEST MAN IN VIRGINIA.—Mr. Philip Jesso, aged 120 years, died in New Garden, Russell county, on 1st December. A short time before his death, he was able to attend to his own household affairs, and one day while in his one hundredth year he cut and split one hundred rails. Send

COMMUNICATIONS.

FOR THE CENTRAL PRESBYTERIAN. Union Theological Seminary. What it has done, and is doing FOR THE RELIGIOUS LITERATURE OF THE STATE—BLIND BARTIMEUS BY REV. PROFESSOR HOGGE. The dedication of the book "to the glory of the Lord Jesus Christ" tells its own story. It tells that the chief desire and prayer of the author's heart, is that this "sightless sinner" whose eyes the Master opened, may by his teaching become the means of opening the eyes of the spiritually blind. I would covet the delicious gratification of the author when he, whose whole heart is absorbed in the welfare of his beloved Seminary shall meet some candidate for the gospel ministry, and be told that his book was first the means of inducing him to beg the great Physician to open his blind eyes, and then that in love for the author, he had come to learn his lessons from him. Then, he would be receiving the only reward he covets. Q. S. FOR THE CENTRAL PRESBYTERIAN. Board of Domestic Missions. MISSION ROOMS, 910 Arch St., Philadelphia, Jan. 9, 1859. RECEIPTS \$14,400 LESS! The receipts of the Board of Domestic Missions from March 1st, 1858, to January 1st, 1859, were fourteen thousand four hundred dollars less than during the corresponding period of last fiscal year! The statement of this fact should be sufficient to convince all the patrons of the Board of the urgent necessity of largely augmented pecuniary aid. Can any other appeal to the churches be necessary in addition to the simple statement of this enormous diminution in the receipts of the Board? Must it not be obvious to every one, that it will be utterly impossible to carry on our domestic missionary operations without reducing either the number of our missionaries, or their salaries, unless the receipts of the Board are speedily and largely augmented? Last year, when the treasury was entirely exhausted, the friends of the cause liberally responded to our appeals, and will they not do so now? We are aware that business has not generally revived, and that many have not yet recovered from the effects of the recent monetary revulsion, but are there not many others who have been more highly favored, and who can and ought, therefore, to give liberally of their abundance? Can not all do something, even though in some cases it should require self-denial? We beg all our readers to reflect and pray, and then act as their enlightened consciences may dictate. Remember the Divine declaration, "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty." Our fiscal year will close on the first of March, those, therefore, who desire to have their contributions acknowledged in the Annual Report of this year should send them before that time. G. W. MORGAN, Cor. Secretary. MINISTERIAL AND RELIGIOUS. Rev. J. A. Smylie has changed his post office from Livonia, to Rosedale, La., and has taken charge of the Gosse Tete church. A generous lady offers to give \$8,000 towards a new building to be erected on the grounds of the Western Theological Seminary. Rev. Mr. Barton, of Northampton, Mass., has accepted a call to the rectory of the Episcopal church in Warrenton, Fauquier county, Va. Rev. Dr. Hendrick has been released from the pastoral charge of the church of Clarksville, by the Presbytery of Nashville, with a view to his acceptance of the call from the church at Paducah, Ky. Rev. Mr. Carothers, of Washington, received a new year's gift of \$500 from his congregation. MINISTERIAL CALL.—Rev. John E. Massey, pastor of several Baptist churches in Albemarle county, Virginia, has received a call from the Baptist church in Lynchburg. Twelve of the parishioners of the Rev. Montgomery Schuyler, at St. Louis, presented him with \$2,000 on Christmas. The post office address of the Rev. A. D. Campbell is changed from Clark's Mills, N. C., to Eufaula, Ala. VIRGINIA AND N. CAROLINA. Last year there were only two tobacco factories in Farmville, Va., this year there are six. A SERVICE OF PLATE.—The service of plate to be presented Roger A. Pryor, Esq., late of Virginia, by his friends, bears the following inscription: "A tribute to the brilliant talents, eminent worth, and distinguished services of Roger A. Pryor, from his Democratic friends of Virginia." NORFOLK, Jan. 17th, 1859.—A daring attempt was made Saturday night to fire a framed building on Newton street, in the upper part of this city. This occurred about 10 o'clock. When the incendiary was discovered, he knocked the man down who attempted to arrest him, and made his escape. Later in the night, or about half past 12 o'clock Sunday morning, the Bate street Baptist Church (Africa) was discovered to be on fire. This was a frame building, and in spite of the active exertions of the firemen, was destroyed in an hour. REMOVAL OF THE DEAD.—The bodies of the Philadelphians, physicians and nurses, who, in 1855, fell victims to the yellow fever in Norfolk and Portsmouth, Va., were disinterred on Tuesday, and on the following day placed on board a steamer to be conveyed to Philadelphia, for final interment. In December, 231,325 bushels of oysters were taken and exported from Hampton Roads, Rappahannock river, and York River. This is but a small portion of the trade. Thomas Moore died at his residence in Ohio county, Va., about five miles from West Alexander, on New Year's day, at the advanced age of one hundred and four years. THE OLDEST MAN IN VIRGINIA.—Mr. Philip Jesso, aged 120 years, died in New Garden, Russell county, on 1st December. A short time before his death, he was able to attend to his own household affairs, and one day while in his one hundredth year he cut and split one hundred rails. Send

