

CENTRAL PRESBYTERIAN.

Whole No. 88.

RICHMOND, VA., WEDNESDAY, MARCH 20, 1867.

Vol. 2.—No. 36.

FOR THE CENTRAL PRESBYTERIAN.

A PICTURE.

Over our planet the Winter comes drearily,
Floating in majesty down the cold skies;
Jewels of ice in the forests hang gracefully;
Nature now wrapped in her snow-mantle lies.

Lead wail the winds 'round the hovel of poverty;
Like the death-shriek of a soul in despair;
And the deep moan from its inmates, all shivering,
Falls on the tempest—a heart-stricken prayer.

The mother now sits with her children around her;
And weeps, as the little feet press the cold stone;
The father no longer can feel the deep sorrow;
He sleeps 'neath the willow, all silent and lone.

O God of the orphan! Thou God of the widow!
May the prayer as it sweeps from that hovel to Thee,
Be heard by Thy ear which doth ever love mercy;
And come down in showers, like fruit from a tree.

Chandeliers blaze in the mansions of royalty,
High fretted ceilings reflect back their glare;
Music, and dancing, and loud, joyous revelry,
Burdens each minute that flits by their there.

Cold shine the stars from the depths of infinity,
Spangling the snow-vail that rests on the thorn;
Shadowy moon-beams creep from the Empyrean,
Over the evergreens thick on the lawn.

Lead roars the storm like a dirge from Eternity;
Over the spring and the summer's black pall;
Autumn's last leaf on a lone branch hangs withering,
Waiting the moment when it too must fall.

Proud walks the king 'mid the scenes of festivity;
High swells his spirit beneath the arched dome;
Little he recks of the iron-joint vassalage,
Under whose fetters bleeds many a home.

Thick 'round the bed, where the monarch reclines,
Curtains of luxury shut out the glare;
Purple and linen conceal the black misery,
That is triumphantly revelling there.

Morning now breaks, and the stars stop their shining,
Millions have risen to toil and to care;
Sleep o'er the monarch yet spreadeth its mantle;
Swift through his mind flit the dreams of despair.

But though the storm-clouds in darkness are gathering,
Ready to burst o'er the desolate home;
Happier far are those children of poverty,
Than the proud king, as he stalks 'neath his dome.

For at the footstool of Him who is gracious,
Low do they bend in the chamber of gloom;
Asking the aid of the hand which provideth
Food for the raven, the lily, its bloom.

FOR THE CENTRAL PRESBYTERIAN.

Resurrection of Christ.

We propose however to deal in a less summary way, with the objections to the truth of the Gospel narratives; we will subject the testimony of the Evangelists to the same kind of examination, as is applied to the statements of witnesses in Courts of Justice.

There are certain well-recognized and long-established principles employed in judging of the truthfulness of testimony given by witnesses, whether they are still living or have passed off the stage of existence. These principles we will apply to the evidence of those who profess to have been cognizant of the Resurrection of Jesus of Nazareth.

1st. When a witness does not withhold or attempt to conceal a fact which is discreditable to himself or his party, it is taken as a mark of honesty.

2d. When he admits, as it were, from the very excess of his familiarity with the subject, some things which are necessary to a right understanding of it, and which can only be gained from other sources; we naturally conclude that he has not studied over a well contrived story, but has spoken with the artlessness of truth. For it is well known that those most familiar with facts are the worst relaters of them. They assume unconsciously too much knowledge on the part of the hearer. A foreigner makes a bad teacher of his own tongue to others. A profound mathematician is always a poor instructor of the rudiments of mathematics. He does not appreciate the difficulties of beginners. This excess of knowledge is the key to most of the omissions by the Evangelists, and these omissions are therefore very natural.

3d. Akin to this test is that applied to several witnesses, when we find that the statement of each is complete and intelligible in itself, but that our knowledge of the matter is more ample, satisfactory, and instructive, when we combine the whole. We conclude in this case, that the witnesses have not colluded together, else there would have been a wider correspondence in their testimony, and that this supplementing and filling out would not have been necessary.

4th. But the integrity of the witnesses is still more securely established, if their several testimonies, seemingly different and even contradictory, are reconciled or reconcilable upon a searching inspection into their true meaning. Then the more difficult it is, to change an apparent discrepancy into a disguised harmony, just so much stronger is the presumption of the absence of fraud and collusion.

5th. If the witness use language comporting with his education, habits of life, professional pursuits, mode of thought, tone of feeling, &c., &c., we recognize in all this naturalness, no mean evidence of honesty. This conviction of his truthfulness will be greatly strengthened, if his story is consistent throughout—all his expressions and all his sentiments in one part being in unison with the same in other parts.

