Sencet I for ...-In the power of the power o

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Constitution to the consideration o ow citizens, to lay before them a brief in of the reasons which have led to anization, and of the principles on its to be conducted. These will be understood by a reference to the ob-which the Association has been form-et forth in the Second Article of the ion. That Article is as follows: onstitution. That Article is as follows:

"The objects of its formation, and for the mainment of which its efforts shall be direct-

tant ministers of the gospel, to give to theiseveral congregations, instruction on the differences between Protestantism and Popery.

history, tendency, and design.
the attention of the commuwhich threaten the liberties,
and domestic Institutions, of
tates, from the assaults of Ro-It will be seen from this article, that the As-

ciation we represent, has grown out of a con-ction that our civil and religious institutions viction that our civil and religious institutions are exposed to serious danger from the secret and open assaults of Popery. We are aware that, in avowing this conviction, we may find little or no sympathy among a portion of our Protestant population. The great numerical disparity between Protestants and Romanists in our citizens, furnish us, in their view, with an indequate defence against all exertions that may be made to propagate the errors of Popery in he United States. It is the prevalence of this seeling, or rather this want of feeling, among which chiefly excites We too believe that the Popery of untry is as yet a perfectly manageable We should think as meanly of Protestantism as the Roman Catholics themselves do, if we questioned the plenary ability of the Protestants of this Union by moral means alone, (for all other means, in such a controversy, we nd counteract its pernicious influences. But hile misapprehension, apathy, and false sympathy prevail to so great an extent among Pro-lestants, we are free to confess that, we look with deep solicitude upon the extraordinary ef-

obtain a firm footing in this country.

Addressing, as we are, a Protestant population who have free access to the Bible, and who tion who have free access to the Bible, and who reverence its authority, we may be permitted to remind you, that the ground on which the glorious Reformation was undertaken and achieved, was, that Popery was the great Antichrist so minutely delineated in the prophecies of Daniel, in several of the Epiztles, and in the Book of Revelation; and that this view has been not contracted in the great beden of Parising Inc. of Revelation; and that this view has been not only adopted by the great body of Protestant Commentators and Divines, but incorporated in the Croeds and Confessions of nearly all the Reformed Churches. We may further remind you that, according to the "sure word of prophecy," this Anti-christian power, after suffering a temporary depression, (as Romanism has done since the 16th century,) is, in the "last days," to gather up its waning strength, and, allying itself perhaps with civil despotism, to make a final onset upon Christianity—an onset surpassing in fury and malignity all its previous assaults, and to be attended with signal though short-lived success. With these prophecies before you, we would ask you whether there is nothing ominous of evil in the recent there is nothing ominous of evil in the recent movements of the Church of Rome. Just as Protestants were beginning to merge their ha-tred of her crimes in a feeling of pity for her decrepitude, that Church has thrown off her torpor, and become re-impregnated with the energy and ambition of her earlier days. This renovation of her decaying powers is probably to be ascribed, in no small degree, to the efforts of the Jesuits. This Order was originally established to oppose the Reformation. Its principles have an adequate exposition in the fact that the name of Jesuit, (notwithstanding the pains taken of late by some nominal Pro-testants to make it reputable,) is every where a synonyme with falsehood, chicanery, and covert crime. The Order became so powerful during the last century, and so dangerous to the peace of Europe, that it was expelled suc-cessively from England, Venice, Portugal, France, Spain, and Sicily, and was at length, through the influence of Catholic Governments, abolished and suppressed by Pope Clement XIV through the influence of Catholic Governments, abolished and suppressed by Pope Clement XIV. in 1773. But it was restored twenty-eight years ago, by Pius VI., for the purpose of making aggressive movements against Protestantism.—Many of the priests, it may be added, in this country, are known to be of this fraternity, and they have several institutions here for training Jesuits. Whatever truth there may be in the consistent that the revival of Poperus is training Jesuits. Whatever truth there may be in the conjecture that the revival of Popery is to be ascribed mainly to this Order, the fact that Popery is reviving, is indisputable. We see it in heathen and semi-Christian lands. In Syria, in Persia, in Hindostan, on the coast of Africa, in the Sandwich Islands, and in other countries to which Christian missionaries have gone to dispense the brend of life to the perishing, they are already tracked by Popish emissaries who are as busily scattering the seeds of death. We see it still more decisively in Pro-

testant Europe. The Protestantism of the continent is of late assailed by the union of the power of Popery with anomalous and formidable combinations of errorists; and its rapid spread in England and Scotland, has excited ble combinations of errorists; and its rapid spread in Bogland and Scotland, has excited a general feeling of apprehension among the most intelligent classes of the British people. a general leeling of apprehension among the most intelligent classes of the British people. These movements in the other hemisphere must operate powerfully here. Our connexion with the British Isles especially is so intimate, that no great political or ecclesiastical changes can take place there, without being sensibly felt by our country. But the Papal See puts too high an estimate upon this country, to trust to the efficacy of mere sympathy for its subjugation. Its demonstrations are of too decisive a character, and on too grand a scale, to leave us in any doubt as to its ultimate designs.

We do not indeed assent to the doctrine that our duty in this matter as American citizens,