THE CENTRAL PRESBYTERIAN.

VOL. IV. NO. 10.

RICHMOND, VA., MARCH 5, 1859.

WHOLE NO. 166.

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.

TERMS.

Single copy \$2.50 in advance, \$3 if not paid
within six months.
Any minister sending the names of five or
more new subscribers and remitting the sub-
scriptions annually in advance, shall receive
a copy for himself without charge.
For \$20 we will send ten copies of the paper,
with an additional copy to the person acting
as Agent.
Fifty copies will be sent to one address at the
rate of \$7.50 per copy.

FOR THE CENTRAL PRESBYTERIAN.

What is to be Done?

Messrs. Editors,—I have been unable to
procure a copy of the Minutes of the General
Assembly for 1857, and your reference to
it, being made in general terms, I am
unable to decide to what extent they have
gone on, or how far their decision, if carried
out, might go, toward supplying our desti-
tutions. Please publish an extract from
them.

In your reply to my communication of the
8th January, you say of elders, that "they
are not licensed," but, what is better, "or-
dained," to a work which, will meet my wishes
better than preaching; this cannot be,
preaching is God's ordained method for the
propagation of Christianity—and man cannot
find a better. Meetings for reading,
catechising, &c., did very well at one period
in the history of Virginia, when a drinking
card-playing and fox-hunting clergy were
all the preachers they had, but will not an-
swer now, men will not leave the preaching
of an earnest warm-hearted, though illite-
rate man, to attend a catechising, or meet-
ing for reading—because preaching has an
attraction about it which draws the people,
while the other method of instruction will
not.

But, brethren, from your approval of the
action of Orange and West Hanover, in re-
ference to preaching to negroes, I presume
that, you agree with me, that the rights
and duties of elders extend to other things;
if it cannot be, that you think the Bible
authorizes one class of preachers for the
white man, and another for the negroes.
If then, it be right, for elders to preach to
negroes, it is because the Bible authorizes
it, and if the Bible authorizes them to
preach to negroes, it authorizes them to
preach to all, for God is no respecter of
persons. This, I think, is the teaching of
Paul, in the passages quoted by you from
1 Tim. and Titus.

You call my suggestion, "that the Pres-
byteries cause elders, and other members
of the church to preach," a "sort of license."
They that were scattered abroad, upon the
persecution that arose about Stephen,
went, every where, preaching the word;
they were all scattered, except the Apostles,
they preached—but yet it is clear, there
was something to be done that they could
not do, and Barnabas was sent to supply
the deficiency. Did they preach without
authority? had they a sort of license, or
an ordination? In other words, were they
not just such preachers as I propose?