6th. If the casual allusions to the manners and customs of the people, the usages of society, the administration of justice, the form of government, the religious rites and ceremonies observed by various sects, &c., &c.,—if all these are

consonant with known facts, we are strongly persuaded, if not thoroughly convinced of the veracity of the witness. For it is well known that the most skillful writers of history and fiction have failed in these particulars, and have committed the grossest solecisms.

7th. If the description of an individual or of a class be in keeping throughout, we know almost certainly that the portrait is taken from life and is not a fancy sketch. One portion of the evidence being true, it is a fair inference that all may be so.

8th. If in the course of his narrative, the narrator gives natural touches eminently true to nature, the natural simplicity of his story argues strongly for its credibility.

9th. If he lets fall, as it were by accident, in one part of his narrative a remark which coincides incidentally with another part, we have a strong reason for believing him to be an honest man.

10th. This test rises in importance, when these coincidences occur, not in the different parts of the testimony of the same witness, but between the several statements of independent witnesses.

11th. A lower test, than that mentioned above, is the employment by the witness of certain peculiar idioms, certain favorite words and expressions. The framer of a forgery would have a more artificial style.

12th. If one witness states facts not given by the other witnesses, but which he only could have known from his superior means of information, we regard the want of correspondence as a proof, that no concert has been held between the witnesses to get up a well-contrived story. The fuller testimony of the better informed witness deserves, under these circumstances, more than usual favor.

We expect to use all these tests, in the course of our examination of the Evangelists, and when we have made an argument for their truthfulness drawn from any of the above tests, we will place a numeral on the margin of the page. By a reference to the ordinal so placed, the reader will be able to see when a point of argument is made, and also in the progress of the investigation, how many points have been made up to the passage under consideration.

Our examination will begin with the events immediately following the death of our Lord. We will use especially the narrative of Luke, and will compare his testimony with that of the other three Evangelists.

FOR THE CENTRAL PRESBYTERIAN.

"Must I not be Just Before I am Generous?"

It is not strange that numerous writers on "Systematic Benevolence," should have regarded this inquiry unworthy of reply. But there are many who need to have it discussed. I have heard of one of our most venerable and useful ministers exclaiming persons who were in debt for not contributing to the Lord's treasury. One of another denomination is urging the same point in a religious paper; and I have heard a number of good persons advocating the same error. Will my readers consider a few plain thoughts which I hope may present the truth, and that in a persuasive form.

Those who raise this inquiry, generally advocate an affirmative reply as a sufficient excuse for not making contributions to the Redeemer's Church. In opposition to their conclusions and practice are these considerations:

1. Such a judgment is based upon a wrong idea respecting what are called "charitable donations." It assumes that we owe nothing of right to the Lord, for promoting the vitality, efficiency, and aggressive character of his redeemed Church; or for relieving the temporal and spiritual wants of Christ's people. This is the very concentration of that criminal error which is so prevalent, and which we hope to eradicate by revived attention, by discussion, and apostolic usage of weekly contributions. How monstrous the error when Christians speak of debts to fellow-men as "just," and of their meagre contributions to the Lord as "generous." Surely if their generosity rests on this defence it has but a vapor for a shield.

2. This conclusion makes the claim of man superior to that of God; whereas God's claims are primary and superlative. "The cattle upon a thousand hills are mine," says He. "The gold and the silver are mine." His supreme sovereignty justifies these claims to primary and absolute right over all our wealth. The money, the capacity to use it, the opportunities of using it; the personal comfort, even the air we breathe, the food we consume, the houses we inhabit, the children, friends, and life itself, are all borrowed from God. His loan is temporary and upon conditions that we use it to his glory, paying him the interest as it falls due, in the constant service of our lives, and especially on his holy Sabbath day. Debts for money borrowed are generally considered first in their order of importance; and the more difficult it is, to change an apparent discrepancy into a disguised harmony, just so much stronger is the presumption of the absence of fraud and collusion.

3d. Akin to this test is that applied to several witnesses, when we find that the statement of each is complete and intelligible in itself, but that our knowledge of the matter is more ample, satisfactory, and instructive, when we combine the whole. We conclude in this case, that the witnesses have not colluded together, else there would have been a wider correspondence in their testimony, and that this supplementing and filling out would not have been necessary.

4th. But the integrity of the witnesses is still more securely established, if their several testimonies, seemingly different and even contradictory, are reconciled or reconcilable upon a searching inspection into their true meaning. Then the more difficult it is, to change an apparent discrepancy into a disguised harmony, just so much stronger is the presumption of the absence of fraud and collusion.

