

THE CENTRAL PRESBYTERIAN

Published for a session of conference in Richmond, Va., on the 11th of May, 1861.

REV. M. BROWN, D. D.

TERMS.

Table with 2 columns: Description of subscription types and their corresponding prices.

LETTERS TO THE APOTLE PAUL.

ADDRESS TO A YOUNG LICENTiate.

LETTERS II.

GENERAL.

Dear M.—After an arduous education at Taras, Saul repaired to the sacred city which serves as a capital to the present letter. He became the pupil of the celebrated Gamaliel. His preceptor judging from the records to the handwriting, as recorded in the Acts of Acts, was of the same family as the author of the "Essay on the Human Mind." The author of the "Essay on the Human Mind" could not have been Gamaliel. It was suggested by the name of Rabbi Simon ben Gamaliel of Hillel, who was a contemporary of him. It will come to you, but if its contents are of a perceptive nature, it will be of great value to you. It will be of great value to you. It will be of great value to you.

When I was a young man, I was in Jerusalem to witness his miracles in the Jewish law. I was in Jerusalem to witness his miracles in the Jewish law. I was in Jerusalem to witness his miracles in the Jewish law. I was in Jerusalem to witness his miracles in the Jewish law.

The population of Jerusalem at that time was not very large. It was not very large. It was not very large. It was not very large.

The Meek Tree.

When an ordinary man and useful tree is cut down, it is a loss to the world. It is a loss to the world. It is a loss to the world. It is a loss to the world.

FOR THE CENTRAL PRESBYTERIAN.

Manus.

Mr. Editor.—As a committee of Lexington Presbytery, we have the honor to publish for the following abstract from our report, on the subject of "ministers of the gospel," before the Synod of the South, in Lexington.

The subject of the ministry of salaries has heretofore been made somewhat prominent in the discussion of this general topic, and doubt, in some form, be kept before the minds of the people, until they learn to appreciate it as one of the great evils which still exist at the door of the church.

As a partial remedy for this evil, and as a means of supporting the same, we have resolved to direct the special attention of the congregations under our jurisdiction to the erection of comfortable "manse" for the accommodation of ministers.

We are gratified to know that very considerable progress has been made in that direction within a few years past. It is true there are several congregations not yet fully aware of their duty and interest in this matter.

A comfortable manse is a permanent investment, which will support the congregation, in the first place, in procuring the services of a first class pastor. No man is so anxious to get a minister, as he who looks to the comfort of those he most dearly loves.

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FOR THE CENTRAL PRESBYTERIAN.

Lexington Presbytery.

This Presbytery held its semi-annual meeting at Lexington, Va., on the 11th of May, 1861.

On the Southern coast of Scotland—a most noble sight from the docks of the Connaught steamship, on the 11th of May, 1861.

Mr. T. L. Preston was ordained as an evangelist, with a view to his labors in the State of Virginia.

Mr. W. M. Calhoun stated that he was preparing a dissertation from the Presbytery of St. Louis to connect himself with that body, as a student of the law.

Three churches, which failed to contribute for Church Extension last Fall, were tried to do so at once, and on their church records, that in this time for their annual collections for that object.

Rev. J. K. Harris and the church of New Jerusalem was dissolved.

George J. Brown, D. D., was dismissed from the office of Moderator of the Presbytery of Lexington, Va.

The following applies were appointed: John W. Baker, two Sabbaths in Barbours; W. R. Baker, two Sabbaths in Barbours; W. R. Baker, two Sabbaths in Barbours; W. R. Baker, two Sabbaths in Barbours.

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A Garden of Spices.

By REV. THEODORE L. CUTLER.

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Christ our Guide.

Among the superstitious notions of the ancient heathen, that of the soul's immortality was one of the most prevalent.

Those who wish for souls are often agitated by the question: What spirit of truth is most likely to awaken dogmatism, and the philosophy of applying truth to the facts of life?

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Your Own Work.

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