The church, as established by Christ, is a
missionary body, its first great duty being,
to spread Christianity; the command is,
"Go and preach." And how do we obey?
By a system of settled pastors, the best in
the world. But, is that the meaning of "Go
and preach?" No. And brethren, it is
useless for us to shut our eyes to a truth
that the world sees, and is talking about—
that we have no efficient system, for the
propagation of Christianity, in destitute
portions of the land. God, at Babel, car-
ried out his purpose of spreading mankind
all over the earth, against their wishes, by
the confusion of tongues; and compelled the
church to perform the duty of spreading
Christianity, by the persecution about Ste-
phen. So we, unless we repent will be
driven, by some such means, to the perform-
ance of this great duty, or else, to use the
language of a writer in your paper of the
22nd of January, "on the call to the minis-
try"—our church, being found, "a stagnant
pool, absorbing uselessly in its sands, the
waters of life, that, flowing elsewhere,
might carry fruitfulness and verdure—its
Lord, will at last tire of the unproductive
oil, and leave it to be trampled over, till
its place can no more be found."

You refer me to the evangelist system of
our book. One Form of Government, c. 15,
sec. 15 says, "As it may be sometimes desir-
able &c." Is this a general system of
Evangelism? Clearly not, but, merely an
exception to our general rule, but, the Evan-
gelist too, must in all respects, be as fully
trained and educated as the pastor. And
how many such men will we get to go forth,
relying upon the precarious support of an
Evangelist, in the destitute portions of our
country? Let the past answer, through a
church an hundred years old, with about
one hundred acting ministers in Virginia.
Fifty counties without a preacher! The an-
swer is a sad one but true, and I speak,
not my own opinion only, but the opinion of
many others, when I say, our system is de-
fective, and must be changed.

I know, brethren, you will say, the fail-
ure to get the men, shows want of faith.
Faith is confidence in the promises of God,
and the promises are, that, they that go
forth, in obedience to the commands shall
be sustained. But where is it taught, in
the Bible, that no man shall preach, unless
he understands Hebrew, Greek and Latin,
and the arts and sciences? Where? write
it down in your paper, and then I will agree
with you, that it is want of faith, and not
lack of men.

All our writers and speakers, and you
brethren, among the rest, whenever our
destinations are referred to, admit them,
and express themselves, I have no doubt
sincerely, very sorry on account of them,
but all unite in throwing the responsibility
for them, on the young men of the church,
yet the Bible, no where points out young
men as the class, from which, exclusively,
or even primarily preachers are to be ob-
tained, but on the contrary, seems to in-
timate that, they are generally to be chosen
from among men of age and experience,
heads of families &c. (1 Tim 3-1, 7. Titus
1-5, 8.) It is time brethren for us to look

the matter fairly in the face, and see it as
it is. We can't shift the responsibility.
The ministers and elders—the ruling pow-
ers of the church, will have to answer to
God for our wide-spread destitutions; we
must send the gospel or give a better reason
for our failure, than want of educated
men. Would to God, I could bring every
minister and elder of the church to feel
this, as they should; the work would then
be done.

In spite of your protest, my statement
that, our mode of training unfit men for
operating upon the masses, is nevertheless
true. The preacher's seclusion in early
life, prevents his acquiring a knowledge of
the words and feelings and modes of thought
of the home, the market and the way-side, and
in his after life there is no such contact, or
conflict with the masses as with the other
learned professions—as forces him to acquire
the needed knowledge. On the other hand,
a principle of human nature, felt to some
extent by all, but strongest with the masses,
namely bashfulness, a feeling of nervous-
ness, a shrinking back from those who by reason
of their birth, wealth, education or station,
occupying a position of imaginary superiority—
makes the separation wider, and the result
is, they do more as a separate class.

A man who, when a plain uneducated
Methodist preacher is preaching, will get
up with perfect unconcern, put on his hat
and walk out, will when a learned Presby-
terian preacher is preaching, sit perfectly
still to the end of the sermon, whatever
may be his inclinations. This I have often
heard referred to as an evidence of the su-
periority of an educated ministry, but it is
not; a little more of the feeling that kept
the man in his seat, when he did not want
to sit still, would have kept him away from
the church, and the possession of that little
more, kept away scores that otherwise would
have been there. This is human nature as
it is, not as it should be, and with it as it
is we have to deal.