5th. If the witness use language comporting with his education, habits of life, professional pursuits, mode of thought, tone of feeling, &c., &c., we recognize in all this naturalness, no mean evidence of honesty. This conviction of his truthfulness will be greatly strengthened, if his story is consistent throughout—all his expressions and all his sentiments in one part being in unison with the same in other parts.

6th. If the casual allusions to the manners and customs of the people, the usages of society, the administration of justice, the form of government, the religious rites and ceremonies observed by various sects, &c., &c.,—if all these are

in which we can be generous to God; for when we have done all we are still unprofitable servants.

3. Contributing to the Lord's cause is as truly a privilege as prayer or thanksgiving, and whenever done with a proper spirit, not only does much to effect the object we pray for, but also greatly promotes the spiritual welfare of the contributor.

Moreover in a temporal point of view every act of alms-giving properly done, is a good investment. "The liberal soul shall be made fat; and he that watereth shall be watered also himself." "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." If we withhold interest on God's constant and bountiful loans, have we any right to expect him to continue furnishing capital for paying every other debt?

In conclusion, this matter is made a test of religious character. "As ye abound in every thing, in faith and patience and knowledge, and in all diligence and in your love to us, see ye abound in this grace also." Does not the debtor seem to be included in this broad proposition? If it contains no truth applicable to debtors, then I fear if any one of the ministers of our dear stricken Church should attempt a sermon on this text, he would present the strange and painful phenomenon of a speaker without an audience; and nearly our afflicted people might claim exemption from contributing one stiver to the support of the Gospel.

A. C. H.

FOR THE CENTRAL PRESBYTERIAN.

Strictures on the Revised Constitution.

Mr. Editor,—In a previous communication I proved, as I humbly think, that the title Bishop in its Scriptural, official, plenary sense, does not belong to a Ruling Elder.

I will now attempt to prove that the title Presbyter, in its Scriptural, official, plenary sense, does not belong to a Ruling Elder. This necessarily follows, from what I have said concerning the title Bishop—for Bishop and Presbyter are synonymous, convertible terms, and express identity of office. If then the title Bishop in its official, plenary sense does not belong to a Ruling Elder, neither does Presbyter in its official, plenary sense belong to a Ruling Elder. One of two things are perfectly equal, and if one of them differs from a third, the other must also differ from the third in like manner.

A Scriptural Bishop, Presbyter, or Pastor is an officer in the Church, whose principal duties are to preach the Gospel and administer the sacraments. His secondary duty is to take oversight of the flock or church. I suppose that no real Presbyterian will deny this. But if any doubt this statement, let them read for their conviction of its truth, Acts xx: 17, 28, and the succeeding context to the 32d verse inclusive, also, 1 Peter v: 2, 1 Tim. iii: 2, and Titus i: 7-11. The term "feed," in the first and second passages, means principally, to pasture, to afford nourishment, and as the address is made to Presbyters or Bishops, it principally means, in these passages, to afford spiritual instruction and nourishment, and includes the secondary duty or duty of ruling and guiding. Now, because there is an officer in the Church, who is appointed to this secondary duty, only, shall he be called by the same title with him who performs this secondary duty, and also the first and principal duty? I think not; for this confounds and destroys the distinction in office. The correct view is, that he who performs this secondary duty fills a distinct office, and should be called by a distinct title. Our present Form of Government calls him a Ruling Elder, in contradistinction to a Bishop, or Pastor, or Presbyter.

The commission of a Bishop, or Presbyter, or Pastor is not the same with that of a Ruling Elder; their duties are not the same, and therefore they do not fill the same office, and ought not to be called by the same titles.

There is a gradation of offices, and this ought to be marked distinctly by the titles, as it is really and correctly done in our Form, "Bishops, or Pastors, Ruling Elders, and Deacons." Here the term Elder as descriptive of the second office is qualified by the term ruling. Here too are three distinct offices with distinct titles. In the Revised Form, I might suppose from the list of offices there given, that there are only two offices; but in speaking of the officers in a congregation, it mentions three, and again in speaking of the application of titles, it might be supposed that there are really two offices. (See Revised Form, "of the Ruling Elder," paragraph 2.)

I conclude then, that as the chief duty of a Bishop or Presbyter, as a Church officer, is to preach the Gospel, and as "the chief duty of a Ruling Elder is to serve Christ diligently in the exercise of government," therefore the titles Bishop and Presbyter, in their official, plenary sense, do not belong to a Ruling Elder.

I disagree with the Revised Form on another point connected with this subject. It is contained in the declaration that Ruling Elders, "as ecclesiastical rulers, are of the same rank, and possess the same authority, with the Teaching Elder." That this is not true is evident from the fact that Ruling Elders have not the same rights or powers as ecclesiastical rulers, with the Teaching Elder, and of course do not belong to the same rank.