We do not indeed assent to the doctrine that our duty in this matter as American citizens, and Protestants, is suspended upon the right or wrong resolution of the question whether Popery is destined to acquire an ultimate domination in this country. Regarding it as a system which is proved by its own avowed principles, by the whole tenor of history, and by the present state of all Roman Catholic countries, to be "subversive of civil and religious liberty, and destructive to the spiritual welfare of men," we are not disposed to waive opposition to it. we are not disposed to waive opposition to until we are able to demonstrate its probable triumph over our free institutions. Whatever is to be the final issue of this contest, we feel is to be the final issue of this contest, we feel called upon by what we see already, to unite for the purpose of defending from its insidious assaults, the rich inheritance of liberty and truth which by the mercy of God we have received from our fathers. We see, for example, as the acknowledged leaders of the Roman Church in the United States, a large and increasing body of ecclesiastics, mostly foreigners, who have no ties of birth or blood to attach them to our soil, and whose Bishops are bound by their oath of office to "defend and keep the Roman Papacy and the royalties of St. Peter, against all men." We see these ecclesiastics attempting to drive the Holy Scriptures from our systems of public education—and urging arguments (we may add) for the and urging arguments (we may add) for the attainment of this object, which assume that there are fundamental and irreconcilable differences between their principles and those on which our social and political institutions repose. We see them boasting that they hold pose. We see them boasting that they hold the balance of political power, and, as often as their own ends are to be subserved by it, banding together their deluded followers, and exhibiting the serious and alarming character of an avowed religious party in politics—a party governed by a foreign head, guided by priest part of whom are not naturalized book which is used in the Roman Catholic Col-

the greater part of whom are not naturalized citizens, and impelled by sympathies at war with our republican institutions. We see the secular press, with a few honourable exceptions, abstaining from any censure of these bold and threatening movements, and frequently, in com-munities four-fifths of which are Protestants paying a paramount deference to the sentiments and wishes of Romanists, and lending its influ ence in an incidental but powerful way, to the ence in an incidental but powerful way, to the support of Popery. We see Popish chapels multiplying throughout the Middle and Western States, and, not unfrequently, relying upon nominal Protestants to fill them. We see their Colleges and Seminaries springing up in every part of the valley of the Mississippi, and sustained mainly by Protestant families. We see a powerful Association, the "Leopold Poundation," organized in Austria, under the patronage of Prince Metternich a prime friend of the last year, the sum of er benefits be hindered." scheme set on foot in Great Britain for disseminating Popery here by planting large colonies of Papists in our Western States—a scheme whose inherent impracticability does not make it less significant of the designs which are en-

tertained concerning that Valley at Rome. These things and many others of a similar character convince us, that if there be any one thing certain about this revival of Popery, it is that the church of Rome has determined that the church of Rome has determined to spare no effort or expense for the purpose of securing a controlling influence in the Valley of the Mississippi, and thereby, a political predominance in the country at large, and an expansion of her power and influence which would be felt throughout the world. And yet the body of our Protestant population, whether through ignorance, self-security, or whatever cause, remain indifferent to this subject. While Romanism is establishing its proselyting schools throughout the land, to pervert the tender minds of our youth; and directing its efforts to de-stroy the religious character and influence of public Protestant education; and organizing tself under a foreign priesthood, for direct i terference with our political elections; and pub-lishing and circulating the most opprobrious assaults upon the doctrines of our Protestan faith; and segregating its adherents into a dis-tinct body, alien in sympathy and interest from the mass of the American people; a large por-tion of our Protestant citizens, who might with ease arrest the progress of these evils, seem unwilling even to be apprized of their existence, and instead of opposing them, actually contribute of their funds to maintain Popish churches, Asylums,† and Seminaries, and commit their children to the tutelage of Popish

priests and nuns. It is this fact-this insensibility of Protestants—which more than any thing else, has awakened our anxiety, and created the necessity for an Association like that with which we are connected. We are aware that some Protestants plead as an apology for their apathy that Popery has undergone material changes, and is no longer the foe to human liberty and happiness that it once was.

If all that is meant by the sentiment that Popery has changed, is, that the Romanism of the United States differs in its outward aspect from the Romanism of Spain, South America, and the West Indies, this is readily admitted. The the West Indies, this is readily admitted. The time has not yet arrived in this country, when the public sentiment will tolerate hordes of mendicant priests living in open and shameless profligacy, or when American citizens will peaceably submit to be run through with the bayonets of a mercenary soldiery, for refusing to do homage to the procession of the host as it passes along their crowded thoroughfares. The system must be evolved slowly—as the country will bear it. But if it is meant that Popery has really modified its doctrines lowered its pretenopinion has no adequate foundation. We might expose its fallacy by referring to the boast of Popery that it is "Infallible," and therefore unchangeable—by pointing to the condition of all thoroughly Papal countries—or by quoting the testimony of a really infallible witness, (see

\* See the oath entire in Barrow's Treatise on the Pope's Supremacy, page 136, Hughes's Edition.

† The' secular papers frequently appeal to their readers to aid in supporting Roman Catholic Orphan Asylams. An orphan is an object of sympathy to every feeling heart? but are we really doing these helpless children a kindness, by assisting to train them up in the errors of Popert? and are not these very children to be hereafter employed as priests and nurs in disseminating Romanism?

both competent and credible as to the point un-der consideration. This witness is Gregory XVI. the reigning Pope; and the document

erty of conscience,' for which most pestilential error, the course is opened by that entire and wild liberty of opinion which is every where To what is it owing? Not to physical causes

extracts from the theology of Peter Dens, a book which is used in the Roman Catholic College at Maynooth, Ireland. † An edition of this work has been published at Mechlin, in the Netherlands, as recently as the year 1838. It is there distinctly asserted that

" Baptized Infidels, such as heretics and apos tates usually are, also baptized schismatics, may be compelled even by corporeal punishments to return to the Catholic faith, and the unity of the Church. "The reason is, because these by

have become subject to the Church, and there-fore, the Church has jurisdiction over them, and the power of compelling them through ap-pointed means to obedience, and to fulfil the obligations contracted in baptism."