It is objected, that my plan of Evange-
lism, will lower the standard of ministerial
education; but, I confess, I cannot see how
this can be, with none but educated men
as pastors, and the government of the
church, as at present, in their hands, and
that of the elders, I can see no danger of
such a result, but, on the contrary, it seems
to me, it will increase the number of edu-
cated ministers. At present, we have about
as many pastors as we need, and when we
have other churches for them to supply,
God will send them, and I do not think he
will withhold them.

Another objection is, that these men may
propagate error. Serious error, results not
from the preaching of the unlearned, but
from the speculations of the learned, and
the great error of the Cumberland Presbyterians
was not so much ordaining uneducated
men, but ordaining men who did not adopt
the Confession of Faith; this brought in Ar-
minianism, and its legitimate fruit, spurious
revivals.

It was the will necessity of their situation,
that led the Cumberland Presbyterians into
error, a necessity that existed in the church
before, and still exists, it was a felt necessity
then, and is felt now by hundreds of Pres-
byterians. Had the course I suggested
been taken then, it would have prevented
that rupture—if not taken now, we will be
driven to the wall.

FOR THE CENTRAL PRESBYTERIAN.

Evening Walks—No. 11.

On this evening three persons set out to
ascend the Warm Spring mountain by a
path leading up its forest-covered side. One
of the number a few weeks previous was
helpless as to be carried up a flight of stairs,
but now so much improved that he is suc-
cessfully climbing the mountain. Having
reached the notch and drank freely of the
pure spring water ever gushing there, his
companions left him to rest, while they
would visit the Rock from which a most
magnificent prospect is had of the mountains
of Virginia. From the extreme East to the
West, the eye sweeps an expanse of nearly
one hundred and fifty miles, summit after
summit appears, suggesting the conception
of one who has seen a storm at sea, of some
vast ocean whose waves had been command-
ed to stand still by the word of Omnipotence.
This scene has been often portrayed by
graphic pens, and many persons of refined
and elevated minds have been enraptured
by its sublimity. To be here as the last
golden tinges of the setting sun gild the
mountain tops, when the mountains them-
selves seem to stand like veiled worshippers
in breathless adoration, the observer is
impressively reminded of those beautiful
words:

"Thus, when life's toilsome day is o'er,
May its departing ray,
Be met by this impressive hour,
And lead to endless day."

And to look around upon the various
objects calculated to fix the eye, there are
none more pleasingly suggestive of thought
than the peaks of Otter. Far away upon
the very verge of the horizon they stand
draped in deeper blue as if they were the
favorites of the sky.

Although it be evening, yet one most
readily thinks of that morning when Ran-
dolph, whose requiem has since been wafted
by the pines of Roanoke, commuted with
God, and from one of these, a witness stand
becoming our beloved Virginia, he gave
forth this testimony of his faith, by charg-
ing his servant, "Never from that time to
believe any one who told him there was no
God."

Then turning from these, one perceived a
sweet blue flower growing near, so small
that it seems a mere accident it should have
been noticed at all. Why so much sweet-
ness and beauty lavished here, liable to be
unobserved by mortal eye and finally drop
and fade? Such a question should not be
asked; God has placed it here to be his wit-
ness. Had it not been seen by men, the
angels his messengers of mercy, may have
revelated here, on poised wing to adore the
work of God. Be this as it may God is
here, his presence is in these ethereal soli-
tudes and with a complacency worthy of his
perfections he regards this little flower as
his own mighty work. "God shall rejoice
in his work."

Then, lastly, at the base of the opposite
mountain the eye rests upon two neat and
tasteful churches, where God has recorded
his name. There they stand in the shadows
of the evening, like two fair and loving sis-

ters, the one neat and chaste, emblem of
sweet humility, the other pointing to that
temple not made with hands, eternal and
in the Heavens. How pleasingly one is re-
minded of the hymn of the mountain Chris-
tian by a scene like this.