1st. Ruling Elders cannot constitute a Presbytery, unless there are three Teaching Elders present. If they are of the same rank and authority, why cannot three Ruling Elders and one minister constitute a Presbytery, as well as three ministers and one Ruling Elder? A dozen Ruling Elders and only two ministers cannot constitute a Presbytery, even according to the new Constitution. So

it seems that although they are all of the same rank and possess the same authority, a dozen or more Ruling Elders will not compensate for the absence of one minister. This appears to me to be absurd.

Again, a Teaching Elder is a standing member of his Presbytery and can sit and act with the Presbytery, whenever and wherever it meets, by virtue of his office. But a Ruling Elder cannot sit in Presbytery by virtue of his office, but only by appointment by his session to represent his particular church for the time being. This shows that he is not of the same rank with the Teaching Elder—that he is not a Presbyter in the plenary sense.

Again, a Teaching Elder is eligible to the Moderator's chair in Presbytery or Synod, but a Ruling Elder is not. This difference I suppose is owing to the fact that they are not of the same rank.

Finally, a Ruling Elder cannot assist in inducting a Teaching Elder into the office of the ministry of the Word, which is really an act of ecclesiastical government. A Ruling Elder may speak, examine, and vote on the occasion, but cannot assist even, in setting apart the Minister of the Word to his office, by laying on his hand and then addressing the Minister, by saying, "I give you the right hand of fellowship to take part of this ministry with us." To illustrate the incongruity of his doing so, I will suppose that there are two Ruling Elders, whom I will designate by M and W, in the same church session—M having been ordained before W, and having assisted at the ordination of W. In process of time, W becomes a candidate for the ministry, and is about to be ordained to the office of the Gospel ministry. M is present at his ordination as a member of Presbytery. Can M lay his hand on the head of W and then say, "I give you the right hand of fellowship to take part of (partake of) this ministry with me?" What ministry? That of a Ruling Elder? No; for both had been ordained to that before. Does it mean for the office of the Church in general? No; for W had been ordained to that also before. It must mean then the ministry of the Word—preaching the Gospel and administering the sacraments. And as M was not part, or does not partake of this ministry himself, he cannot invite W to partake with him.

I believe that God has appointed three distinct classes, or orders, or ranks of officers in His Church, and has given to these officers distinct and separate titles appropriate to each class. These titles are Bishops or Pastors or Ruling Elders, or Deacons. The general duties of each office, are defined in the Scriptures, but the particular, minute duties are not stated. The general relation of these offices to each other, as highest, inferior and lowest, is marked; but the particular, minute relations are not detailed, but are left to be determined by the judgment and discretion of the Church.

A. H.

FOR THE CENTRAL PRESBYTERIAN.

A Word About Revivals.

"Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you."

"If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not, and it shall be given him."

David (in Ps. lxxxv: 6, 7), prays thus: "Wilt thou not revive us again, that thy people may rejoice in thee?"

Now there is an analogy between things spiritual and things temporal. A person who intends to build a house and petitions for outside assistance, is committed of course to every effort at home. Prayer, therefore, is not simply a desire, but an engagement. It is a covenant to act. An individual desires a crop, but the farm-fences are down, fields unploughed and delapidated everywhere. Does such an one supplicate God to put up the enclosures, follow the land, &c? No. He puts up the fences himself, destroys the briars, turns over the soil, sows the seed, and prays for the Divine blessings upon these efforts.

A tradesman's goods are dusty, stock badly selected, clerks inattentive,—will simply prayer remedy all this? No. The merchant, if he be wise, rectifies abuses, turns out the sluggish, and secures patronage in a legitimate way! Can the scholar, again, obtain learning by wishing; or is it thus that professional men gain distinction and practice?

David prays for a revival, but he clearly indicates the only way to it. I will hear what God the Lord will speak; for He will speak peace unto His people and to His saints, but let them not turn again to folly. Surely His salvation is near them that fear Him. It is true that if the creature were left entirely to himself he could do nothing; but this is not the case, for the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. Prayer, without effort, is therefore, presumptuous. Easy things are dangerous. Toil and sweat are necessary to health. He who has his food brought to him, is already an invalid.

But the masses love excitement; some public speakers, unconsciously it may be, cater to this sentiment. A sprightly brother distils his stock of one or two hundred sermons down to twenty or thirty. He has a special discourse for every class. His spiritual ledgerman is depended upon to produce certain results in the course of five or six days. Then comes the harvest time, and scores of converts are reported. The "Revivalist" advances to fresh fields, with a purse of gold and great eclat. There are also settled ministers who tax the public ear, once or twice, every twelve months with accounts of congregational "revivals." The report runs substantially as follows:

"Glorious tidings; fifty souls have just been added to our communion. The Lord hath done great things for us, whereof we are glad."