Again it is said by the same author:
"The rites of other Infidels, viz: pagans and heretics, in themselves considered, are not age of Prince Metternich, a prime friend of to be tolerated: because they are so bad that

> After stating that heretics are deservedly visited with penalties of exile, imprisonment,

&c., this author asks: "Are heretics rightly punished with death?"
"St. Thomas answers (2. 2. quest. XI., art. 3, in corp.) Yes, because forgers of money or other disturbers of the state, are justly punished with death; therefore also heretics, who are forgers of the faith, and, as experience shows, vously disturb the state."‡

Here is documentary evidence of the highest kind to show that Popery is unchanged, to prove that the Popery of the 19th century and the Popery of the 16th are the same. We have it affirmed by a standard authority in the Romish Church, that it is right to put heretics to death. And we have it officially promulgated by the present Pope, that LIBERTY OF CON-SCIENCE, LIBERTY OF OPINION, the LIBERTY OF THE PRESS, and the SEPARATION OF CHURCH AND STATE, are four of the sorest evils with which a nation can be cursed! Both as Protestants and as American citizens, we count the rights which are here assailed as among our dearest franchises: and we cannot look on in silence and see the configuration. silence and see the craft and power of Rome nance, it takes more severe vengeance of them, systematically and insidiously employed to subvert them. We deplore the necessity which calls for the measure; but believing as we do calls for the measure; but believing as we do that patriotism and Christianity demand it, we have united, and we invite all who love our in-stitutions to unite with us in repelling the ag-of their dominions and kingdoms."

gressions of the Papal Hierarchy. Our contest is not with the Roman Catholics as individuals. We would not, if we could, he pretends to absolve all her nobles and subabridge their rights and privileges in the slight-est degree. We abhor persecution for opinion's sake under every form, and we recognize their right to the same freedom of thought and action that we may claim for ourselves. We leave it to the Pope to denounce 'liberty of opinion,' 'liberty of conscience,' and the 'liberty of the press,' as hostile to human happi ress and dangerous to the welfare of States It is because the system is thus, by the accredited exposition of its 'infallible' Head, at war Letter have been actually carried out wherever Rome has had the power to enforce them. So that in resisting the efforts now making to establish this system among us, we are influence by no love of controversy, by no personal ant pathies, by no sectarian or party ends, but by

a grave and imperative sense of duty to our county, to posterity, and to God.

We have no doubt that efforts will be made to excite popular prejudice against this move-ment. We are prepared to hear it alleged by Romanists and Pseudo-Protestants, that the 'American Protestant Association" is an unlawful combination of the many against the power, we are attempting to interfere with the Roman Catholics in the exercise of their secular and ecclesiastical rights and cution is as much at variance with all our Pro-testant and American feelings as it is coinci-dent with the genius and spirit of Popery, we true national interests, and to the improvedent with the genius and spirit of Popery, we

This Letter was published at the time in the Roman Catholic papers in this country.

† The Institution in which most of the Romish priests, who come to this country, are educated.

‡ See Symposis of Dens' Moral Theology; Philad.
Ed., 1842, pps. 107, 114, 117.

mately to be destroyed by the judgments of heaven.

But we must be allowed to remind you, that notwithstanding the modest guise which that Church puts on, in this and other Protestant countries, no evidence whatever has been produced, emanating from the Papal See, that it has abated its pretensions or laid aside its persecuting tenets. We are not satisfied with the disclaimers of Roman Catholic laymen or the denials of Romish priests. We insist upon a renunciation from the only authority in the Church which has the right to make one. We demand that the same power which enjoined the persecutions of former days, shall express its disapproval of them, and repudiate the pretended right to persecute for opinion's sake. When proof of this sort is produced, we may listen to the suggestion that Popery has put off its intolerance. We do not, however, rest here. We have a witness at hand who will be deemed both competent and credible as to the point unignorance and discontent have prevailed among the people, and every green national interes has deteriorated.

If confirmation of these statements be re

from which we quote is his famous Encyclical Letter of August 15th, 1832.\* quired, we have it in the present relative condition of the principal Protestant and Roman Ca-"From that polluted fountain of indifference flows that absurd and erroneous doctrine, or rather raving, in favour and in defence of 'bb."

tion of the principal Protestant and Roman Catholic countries. Compare Italy with Prussia: compare Spain with England: compare Mexico and the South American Republics with the United States. The superiority of the Protes nation of sensualists and gladiators? What has spread the pall of death over all that was lovely, and generous, and refined, in that land of song? The answer may be given in one word, *Popery*. Popery persecuted the Reformation out of Spain, as it did out of Italy. It summoned to its aid the chains and dungeons the racks and faggots of the Inquisition, and with fiendish fury, drove it from her soil. The martyr-blood which was then shed, has not yet ceased to cry to heaven for vengeance. Spain permitted Popery to rob her of the pure Chrisher up to serve the master she had chosen .-There, for three hundred years he has swayed an undisputed sceptre. And the result is before us. In climate and soil, Spain is unchanged; for these it was beyond the spoiler's power to blast. Every thing else he has blighted and cursed—every thing in her morals, every thing in her thrift and industry, every thing in her literature, every thing in her laws, -his curse is in her cities and in her hamlets, in her cottages and in her palaces—indeed it might be supposed by one ignorant of her history, that Spain, instead of being the most loyal of all lands to the Papal See, was peopled been descending upon her for three centuries.

And the history of Spain is the history of all image of the Virgin, in the Inquisition, which

> We might rest the argument here, and ask requested to keep the real issue, as our fellow-citizens whether we are not justifia- stated it, in view. If the rich Roman Catholic ble in opposing a system, in its hostile attempts nobles of Europe and their degraded vassals, upon our country, which has uniformly produc- are uniting in great associations for the put as a Church. The Pope, who impiously styles himself the "Vicar of Jesus Christ," claims both temporal and spiritual jurisdiction over the whole earth. In proof of this we shall cite three witnesses out of a multitude who stand ready to confirm it. One of these is Pope Sixtus V. the Prince of Condé, begins thus:—"The authority given to St. Peter and his successors, by dissemination of the Scriptures, who shall gainthority given to St. Peter and his successors, by the immense power of the Eternal King, excels say our right to circulate the Bible, and to adaspiring Lucifer." And then he proceeds-

Our second witness shall be Pope Pius V. In his Bull against Queen Elizabeth, in which jects from their allegiance to her, he affirms that God has constituted the Roman Pontiff, " Prince over all nations and all kingdoms, that he might pluck up, destroy, dissipate, ruin-ate, plant, and build."