"For the strength of the hills we bless thee
O God, our father's God,
Thou hast made thy children mighty
By the touch of the mountain rod,
Thou hast fixed our ark of refuge,
Where the spoiler's foot ne'er trod;
For the strength of the hills we bless thee
O God, our father's God."
"We are watchers of a beacon,
Whose lights must never die;
We are guardians of an altar,
Midst the silence of the sky;
The rocks yield fountains of courage,
Struck forth as by thy rod;
For the strength of the hills we bless thee
O God, our father's God."
G. LIEBOWITZ.

FOR THE CENTRAL PRESBYTERIAN.

The Neglect of the Religious Training of the Negroes.

THE GREAT SIN OF THE SOUTHERN CHURCH.

We have of late called the attention of
the readers of this paper to several sins
prevalent in the Church. It is not possible
for us to decide certainly on the compara-
tive guilt of these sins, and others with
which we are chargeable, as they appear in
the sight of God. But so far as we may
judge, it appears that the sin, for which we
of the South are most guilty, is the neglect
of the religious training of the servants.
Our conduct be examined in the light of
God's word, I do not think we will appear
far wrong in calling this the great sin of the
Southern Church.

Such a confession may be used against us
by our opponents on the subject of slavery,
who are ready to catch at every straw to
keep themselves and their positions from
being overwhelmed. But let me not be
misunderstood. It is not slavery that is
our sin. This is sufficiently countenanced
by the Bible, for us to be easy on this score.
It is not attending to the spiritual welfare
of the slaves, that is our sin.

That this sin may appear in its proper
light—or perhaps it would be better to say
in its true darkness—let us compare our
conduct with the teaching of the word of
God. And we must assume certain things
as taught in the Bible without staying to
prop them, lest we be tedious. Any one
familiar with scripture can readily establish
them if called in question.

The Bible teaches: 1. That servants are
a part of the family; and this not only in a
worldly and social aspect, but in a religious
point of view. They, along with the free
parents and children constitute the religious
household. 2. That the master has the care
of their souls entrusted to his hands. As
the parent has the souls of his children en-
trusted to him, to train for God; so has the
owner the souls of his slaves. If the respon-
sibility is greater in the one case than in
the other, it is only because he has power
to exercise greater influence. In kind the
responsibility is the same. 3. That the
master should give religious instruction to
his servants. This is a necessary conse-
quence of the preceding position; for in no
other way can he fully meet the responsi-
bility that devolves upon him, to care for
their souls salvation. 4. That he should
provide for their preaching of the gospel
and other means of grace, and see to
their attendance upon them. We need not
stay to cite chapter and verse to show that
these are Bible teachings on this subject.
But let us place in contrast our own prac-
tice.

How many families regard the servants
as a part of themselves in a religious
aspect? When food and raiment are provided
for the family they are included. But
when we view the family in its religious
feature, how few are the instances in which
the servants are included! They are not
allowed their proper position as members
of this little "church in the house." Their
children are not regarded as "the children
of the church." When the "house-
hold" is baptized they are not included.
They, in most instances, do not bow around
the family altar.

And it is to be feared that few masters
feel the responsibility laid on them to labor
and pray for their salvation. Christian
parents feel to some extent their responsi-
bility; and if faithful, endeavor to train
their children for God. They guard care-
fully their morals, and exhibit tender anx-
iety for their salvation. But how many
masters do we see taking the same course
with their servants? The soul of one part
of another part, equally precious in the
sight of God, are in many instances un-
cared for. And this is not in the families of un-
believers and the irreligious simply, but in
Christian families. They do not feel under
obligation, as Abraham did, to "command
their children and their households after
them," that they may "keep the way of the
Lord to do justice and judgment."

Again the responsibility not being felt,
there is but little of that religious instruc-
tion necessary to lead them in "the way
of the Lord." We do not say there are no
masters that instruct their servants; but
there are few that teach any of their ser-
vants systematically, and much fewer that
teach all of them. The majority of Chris-
tian masters do not give enough of religious
instruction to their servants, in all their
lifetime, to give them an intelligent view
of the plan of salvation. That many of them
have this knowledge is not owing to their
masters' faithfulness. If Christian parents
were to be as faithful to their trust, we
would be ready to charge them with raising
their children as heathen; and the charge
would not be much too heavy. For that
they would not be as ignorant of religion as
heathen, would not be owing to their pa-
rents' efforts to enlighten them, but to other
means to which they had access, for acquir-
ing religious knowledge. And so it is with
the majority of the servants, even of pious
families. They have gathered some little
religious knowledge here and there, but
they upon whom God has laid the duty of
teaching them and preparing their souls for
his service, have proved recreant to their
trust; they stand guilty before God.