About these matters, the wise pastor doubts. A wave of reaction often follows just on the heel of itinerant "Revivalists," while the settled minister is undervalued and the regular means of grace not appreciated. The preacher who in his own congregation looks to periodic excitement for increase and strength, will have to bemoan, in the intermediate space, much coldness and deadness. About such a system, there is of necessity, stupefaction as well as exhilaration. The wise and thoughtful pastor adopts a different course.

He recognizes but two divinely authorized instrumentalities, aside from the preacher, and these are the inspired Scriptures and the Holy Ghost. Wherever, and by whatever the truth is presented, the Spirit testifies His seal to it, and makes it the power of life unto life, or of death unto death. It is not for ignorant man to attempt revivals or seasons. That which is withered it lieth. We are to sow as we water, and this whether there be sunshine or cloud. We are to sow with a steady and regular hand. The seed should be so sown too, as to yield a harvest all the year round. Rapid decay is the inevitable accompaniment of the hot-house spasmodic growth. The files of religious newspapers will show that there are congregations now dead which reported throughout a series of years amazing (so-called) revivals.

Excitement cannot reach beyond a certain point, and then comes paralysis. And hence many in the community who once seemed to be consumed with zeal, are now never seen in the sanctuary. The hardest souls in the land are those that in days past made a noisy profession. These results are in accordance with established laws. He who sows the wind must expect to reap the whirlwind. To apply the term revival to a company of excited, half-distracted sinners, is a misnomer. There is nothing in these persons to revive. True revival, on the other hand, is the gracious, orderly, holy working of the Divine Spirit in the hearts of believers. Of course, where this influence exists, unconverted men will feel the power. We would not utter a word of discouragement in regard to those seasons of special interest which occur in every congregation where the Gospel is faithfully preached. The legitimate feeling may, on such occasions, be so great, as to demand a judicious increase of the services. When such is the case, the assistance of a neighboring minister, or of any prudent brother, can be beneficially employed. Nor are the previous remarks intended to apply to the work of the Evangelist when he confines himself to his appropriate sphere. Our purpose is to discourage extemporized "gotten up" revivals. We should carefully avoid counterfeits, and ever pray as the Psalmist did—"Lord, wilt not Thou revive us again."

A. H.

FOR THE CENTRAL PRESBYTERIAN.

This Manifestation of the Grace of God is Made Evident by the Following Facts:

1. Faithful Self-examination.—Says Isaiah: "Let us search our ways and turn unto the Lord." The Psalmist says: "Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."
 2. By secret prayer.
 3. By careful study of the Word.
 4. By a fixedness of purpose to forsake every false way.
 5. By systematic labor and self-denial.
- From these acts and experiences, there arises, as a consequence, the joy of the Lord; and the Church is revived. We can more certainly calculate the condition of spiritual law than we can the laws which regulate physical nature. In the latter we are not able to foresee the disturbing element, and all calculations are baffled. But in the spiritual world all is harmony; we reap what we sow. There is never an exception. To assert that revivals are to be expected during particular seasons of the year, is to limit the Eternal, and lay ourselves open to the jeers of infidelity. Every season is the Lord's, and the Church's power should be distributed over all periods. Better, like Enoch, to walk with God continually, than like Jehu to drive six months furiously, and the remainder of the time to follow after the sins of Jeroboam. No shrewd, sensible man of the world, ever attempts to accomplish his purposes by such insane measures as are sometimes adopted in religious meetings. A genuine revival is a blessed thing, and its fruits like the "clusters of Baccus"; but those popular agitations which fire the feelings only, are greatly to be deplored.
- Several classes of persons constitute the membership of almost every congregation. We would mention two of these by way of contrast. The first embraces, to a very large extent, those individuals who were brought into the Church under excitement and by the influence of "revivalists." They are fond of novelty, would prefer a different preacher every Sunday; allow idle pretenses to keep them from the house of God, contribute but little, and that reluctantly, and find fault by turns with everything about the Church but themselves. And whilst it may be true that such persons are "foolish and unlearned," and their influence very small, yet the wise pastor should assiduously avoid those "measures" which shall add to the number.
- The second class of members are those, who are consistent, conscientious, prayerful, liberal in their gifts, and regular in attendance on the house of God. Such persons speak kindly of their pastor in the family, and co-operate with him cheerfully anywhere. They value the ordinary means of grace, and are not carried away by every "wind of doctrine." These are Christians upon principle; they were brought into the Church, not through "revival measures," but by the

operations of that still small voice that is more powerful than man. Let the Church pray and labor for such revivals.