Our third witness shall be Pope Boniface VIII. There is a decree of his in the canon law running thus:—" We declare, say, define, pronounce it to be of necessity to salvation, for every human creature to be subject to the Roman Pontiff."\*

tues may adorn the characters of individuals in that Sect, we appeal to the whole history of the Romish Church, in proof of the position, that the principles assumed in the recent Encyclical Letter have been actually carried out whose lominion over the European States.

these, Popery is opposed. The 4th Rule of the Congregation of the Index, directs that no Catholic shall own, circulate, or read, the Holy Scriptures without permission (in writing) from unphs of Popery. a bishop or inquisitor. This rule may be practically slighted by many of that sect in this country; but it has nearly expelled the Bible if from all Popish countries. As to popular education, the priesthood may find it expedient to refer in from expecient it in a country like ours refrain from opposing it in a country like ours Roman Catholics in the exercise of their secular and ecclesiastical rights: and we very well know that Popery will grow apace, if it can get the American people to believe that it is "persecuted." Reiterating the sentiment that persecuted." Reiterating the sentiment that persecuted. Popish countries; and also in the Indexes Experience with the people will be people will be people will and the persecuted. Popish countries; and also in the Indexes Experience with the people will have schools. But the people will have schools and the people will have schools. But the people will have schools and the people will have schools. But the people will have schools and the people will have schools. But the people will have schools and the people will have schools and the people will have schools. But the people will have schools and the people w

> \* See the authorities for these quotations, in Bar row's Treatise, (introductory chapter) where the readher will find twenty or thirty pages of similar extracts
> from the decrees of Popes and the writings of standard Romish authors. Some of these works may be
> found in the Philadelphia Library.

directly or indirectly from Rome. And as the ower of the Romish priesthood over the laity proverbially great, it will be seen at once power of the Romish that the whole body of Roman Catholics in this country, may, on any given political or eccle-siastical question, be controlled and guided by siastical question, be controlled and guided by a secret mandate from the Vatican. It does not belong to us to show that this has been don in any case: it is enough, that we show that it may be done. We maintain that it would be unwise to foster an organization in the of our country, thus dependent upon a foreign head, even if the organization were of a purely religious character. But when we consider that the Pope is a temporal as well as a spirit-ual sovereign; that all his affinities are with the despotisms of the old world: that he has even within the last twelve months presumed to ments (Spain)—"null and void;" that he has officially denounced principles which are interwoven with all our civil Constitutions; and that the subjection of the ecclesiastics, and, through them, of the mass of the laity, to him, is implicit and unquestioning—when we consider these things, we cannot but wonder that the American people, who are usually so jealous of foreign nterference, should look with such indifference upon the efforts of this formidable power to acquire a leading influence among them.

4. If an argument against the "Protestant Association" is still drawn from the relatively small number of Roman Catholics in the United States, we reply (1.) Our controversy is with to be destructive in its tendency, to our civil and religious rights: and we are therefore compelled, as patriots and Christians, to defend our nstitutions against it. (3.) It is an utter miswith arch-hereites, for whose impleties all the apply them wherever they may be most needed-curses of the "greater excommunication" had other Papal lands. Ignorance and superstition, bead, was severed. But they are of some imsocial degradation and political oppression, follow in the train of Popery as naturally as death whom the money and influence of Papal Euclasped the wretched victim in its arms, and And those who may attempt to awaken sympafolding him to its breast, transfixed him with a thy in behalf of Popery on the ground of its re-thousand nails at once. ed such fruits as these. But we are willing to argue the question further, and we beg them candidly to weigh the following considerations.

pose of proselyting this nation, are we to be consured for uniting to repel this rude interfer ence of foreigners in our affairs? If they have 1. The Church of Rome is a state as well a right to combine in this way, is our right to combine for the purpose of countervailing their plans less indisputable? If they have a right to send funds here to plant churches, and endow schools and colleges, and to use other means to make proselytes, is it less our right to tear the mask from their system, and to warn His Bull against Henry King of Navarre, and our countrymen against their insidious arts? monish our fellow-citizens that all attempts to abridge its circulation, go to open the flood-

5. Actuated as we are in this movement by a sober conviction of duty, we are not to be diverted from our object by denunciation or abuse, from whatever source it may emanate We have greatly mistaken the temper of our Protestant fellow citizens, if they can suffer themselves to believe, in the view of the facts and quotations from official documents presented in this address, that we have any desire to injure the Roman Catholics or interfere in the remotest degree with their just rights and privileges. You will demand, as we do, of those who dissent from the views we have advanced. something more than a flippant denial of our allegations against the Church of Rome, or a tirade of opprobrious epithets against ourselves. You will insist, as we do, that the advocates of Popery, to vindicate the system from the charge imbodied in this address, shall be able to prov by the acknowledged standards of the Romis mere affirmation, but require them to adduce 2. The general circulation of the Bible and popular education, are regarded by all true-hearted American citizens, as essential to the preservation of our institutions:—to both of

gates of vice and to sap the foundations of the

umphs of Popery.

That there should be a few decided Protes tants who think that the discussion of this sub ject will only defeat its own end by exciting sympathy in behalf of Romanism, is not sur-prising. If this opinion were well founded, it would furnish us with the strongest possible proof that the Protestantism of our grossly degenerated from the Protestantism of the Reformation. For there was a time when the effect of such discussions was to cement the hearts of Protestants more closely to their own religion-when they were in no danger of bereligion—when they were in no danger of being perverted to Popery, by attending to a faithful delineation of its corruptions. And if that system cannot be touched, even with the hallowed weapons of the Sanctuary—if Christian pasters cannot say of it now what the Apostes the ambassadors of Christ cannot expound his own word in its prophetic representations of