Nor are preaching and the other means
of grace sufficiently provided for the ser-
vants by their masters. It enters into the
calculations of few, that in making privi-

leges of the means of grace for their families,
their servants are to be included. If they
are in reach of preaching, all good and
well; but if not, it is not a custom of mas-
ters among us to bring it in reach of them.
And when the means of grace are in reach
of them, they do not exercise that paternal
care which they ought, in seeing that they
attend upon them. They may go, or they
may not go to the house of God; but the
master does not see to it. His conscience
does not rest if he left his children such
liberty, falsely so called. Why is the dif-
ference made?

To some this may seem a dark view of
Christian faithfulness. But I can not think
it overdrawn; indeed I believe it to be far
short of the whole truth on this subject.
Let the reader look into the state of things
in his own neighborhood, if a slave owner,
on his own plantation, and see if we have
not fairly represented the faithfulness of
masters in religiously training their ser-
vants. There are honorable exceptions, it
is readily admitted; but we speak of the
common practice of masters among us, in
Virginia. How may it be in other States I
am not prepared to say. But if the reader
is acquainted with half-a-dozen families,
containing any considerable number of
slaves, in any one county, conducted on
Christian principles, as they have now been
briefly set forth, he has been more fortun-
ate than the writer in his acquaintance.

Let all that is favorable be said that can
be said. The religious condition of the
slaves may be more favorable, as their so-
cial condition is, than that of the free ne-
groes in free States. It certainly is better
than that of the free negroes in our slave
States. Let it be admitted that many of
them are truly pious; that many others
know enough of truth to save them; that
most of them are in reach of occasional
preaching. Let it also be granted that
many of the slaves have denominational
preferences, different from those of their
masters. And yet all of these admissions
do not relieve the master, in the least de-
gree, from the responsibility which God in
his providence has laid upon him. Nor do
they diminish his guilt for neglecting a duty
made plain in the word of God.

We use the Bible to meet the assaults of
those who would overthrow our institutions.
And we do well, for it is our best pro-
tection. But when we take up the word of
God, we handle a two-edged sword. It
cuts both ways. Whilst it overthrow our
opponents, it pierces our own hearts, and
lays bare their sin. And in the light of
this truth, are we not justified in calling the
neglect of the religious training of the
slaves, the great sin of the South?

Let us in humility search our hearts, and
try our ways, and turn unto the Lord.

FOR THE CENTRAL PRESBYTERIAN.

American Tract Society.

The meeting of the Executive Committee
of this Society was held Monday, February
21, Rev. Dr. Witt in the chair.

The Assistant Treasurer reported that
the receipts from April 1, 1858, to Feb. 21,
1859, for publications, were \$207,433 98,
being \$5,279 61 more than in the corres-
ponding months of the previous year. Re-
ceipts in donations from April 1 to Feb. 21,
1857-58, being \$1,569 06 more than
during the same months of the previous year.

Letters were read from France and from
the missions in Turkey, Burma, and China,
and also from our principal Foreign Mission
Boards, showing the wants of foreign and
pagan lands; and appropriations were made
for the Society's current year for the several
missions in China, amounting to \$3,000;
for Burma, Siam, and Assam, \$1,200; for
Northern and Southern India, \$1,500; for
the Armenians, Armeno-Turkish, Turkish,
Bulgarians, and others in Turkey and Syria,
\$4,500; for Italy, \$500; Russia, \$700,
France, \$700; and other appropriations,
amounting in all to \$15,000 the whole to
be remitted before April 1, when the Soci-
ety's year ends.

"The Shadows We Cast."