JOHN S. GRADY.

FOR THE CENTRAL PRESBYTERIAN.

Dr. Kalopothakis Mission in Greece.

[Letter from Mrs. M. H. Kalopothakis to the Rev. George W. Leyburn.]

ARROPOLIS, October 5, 1866.

I have just returned from a visit to your school-house, from whence I have brought a flower, (the only green thing near), to press and send you. And, as this completes nearly all my duties in this place, and the time for leaving is drawing near, I must sit down, and give you an account of all we have been doing and enjoying here this summer.

You have been almost constantly in our thoughts, and for myself, I can truly say, that your labors and prayers here have been an incitement to me, from the day of our journey to this place. All the way along over those mountain sides, I was thinking with what different circumstances you were surrounded thirty years ago—coming as strangers from a home of plenty to this barren land, and how you labored with little to encourage or cheer you; and yet here was the fruit. We were owing our coming to you; for under God, the conversion of my dear husband, and his wife and children, were all the result of that visit of yours. I lifted up my heart in adoration of that power which works so differently from what we expected, and wished often, and prayed that our visit, if it had no other influence, might lodge some seed in one such heart as that little boy's, whom you had been the means of blessing. My first impressions of the town were most agreeable. I found it better in every respect than I had expected. My husband had prepared his father's house for our comfort, and the ocean view from the terrace compensates for everything. It is a continued feast of my eyes, and then the air is so pure and bracing that we have not suffered with the heat at all.

I suppose our situation here can hardly be compared with yours. My husband knowing, and being known by all, has all means at his disposal, and though it is a barren land, we have not wanted for anything. Of course, intercourse with other places is far greater now, than in your days, and we have plenty of fruit and vegetables brought, and then the native frank oysters are nice, and the quails (ortykia) which fall at this season, fill our mouths continually with good things. We have received, too, unbounded kindness and affection from the people. I regard my husband as an exception to the rule, that a "prophet hath no honor in his own country." The tears have often come to my eyes at the words of affection and blessing that are given us, as we pass through the streets. From the first week, I began to gather the girls who do not go to any school for instruction, and have kept up a regular week-day and Sabbath school till now.

My principal object was to teach the Bible; and those who did not know how to read, of course I taught, but the larger girls I also taught arithmetic, and the first part of grammar. With Polyxena's assistance, (she is a Greek Protestant girl whom we have had for several years, and whom we are fitting for a teacher), we also taught them to sing Greek hymns, a new collection which Dr. Biggs has translated, such as "Come to Jesus, come now," "I ought to love my mother," &c.

On Saturdays we had a sewing school; and on the Sabbath, one exclusively religious. We have on the west side, a covered terrace open at its sides, which looks upon the one where you used to live. I often thought, how glad you would have been could you have looked forward to a day, when the praises of God would be resounding from your neighbor's house. My husband's last and youngest sister was married this summer, so now we are in sole possession of the old homestead.

I brought the pictures we have of you and E., and hung them up in our room up stairs, and also an engraving we have of Mr. and Mrs. Houston; and everybody almost recognizes theirs and yours.

I am astonished to find how people remember you here. If I thought I should be spoken of with so much affection and gratitude thirty years hence, I should be very happy! But I must tell you of our trials. Besides our daily morning and evening worship in Greek, at which we are seldom alone, especially at evening, (when usually from ten to fifteen men assemble of their own accord,) my husband has also his usual service on Sabbath mornings, and without inviting any one, the number of those who came to hear, increased steadily for several weeks, until there were over forty—filling our long dining-room, so that we had to open the kitchen door; and many sat and stood there. Among others was a priest—Papa Franka, as he is called, who expressed himself so much pleased, that he told us he wished that every householder would assemble his family in the same way and read the Bible to them. But, as he was jealous probably of Mr. K.'s popularity, he in a short time wrote to the bishop, who is not here, (and he is his agent), that my husband was holding meetings, which were drawing all the people away from the churches, and dividing the town into two factions! The Bishop immediately wrote us that we must stop them. Mr. K. replied that he had been misin-

A. H.

FOR THE CENTRAL PRESBYTERIAN.

formed—that it was a family service, and all who came did so without being asked. The Bishop then replied that we must shut our doors! Mr. K. told him that this he could not do. The Bishop said he should be compelled to do so, and wrote to the Synod—and the Synod to the government, and from thence an order was sent to the Eparch here to look into the matter.