respectfully remind our countrymen that it is opposition to Popery, which has secured to them an open Bible and the privilege of confessing their sins to God instead of a priest. We remind them that opposition to Popery has created the difference between our free, happy, and prosperous Republic, and the States of South America, which seem doomed to perpetual anarchy and depression. We remind them that opposition to Popery has given to Engistered in the Prohibitory Index of Rome. Are the American people prepared to say that we are doing either a needless or an unchristian position to Popery has given to Engistered in the Popery best given to Engistered in the Popery of old. We found that Popish Schools and Charites were constantly gaining the sympathies of people who call themselves Protestants, in behalf of Anti-christ; we submit whether this is not an alarming evidence of the accendancy which Rome has already acquired among us. And we point to it as another under the public would rouse itself to this subject before this false liberality has provided the country should rouse itself to this subject before this false liberality has from the Popery of old. We found that Popish Schools and Charites were constantly gaining the sympathies of people who call themselves Protection, Cord Bacon, Chief Justice Hale, John Locke, Milton, Robertson, Cowper, Young, and whether this is not an alarming evidence of the accendancy which Rome has already acquired among us. And we point to it as another under the protection and the subject before this false liberality has from the Popery of old. We found that Popish Schools and Charites were constantly sympathies of people who call themselves Protection, Cord Bacon, Chief Justice Hale, John Locke, Milton, Robertson, Cowper, Young, and whether this is not an alarming evidence of the whether this is not an alarming evidence of the accendancy which Rome has already acquired a mong us. And we point to it as another under the protestion and the second and the subject to the subject to t

such are the writers who have the honour to be registered in the Prohibitory Index of Rome. Are the American people prepared to say that op-hat service, in resisting a system which, if it had the power, would preclude them from reading "Locke on the Human Understanding," or "Paradise Lost," without permission from a priest?

3. We have already refuted the opinion that Popery has changed; and showed by the testimony of the present Pope, that now, as ever, it insists upon doctrines which are subversive of the principles on which our civil and religious institutions rest. We beg leave in connexion with this fact and those stated in the two preceding paragraphs. We found that the Romish priesthood were growing bolder and bolder in their as another urgent reason why the country should rouse itself to this subject before this false liberality has from the common schools, which even ten years ago, they would have from the common schools, which even ten years ago, they would have from ed upon and rebuked with the point, and whose co-operation we earnestly desire, we cannot believe that the effect here contemplated will, to any considerable extent, follow the discussion of this subject, provided the discussion of this subject provided the discussion of this subject, provided the discussion of thi institutions rest. We beg leave in connexion with this fact and those stated in the two preceding paragraphs, to call your attention to another prominent and startling feature of the system. The system has a Foreign Head. Its Bishops owe a paramount allegiance to the Pope. All ecclesiastical appointments, including those of the Pastors of their churches, emanate the procession of the procession of their churches, emanate the procession in the procession of their principles of preceding the procession of the procession of their principles of preceding the procession of the procession of the procession of their principles of preceding the procession of the pro the subject is taken up in a Protestant pulpit. Indeed, to affirm that a temperate and dignified exposition of the corruptions of Popery, will tend to promote it, is, in our view, to say that the diffusion of light will produce darkness. Let the Protestant pastors in the United States explain the system to their congregations, and let the secular press unveil its political bearsecular press unveil its ings, and Popery will do any thing but congratulate itself on the results. The effect would be to form the immense body of Protestants in this country into a solid mass, pervaded with declare the acts of one of the European Govern- an enlightened and genuine Protestant feeling, general dissemination of Romanism. Such a movement we have as much reason to desire, as the Romanists have to deprecate—and we are persuaded that the Protestants to whom we have alluded, will agree with us in this conclusion, on a more thorough examination of the

There is another class of Protestants deem the discussion of Romanism unwise, be-cause, in their judgment the American people have too much intelligence to be in any danger from the attempts making to propagate the er-rors of Popery in this country. But this is a delusion. They think of transubstantiation, the system, not with the individuals who adhere to it. (2.) We have proved this system vances; and it seems to them incredible that men of sense can ever embrace such absurdities. They are wrong, however. The glorious attribute of reason with which the Creat take to suppose that our contest is merely with the Popery which we see in the midst of us. The Pope has upwards of one hundred millions of subjects. And so perfect is the mechanism of the complicated extractions and the complicated extractions and the complicated extractions and the complicated extractions and the complication of the complication and the complica of the complicated system he controls, that he can with facility concentrate the resources of viction is wrought is is not difficult of solution. can with facility concentrate the resources of this vast empire; for an empire it really is; and apply them wherever they may be most needed. The six or seven hundred Romish ecclesiastics in this country, would deserve very little notice if their official connexion with their foreign head, was severed. But they are of some imsocial degradation and political oppression, follow in the train of Popery as naturally as death follows the plague. The nation which surrenders itself to its control, is a doomed nation. Its embrace is like the embrace of that celebrated image of the Virgin, in the Inquisition, which is hundred millions of formula to the some importance is the surface of the Virgin, in the Inquisition, which its hundred millions of formula to believe it, if it were submitted to them on its own proper evidence. You might as well attempt to convince them that the darkness of midnight was the effulgence of without rashness or asperity. It is no part of our plan to deal in denunciations or personates of the United States vs. The Papal Hierarthy in the Inquisition, which its hundred millions of formula to them on its own proper evidence. You might blasted.

We design that our labours shall be conducted without rashness or asperity. It is not only as to make them believe that the constraint of our plan to deal in denunciations or personates of the United States vs. The Papal Hierarthy in the finite of the conduction of the United States vs. The Papal Hierarthy in the finite of the conduction of the United States vs. The Papal Hierarthy in the finite of the conduction of the United States vs. The Papal Hierarthy is the finite of the conduction of the United States vs. The Papal Hierarthy is the finite of the conduction of the United States vs. The Papal Hierarthy is the finite of the conduction of the United States vs. The Papal Hierarthy is the finite of the conduction of the United States vs. The Papal Hierarthy is the finite of the conduction of the United States vs. The Papal Hierarthy is the finite of the conduction of the United States vs. The Papal Hierarthy is the finite of the United States vs. The Papal Hierarthy is the finite of the United States vs. The Papal Hierarthy is the finite of the United States vs. The Papal Hierarthy is the finite of the United States vs. The Papal Hierarthy is the finite of the United States vs Jesus Christ.\*" But go even to men of vigour-ous minds and ripe scholarship, and convince them by the subtle sophistries of the Popish theologians, that God has instituted an infallible Church, and that the Church of Rome is that church; and your contest with them is at an end. They will believe in transubstantia tion or any thing else, provided the church decrees it. The infallibility of the church leaves no room for investigation and makes doubt itself implety. What right has reason to say, "This is absurd?" What right have the senses to say, "This belies every one of us?" The voice of the infallible Church is the voice of God: and the church declares, this wafer is "the body and blood, the soul and divinity. yea, the whole person of Jesus Christ." There is no place for reason here. There is no place for sense. Both must submit, not only without examining, but without questioning, to that power which cannot err, and from whose de-

cisions there is no appeal.