In this great world of sunshine and
shadow, we are constantly casting shadows
on those around us, and receiving shadows
from them in return. There is no pathway
in life, which is not sometimes in the shade,
and there is no one who walks over those
paths, it matters not which way they tend,
who does not, now and then, cast his shadows
with the rest. How often do we, by a mere
thoughtless word or a careless cast, cast a
shadow on some heart which is longing for
sunlight. How often does the husband
by a cold greeting, cast a gloom over the
happy, trusting face, of his young wife,
who, it may be, has waited anxiously for
the first sound of his foot-steps, to give him
a joyous welcome to his home. How often
has the parent, by a harsh reproof, chilled
the ever flowing spring of confidence and
love, which is bubbling up from the foun-
tains of the heart of the innocent prattler
at his knee. How often are the bright rays
of hope torn from the dimming grasp of the
souls of those worn out by poverty and the
never-ending conflict of life, by the sting-
ing ridicule, or the sordid avarice of those
whom the world honors—eye, loves to honor.
How often does the child—even after it has
grown to the full bloom of manhood, and is
clad in the garments of strength and beau-
ty—bring sorrow to the parent already
tottering on the brink of eternity. Then
beware, lest you cast a deeper shadow over
those which are already darkening his hap-
piness. The shadows we cast—the shadows
we cast—can we escape them? Can we not
look back, as we walk on in life's journey,
and see no shadowy marks about our foot-
prints? No—not so long as our humanity
remains bound to us by chains we cannot
break—not so long as that humanity is of
"earth, earthy." Then let us be more
guarded in our thoughts, in our words,
in our actions. We must be men—we must
be gentlemen—watchful always in them all.
We cannot expect to cast no shadows. Let
us then try to throw rays of genial sunshine
over our way, to dissipate and brighten up
the shadows which are thrown around us.
Let our homes, our firesides, be cheerful by
hope and joy, and love, that they may
guide us on our way. Let us leave pleas-
ant memories to those whom we leave be-
hind when we pass away from earth forever.

Hampden Sidney Magazine.

The Church in the Scriptures.

We publish the discussion of the first di-
vision, and the conclusion of Dr. Bosock's
discourse, delivered in the Bridge Street
Church, Georgetown, D. C., and recently
published.

"It has pleased God to set up a church
upon the earth as 'the pillar and ground of
the truth.' The best definition of the
church, appears to be: That it is a frame
or system of worship, preaching, sacra-
ments, and government, so put together as
to be wisely adapted to keep up a sound
gospel and a pure religion among men."

1. Now, in the first place, let it be re-
membered that the law-book, not only of
preaching, of worship, and of sacraments,
but of church-government also, is the Holy
Scriptures. Whatever church-government
is taught in the Scriptures, ought to pre-
vail now; all decrees of human councils,
all acts of Parliament, all judgments of hu-
man authorities, to the contrary notwith-
standing. In all church proceedings of
whatever character, there ought to be
constant reference to the word of God, to
see that every thing which is done, be done
on Scriptural principles. It will not do to
say a thing is allowable in the Church
which the Scriptures do not forbid.

By that rule, any thing would be allow-
able which the Scriptures do not mention.
The Scriptures must actually set the thing
up in the Church, or else man has no right
to set it up in the Church. This is the way
to make God's word our rule of faith and
practice, and to place the faith of the Church,
"not in the wisdom of men but in the power
of God." 1 Cor. ii. 5.

Nothing, therefore, can be more clearly
erroneous or dangerous in tendency, than
an argument from what is called Apostoli-
cal Succession. That argument is, that the
Apostles of Christ established and handed
down certain things in the government and
worship of the Church, which are not taught
in the Scriptures, but rest only on tradition
for their authority; and that the Apostles
themselves possessed the right to interpret
the inspired Scriptures to suit these tradi-
tions, and left that right also to their suc-
cessors.

Nothing can be more erroneous or dan-
gerous in tendency than this, because it
sets up rumors and traditions of what the
actions of men were, above the inspired
word of God.