The Eparch replied that Mr. K. had done nothing contrary to the Constitution, so they could do nothing more. Our meetings have continued with a good attendance ever since. Moreover, there was such a feeling of indignation against the Priest and Bishop, that a paper was drawn up and signed by every family in the place, but one, to testify that what the priest represented, was not true. We were sorry that the matter could not be put down, but the priest was not to be put down. His daughter had been, during all that time, one of the best and most regular scholars, but at last, one Sunday morning as she was leaving the School, with a card in her hand on which was printed a simple verse of Scripture,—her father met her at the gate, and before all the rest of the children, snatched it from her, saying: "What that you got from that Judas' house?"—and threw it down on the ground. When this was told us, my husband thought that it was time to let him see that he could not go on so—and therefore, taking this for a handle, he brought him before a legal tribunal and gained the case!

At the trial he had an excellent opportunity, before a crowded house, of explaining our object and motives in all we had done. He spoke of my desire in coming to a place where some of my fellow-countrymen had years ago labored for the good of this people, to imitate them in their work, which, he said, was still remembered with gratitude, and "to whom this very priest owed all that he ever learned"—for he was a boy in your school. We hope that this public vindication of the truth will do good, and make our progress easier in time to come—but even now it is not all ended, for the priest was so mortified at hearing the decision against him, that he has determined to appeal to a higher court—and Mr. K. will probably be summoned to Kalamas before long. He is quite ready and willing however, "to go to Rome also," if it be "for the sake of the Lord Jesus."

My husband never had such a laborious summer as this, for he has as usual in his visits here been doctoring the whole country around gratis. On certain hours of the day, our dining room is a dispensary, where men and women with their babies come for advice. Besides this, between forty and fifty surgical cases have passed through his hands—some of them being bullet wounds, requiring the utmost care; and we regard it as a special blessing from our Heavenly Father, that he has not failed in a case. They required visits twice a day of half an hour each, for dressing the wounds—and these, in addition to all the others, and the writing for the Star in Athens, has left him no time for anything—so that he has scarcely written a letter except on business.

In connection with this, I must not forget to tell you of a delightful tour I had with him to some of the mountain villages. There was a girl very ill at Karda, whose father came and besought him so earnestly to go and see her, that he brought his own mules for both of us, as I had long been wanting to go on such an expedition.

We went first to Oitylus, where we were hospitably entertained by Mr. Rappeles, who is another of your early pupils, and who remembers and talks of you with great affection. He is a great friend of my husband, who regards him as a rare man in Greece. He has studied in Germany, and is a teacher in a gymnasium here. He says he is going to send you a few lines in this. He has a pretty wife and three boys. After dining there and walking about to see the town, we started again, over those stony and steep mountain sides, passing through a village called Coldwater, and arriving at our destination just at dusk. Here we stayed till noon the next day, for so many came for advice, and so many had to be visited, that we could not get away. We stopped again at Kafala, nearly opposite Oitylus, and got safely back that evening. It was something like an apostolic tour, not only in its aim, but literally. They "brought out the sick into the streets," that they might get even a passing word of advice or help. This is the only time I have accompanied my husband, but he has been sent for from one end of Laconia to the other. Of course he could not always go, for he had sick here, whom he did not think it right to leave—but in this way God has opened a wide door for him to teach and benefit his countrymen.

We have had many interesting conversations with those who have every evening to hear the Bible. One of these—a saddle-maker—whom my husband perhaps once wrote you about, as having given up his business on the Sabbath through the influence of what he read in the Star on the subject, turns out to be also one of your early scholars, and I cannot but feel that he is not far from the kingdom. They all blame their priests because they do not teach and explain the Bible to them, and seem to realize their deplorable condition with regard to religious things. If we come every summer, we may hope, with God's blessing, to do something for them in this respect.

ATHENS, November 10th.

We have now been at home a fortnight, and find everything here, even our friends, the more attractive from our absence, and the contrast with our life there.

When we left Areopolis, our way was like a royal procession!—the road was

formed—that it was a family service, and all who came did so without being asked. The Bishop then replied that we must shut our doors! Mr. K. told him that this he could not do. The Bishop said he should be compelled to do so, and wrote to the Synod—and the Synod to the government, and from thence an order was sent to the Eparch here to look into the matter.

The Eparch replied that Mr. K. had done nothing contrary to the Constitution, so they could do nothing more. Our meetings have continued with a good attendance ever since. Moreover, there was such a feeling of indignation against the Priest and Bishop, that a paper was drawn up and signed by every family in the place, but one, to testify that what the priest represented, was not true. We were sorry that the matter could not be put down, but the priest was not to be put down. His daughter had been, during all that time, one of the best and most regular scholars, but at last, one Sunday morning as she was leaving the School, with a card in her hand on which was printed a simple verse of Scripture,—her father met her at the gate, and before all the rest of the children, snatched it from her, saying: "What that you got from that Judas' house?"—and threw it down on the ground. When this was told us, my husband thought that it was time to let him see that he could not go on so—and therefore, taking this for a handle, he brought him before a legal tribunal and gained the case!