This view is confirmed by the well-known

manism in our country.

If the propriety of discussing the subject of Popery is conceded, there may still be a difference of opinion among Protestants, as to the wisdom of the policy we have adopted. Some who are with us in principle, may suppose that associated action is more likely to increase than abate the diffusion of Popery. This opinion, we deem it proper to state, has been very prevalent hitherto among the individuals who now compose the "American Protestant Asso-ciation." Nearly all the officers and mana-gers of the Association, have, until recently, regarded the organization of Societies for the regarded the organization of Societies for the purpose of opposing Romanism, as uncalled for and unvise. But we found that while we were refraining from any united action, lest it might indirectly tend to foster Popery, Popery was spreading with great rapidity. We found that few Christian Pustors among those who disapproved of a combined effort, would take the trouble or responsibility of opposing it in their individual capacity. We found that the Pastors who did come forward to instruct their congregations on this subject, had more to apprehend from the opposition of Protestants, and, in some instances, of Protestant Ministers, than from Popery itself. We found that the apathy of the gations on this subject, had more to apprehend from the opposition of Protestants, and, in some instances, of Protestant Ministers, than from Popery itself. We found that the apathy of the Popery itself. We found that the apathy of the public mind, was with some local exceptions, unbroken; and that studious efforts were making to produce the impression that all discussion of Romanism in the pulpit or through the press, was prompted by a spirit of "persecution." We found that the sentiment was diffusing itself through the land that the Popery of our day and our country was essentially modified. day and our country, was essentially modified

The Romish catechism "Revised by the Right Rev. Dr. Kenrick and approved for the use of the Diocese of Philadelphia contains these questions and answers:

and answers:

"Q. Is there any thing under the form of bread, but the body of Jesus Christ?

"A. There is also there, his blood, his soul, his divinity, in short the whole person of Jesus Christ.

"Q. Does he who receives but one part of the hest, or but one form, receive Jesus Christ whole and entire?

using to ensure inexperienced Protestants and proselyte them to their faith, was, that their church was one, while Protestants were divided among themselves and had no common bond All these things, we found, were going on while we were doing little or nothing as viduals, and standing aloof from associate to pretend that the discussion of their principles by Protestant ministers or presses, contributes to their success—a pretext which it is difficult to reconcile with the strong measures they adopt to prevent their people from listening to or reading these discussions, and with their ill-concealed anxiety and irritation whenever the subject is taken up in a Protestant pulnit in the strong measures they adopt to prevent their people from listening to or reading these discussions, and with their ill-concealed anxiety and irritation whenever the subject is taken up in a Protestant pulnit in th in the exercise of that glorious privilege, of which Popery would deprive them, the privilege of thinking for themselves, differ from each other on minor points, there was one platform on which we could all stand—the Bible, the whole Bible, and nothing but the Bible, as the only infallible rule of faith and practice; and one cause in which we could all un of Christ against Anti-christ.

The methods by which we propose to resist the progress of Popery, are defined in the 2d Art. of our Constitution, already quoted. We believe that, all that is necessary, under Providence, to check the advances of this system our country, is to disseminate truth—to enlighten the public mind as to its character by testimonies drawn from its own standard works, its history, and the Word of God. Knowing that Popery and the Bible cannot long co-exist in the same country, we propose to aid, as we have the ability, in circulating and promoting a thorough study of the Holy Scriptures. We propose, with the same view, to "disseminate other books and tracts adapted to give information on the various errors of Popery in their history, tendency, and design." Another cardinal object with us is "the union and encouragement of Protestant ministers of the Gospel, to give to their several congregations instruc to give to their several tion on the differences between Protestantism and Popery." There is, under God, no agency than this. The Pastoon which we rely more than this. The Pasto-ral office is a Divine ordinance. And it is part of the legitimate business of a pastor, to instruct his people on the subject of the great apostasy. The Apostle tells us, by implication at least, (see 1 Tim. iv. 0.) that the control tors who refuse to do it, are not "good ministers of Jesus Christ." If the fifteen or eighteen the control ministers in the United ters of Jesus Christ." If the fifteen or eighteen thousand Protestant ministers in the United States, would take this subject into their pulpits, and in a kind and Christian spirit make their congregations fully acquainted with it as they find it drawn out by the inspired writers, and elucidated by history, the sanguine hopes of Poessan

of the Roman Catholics. We believe that the are led captive by a system they do are led captive by a system they do not under-stand—a system many of whose vital princi-ples they are profoundly ignorant of, and with whose blood-stained history they are as little conversant as they are with the glorious doc-trines of the Gospel of Christ. It is "our hearts' desire and prayer to God" that they may be rescued from their delusions. And we feel that in attempting to unveil their church, and exhibit her as she is drawn by the pencil of inspiration, and by her own standard auof inspiration, and by her own standard authors, we are taking the most effective mea-sures to promote their good as well as the

prosperity of our country, and of pure Christianity.

In this work we solicit the co-operation of our fellow citizens.