It may make the corruptest and darkest
traditions, our rule of religion, instead of
the clear word of God. It makes our faith
depend on the doings, doctrines, and opin-
ions of human ages, whether they are the
middle ages, or the early ages. It gives to
a human corporation, improperly called the
Church, the power and the right to muzzle,
to smother, and to keep down the word
of God itself. It turns the Church into a
human thing of man's making, instead of
a divine institution. It constitutes the Church
the pillar and ground of man's decrees,
man's devices, and man's doctrines, instead
of "the pillar and ground of the truth." With
the fearful boldness of a transparent
usurpation, it asserts for man, authority
from the word of God, to change or to
smother that word of God itself; it gives to
the Church the power to reform and to
change the word and will of God himself,
instead of giving, as ought to be given to
the word of God, the power and the right,
to reform and to change the Church, when
it has become corrupt. It renders Scriptural
reform impossible, and a recurrence to
fundamental rights and truths impertinent,
by making things right in consequence of
their antiquity, though they may not be
Scriptural. In short, this argument from
Succession is the parent of that peculiar
system which is forever glorifying antiquity
instead of truth; which loses a pure gospel,
and then gropes about in search of the
Church; which investigates ecclesiastical
traditions, more than the word of God, and
decrees of earthly authorities, more than the
inspired pages.

In opposition to this dark and dangerous
scheme, the Church of Christ stands only
in, by, and through the Holy Scriptures.
What church officers the Holy Scriptures
set up, ought to be up now; and if they are
not now in existence, they ought to be
forthwith set up; and when they are set up,
it does not injure their validity and their
rightfulness one particle, that they have not
been up before, if they are now in accor-
dance with the Scriptures. Thus, by the
perpetual fresh touch of his living word, is
Jesus Christ the King in Zion in all ages.
The followers of Luther and Calvin have
sometimes been asked by Romanists and
Romanians, Where were your churches be-
fore the Reformation? They have two suf-
ficient answers to give. One is, *among the
Wilderness*, where the only sound gospel
was, there were our churches. The other is,
in the Holy Bible, where the religion of
succession and tradition is not now, never
has been, and never can be.

SUMMARY.

1. Thus, as a frame fully and strongly
compact together, the great co-equal
order of preachers is placed around the
precious gospel of Christ, as the guardians
of its purity and integrity, the stewards of
its mysteries, and the administrators of its
sacraments. It does not seem to be in-
tended that the preachers of the gospel shall
be "lords over God's heritage," or have
any unequal pomp, or any human adorn-
ment, or cause of pride, or boasting, in
themselves; but that they shall be only
the simple frame of the mirror of the gospel,
that thence the glory of God in the face of
Jesus Christ may shine forth; and that the
earthly pomp, or imposing ritual, not in
the heavenly brightness of the pure truth,
in the demonstration of the Spirit and in
the hearts of men, and in the songs and
everlasting joy of the ransomed people.

2. Then the government of the Church
is to be, not in the hands of "lords over
the heritage," coming roving over us from afar;
but in the hands of its own pastors, together
with Rulers chosen by the people, and
chosen from among the people, to be asso-
ciated with the pastors in the government
of the church, with the word of God, as the
great open charter-guide, and law-book for
pastor, elders, and people alike.

3. Then, in addition to the publishing of
the gospel, and the guardianship of the
truth, and in addition, also, to the guar-

dianship over the duties and the rights of
the flock, which are committed to the pas-
tor and elders; we have also the office of
deacons charged with the honorable and
responsible duties of taking care of the
Church's poor and widows; of being the
guardians of the Church's orphans, and of
managing the temporal concerns of the
Church.

That is, God has built his Church to
guard and preserve, 1. the gospel and the
truth; 2. order and government; 3. mercy
to the poor. These things in all their
precious meanings and applications, may our
Zion ever strenuously guard and show forth
to God and man.—Amen.

The Use and Abuse of Wealth.

"And what is surplus wealth?
Simply a loan that God has made to man."

The art of making money engrosses the
thoughts and absorbs the faculties of the
great majority of human beings. This is at
least the case in civilized life, and where re-
finement and luxury have attained an ele-
vated standard. A desire for wealth in-
creases with our years and necessities. Those
who occupy humble positions, and whose
wants are few, are readily satisfied, and take
little heed for to-morrow. But, as we ascend
in the scale of civilization, and where re-
finement and luxury have attained an ele-
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