At the trial he had an excellent opportunity, before a crowded house, of explaining our object and motives in all we had done. He spoke of my desire in coming to a place where some of my fellow-countrymen had years ago labored for the good of this people, to imitate them in their work, which, he said, was still remembered with gratitude, and "to whom this very priest owed all that he ever learned"—for he was a boy in your school. We hope that this public vindication of the truth will do good, and make our progress easier in time to come—but even now it is not all ended, for the priest was so mortified at hearing the decision against him, that he has determined to appeal to a higher court—and Mr. K. will probably be summoned to Kalamas before long. He is quite ready and willing however, "to go to Rome also," if it be "for the sake of the Lord Jesus."

My husband never had such a laborious summer as this, for he has as usual in his visits here been doctoring the whole country around gratis. On certain hours of the day, our dining room is a dispensary, where men and women with their babies come for advice. Besides this, between forty and fifty surgical cases have passed through his hands—some of them being bullet wounds, requiring the utmost care; and we regard it as a special blessing from our Heavenly Father, that he has not failed in a case. They required visits twice a day of half an hour each, for dressing the wounds—and these, in addition to all the others, and the writing for the Star in Athens, has left him no time for anything—so that he has scarcely written a letter except on business.

In connection with this, I must not forget to tell you of a delightful tour I had with him to some of the mountain villages. There was a girl very ill at Karda, whose father came and besought him so earnestly to go and see her, that he brought his own mules for both of us, as I had long been wanting to go on such an expedition.

We went first to Oitylus, where we were hospitably entertained by Mr. Rappeles, who is another of your early pupils, and who remembers and talks of you with great affection. He is a great friend of my husband, who regards him as a rare man in Greece. He has studied in Germany, and is a teacher in a gymnasium here. He says he is going to send you a few lines in this. He has a pretty wife and three boys. After dining there and walking about to see the town, we started again, over those stony and steep mountain sides, passing through a village called Coldwater, and arriving at our destination just at dusk. Here we stayed till noon the next day, for so many came for advice, and so many had to be visited, that we could not get away. We stopped again at Kafala, nearly opposite Oitylus, and got safely back that evening. It was something like an apostolic tour, not only in its aim, but literally. They "brought out the sick into the streets," that they might get even a passing word of advice or help. This is the only time I have accompanied my husband, but he has been sent for from one end of Laconia to the other. Of course he could not always go, for he had sick here, whom he did not think it right to leave—but in this way God has opened a wide door for him to teach and benefit his countrymen.

We have had many interesting conversations with those who have every evening to hear the Bible. One of these—a saddle-maker—whom my husband perhaps once wrote you about, as having given up his business on the Sabbath through the influence of what he read in the Star on the subject, turns out to be also one of your early scholars, and I cannot but feel that he is not far from the kingdom. They all blame their priests because they do not teach and explain the Bible to them, and seem to realize their deplorable condition with regard to religious things. If we come every summer, we may hope, with God's blessing, to do something for them in this respect.

ATHENS, November 10th.

We have now been at home a fortnight, and find everything here, even our friends, the more attractive from our absence, and the contrast with our life there.

When we left Areopolis, our way was like a royal procession!—the road was

A. H.

FOR THE CENTRAL PRESBYTERIAN.

THE ORTYKIA OR PROMOUNTY, IN SEPTEMBER AND OCTOBER OF EVERY YEAR, PROBABLY RESTING BEFORE THEIR SOUTHWARD FLIGHT OVER THE MEDITERRANEAN SEA—COMING, ALMOST LIKE THE QUAILS OF THE DESERT, A YEARLY GIFT OF PROVIDENCE TO THE PEOPLE OF THAT STERILE REGION OF MANE. THEY ARE SAUGHT IN NETS, AND ARE FAT AND DELICIOUS.

THE ORTYKIA OR PROMOUNTY, IN SEPTEMBER AND OCTOBER OF EVERY YEAR, PROBABLY RESTING BEFORE THEIR SOUTHWARD FLIGHT OVER THE MEDITERRANEAN SEA—COMING, ALMOST LIKE THE QUAILS OF THE DESERT, A YEARLY GIFT OF PROVIDENCE TO THE PEOPLE OF THAT STERILE REGION OF MANE. THEY ARE SAUGHT IN NETS, AND ARE FAT AND DELICIOUS.