We especially commend the facts and arguments imbodied in this address, to the consideration of the large and intelligent body of men connected with the commercial and literary press of our country. We have adverted to the aid which Popery has derived from their sinion of the Papal church, as distinguished for intellectual acumen, as any among the Protestant denominations.—We are constrained to believe, therefore, that those Protestants err, who rely upon the general intelligence of our citizens (except as it may be blended with a pure religious sentiment,) as an adequate safeguard against the dangerous increase of Ro.

testant editors in a Protestant land, who are mainly supported by Protestant readers, designedly lend their influence to the propagation of Popery. We are convinced that many at least of these gentlemen, have not found leisure to acquaint themselves with this system, and that instead of regarding the church of Rome as a great politico-ecclesiastical body which claims unlimited temporal as well as spiritual dominion, and which prophecy and history have delineated as destructive to the welfare alike of states and of individuals, they have been accustomed to consider it simply as a Christian Church challenging to itself no higher powers than are claimed by Protestant Churches differing from them only as they differ from one another. We need not, after what we have already said, assure them that this is the American people. This service lies within their legitimate sphere, and the Protestants of this country will look to them for the performance of it.

We appeal however to no one class exclusively. We request our countrymen generally to co-operate with us. If you approve of our constitution, we hope you will adopt it as the basis of social organizations in your respective towns and neighbourhoods. If you do not, we trust you will unite on some other basis. That trust you will unite on some other basis. That you can unite, our own example shows. We came together without any previous interchange of sentiment from nearly every Protestant denomination in this community; and, under the guidance, as we balieve, of the great Head of the Church, we united cordially and heartily for the defence of our common Christianity. We are convinced that you can do the same; for there is broad common ground on which we can all meet without compromising our denominational principles or preferences. We

## THE PRESBYTERIAN SATURDAY, JANUARY 14, 1843.

ed to-day should have appeared two weeks ago but was not accessible in consequence of the Editor's indisposition and absence

serious danger from the secret and open as- the library. saults of Popery." Impressed with this con- The cost of the library, including a hand viction, a large number of the Protestant clergy some case, is twenty-five dollars. of Philadelphia, came together a few weeks since, to deliberate on the best method of countervailing the great exertions now making to propagate Romanism in this country. It was at Chazy, to the Editor of the Rochester Dem was expedient to form a Protestant Association. A constitution was subsequently adopted, which man Catholics at Corbeau, Clinton county, New has already been signed by upwards of ninety York. The letter is dated Chazy, December 22. of the ministers of the city of Philadelphia This constitution with a list of the officers, and the names of the clergymen belonging to the Association, we intend to publish next week,

Our readers will infer from these particulars, that this is a movement of no ordinary importance. Protestant Associations have been in existence for several years in some few of our cities and towns, and they have carried on the warfare against the "Man of Sin," with great energy and spirit. But no movement of the kind has ever been set on foot in the United States, which promised so much for the cause of Protestantism, as this. It is on a broader scale, and, we believe, comprises a larger re presentation from the various branches of the Church, than any previous organization.

We are aware that a strong prejudice has existed against the formation of Protestant Associations. Philadelphia has shared in this prejudice as largely as any other place. Three are no means of coming to a correct knowledge. years ago an attempt to establish such an Asso great is the revolution of opinion on the subject, that a large proportion of the Processing ject, that a large processing ject, that a large proportion ject, that a large processing ject, the processing jec ject, that a large proportion of the Protestant ed in the Journal of Commerce, was written by S. Fisk, Esq., the chairman of the meeting confined to the ministry. It extends to intelligent laymen of every profession. The sentiment is daily gaining ground among all classes, that it is time for American Protestants to unite for the purpose of repelling the aggressions of ment of the matter, drawn up and signed by the Papal Hierarchy upon our civil and reli- A. D. Brinckerhoff, L. Doolittle, Azariah Hyde, gious liberties. For some of the facts which and Benjamin Marvin, citizens of Champlain have brought about this altered state of feeling, we refer our readers to the Address; as lic meeting to ascertain and report the facts we do also for a vindication of the line of poli- From this statement we extract as follows: cy adopted by the founders of this Association. systematic opposition to Poperv.

In so far as we understand the views of the gentlemen concerned in this movement, they expect to rely, under Divine Providence, mainly upon two modes of action, in prosecuting their the direction of the Bishop of Montreal. plans, to wit: pastoral instruction, and the disseminatian of the Bible and other Anti-Popish books and tracts. These are safe, legitimate, and potent agencies. If they can be widely en. day; after the meeting had progressed severa listed in the work, Popery will make but little
progress in this country. How far they are to
Testaments, to bring them in to the priests, or be enlisted, is the question now submitted to the Protestants of the Union. In the close of their their own language in La Minèrve.] The readdress, the Board invite the co-operation of after day Bibles and Testaments were carried Protestants throughout the country. We trust in; and after a sufficient number was collected this invitation will not be unheeded. We are they were burned. By the confession of Tel as fully persuaded that a union of Protestants on the ground covered by the Constitution of this Association, is feasible, as we are convinced that it is important to all the great interests of Protestantism. The mode in which it may be expedient to proceed, in any given case, in forming the protest of the resident priest, which is near the church, as many Bibles as he could carry in his arms at ing an Association, must of course be determined by the parties immediately concerned. We would suggest, however, that the course pur-sued in Philadelphia, in convening, in the first instance, a meeting of ministers for consultation, may be advantageously adopted in other places. This will be more fully understood, from the ments we shall publish next week. Meanwhile we commend the address to the serious attention of our readers, as conceived in the spirit of Christian faithfulness, and expresse with the eloquence and energy of truth.

rian congregation of Indianapolis, Indiana, has recently completed a commodious and eleseven and eight thousand dollars.

dies in the Institution are required to co

ers and Scholars, the following Catalogue

es on the Short

Lives of Hervey and Toplady.
Lorimer's Church of France
McCrie's Reformation in Italy.
Do. do Spain.
Travels in North India.
Weed's Questions.
Book of Popery.
Herschell on the Jews.
Duty of Children.
Mystery of Providence.
Revivals of Religion.
Scripture Passages.

The substantial character of these works must commend them to the favourable conside ration of every friend of truth. We are aware of the taste for works of fiction, but this taste should be corrected in children, that they may seldom published a more important document than that which occupies our first page to-day, design and tendency. In order to elevate the the Address of the Board of Managers of the standard of information on the part of our chil-American Protestant Association. It is a docu- dren and youth, the Library will be found to ment worthy of the cause it advocates, embody- include several volumes which should claim the ing facts and reasonings of the most weighty special attention, and careful perusal of every character, which address themselves to the Sabbath school teacher. A teacher whose mind udgment and conscience of every lover of the is furnished with the varied information therein truth, and friend of his country. This Associ- contained, will soon understand the secret of ation " has grown out of a conviction that our improvement in his class, both as to recitations civil and religious institutions are exposed to and the character of the books asked for from

THE BURNING OF THE BIBLES.—The follow ing extracts from a letter from the Postma mously resolved, at that meeting, that it ocrat, confirm the account of the burning of the Bibles, as originally published, by the Ro-

"The Corbeau, where the burning took place, is a small village situated about one mile and a half north of the line of this town, in the town of Champlain, the population being mostly Catholic French, from Canada East. It has a very comfortable Catholic church, the only one

within a wide extent of country.
"It seems that in the fore part of November last, a 'protracted meeting' was held at the Cor-beau, by the Catholic clergy, in part for the purpose of reclaiming a number of individuals who had deserted the faith, through the preaching and influence of Dr. Cote and others. A large number of Bibles and other books had previously been distributed among them by (believe) agents of the American Bible Society.

"During the progress of the meeting, a re-quest was made by one of the clergy in attend-ance from Canada, that all who had Protestant Bibles in their possession, should produce them The books were accordingly produced, and after the covers were removed, the books were thrown into a pile in front of the church—fire was set to them—and they were destroyed. As to the number of Bibles that were burnt, there Some persons who were present represent that there were three or four hundred, with other held in this village, whose statements in rela

will state that a number of the members of that church in this vicinity, and I presume all good Catholics in every other place, disapprove of this outrage upon the feelings of every good citizen. Yours, &c. A. G. CARVER, P. M."

In the Journal of Commerce, we find a state

" About the middle of October last, a Mi from the objections usually urged against any the name of Oblats, as we understand,) with one or more associates, came to Corbeau in this town, where the Catholic church is located, and as they say in their own account given of the

> "On their arrival they commenced a protracted meeting, which lasted several weeks great numbers of Catholics from this and the other towns of the county attended day after mont, as appears from the affidavit of S. Hub bell, there were several burnings, but only one in public. On the 27th of October, as given in three times, and placed them in a pile in the open yard, and then set fire to them and burn the however, that the course pur-phia, in convening, in the first number burned altogether we are not able ac curately to ascertain; more than a hundred n

doubt; perhaps two or three hundred.
"The Canadian Catholic population of thi county has become, since the rebellion in Canada in 1838, very large, amounting probably to some thousands. In this town alone, there are more than a hundred Catholic familiary lies. For several years our different town Bi-ble Societies have been in the habit of supply-ing those of them who could read, with Bibles, in common with other destitute families. In 1841, there was a thorough supply of the Canadian as well as other destitute families in most if not all the towns in the county. In this town alone about sixty Catholic families were supplied with French Bibles. During the meeting the presi-dent of our town Bible Society, learning that the Catholic were supplied to the catholic way. the Catholics were carrying in their Bibles that they might be burned, took with him Silas Hub-bell, Esq., a respectable lawyer of this town, and waited on the priests at the church, and re-quested, that inasmuch as the Bibles had been given by the different town societies, they

it was out of their power to comply, for they had burned all they had received, and intended to burn all they could get. To this account of the interview with Telmont, and his declarations, we have the affidavit of S. Hubbell, Eq. It was but a short time after these gentlemen parted from Telmont, and returned home, that the public Bible bonfire of which we have spoken took place. The day but one before their meeting closed, the Bishop of Montreal landed at Rouse's Point in this town, from the steam boat, and was received and escorted by a large procession on horseback, to Corbeau. On the 8th, the last day of the meeting, he administered the sacrament to immense crowds; and the is no question but the Bishop gave his sanction to all the sacrilegious acts of Telmont and his

SABBATH SCHOOL INFLUENCE.—About a year ago, a Sabbath school was established in Passume no apology therefore is necessary for this communication; and take it for granted, it will communication; and take it for granted, it will syunk township, Philadelphia county, by two members of the Lutheran church; and as a result of their labours, a Lutheran church has been recently organized in that township, and Joseph Dugan, Esq., of Philadel-canvass freely the sentiments of others, I may say nothing in violation of logical justice, or phia, has presented to the church thus organized, a lot of ground to erect a house of wor-ship on, and for a cemetery. This kind gift is the more appreciated by the inhabitants of the be, and is justly deprecated, yet I cannot con-

in the bounds of the Synod of Virginia, states may fairly be anticipated. It is thus I humbly conceive that knowledge is advanced, error that upwards of one thousand souls were reported to be hopefully converted; of ninetythree who were received into one church, forty were connected with the Sabbath school of the church, some of whom were young men of talent, who have devoted themselves to the work ment in which it lives and thrives. Charity, of the Gospel ministry.

HONOURABLE INSTANCE OF CHRISTIAN LIB-ERALITY.—The following is from the Report of which he expresses, "that this subject has been the Committee of the Bath, England, Auxiliary brought up," not as he says, "as a bone of contention," but as a subject of calm discussion "in our beloved Church." I can see no year: "Your committee cannot but notice the gratification they experienced in being privileged, in the month of March last, to con- to become such. I would respectfully suggest, vey the munificent gift (as below stated) to the Directors of the London Missionary Society.

whether "the difficulties and strife" of which he complains as "dividing and weakening us," have not resulted from a defective apprehension The narrative connected with it, is briefly this: of the genius of our system on the part of some, A Christian lady, now resident in India, one and a failure in a great measure on the part of day turned her eye on her casket of jewels, and it is, and whether those difficulties and that regarding any outward adornment that their strife might not have been obviated by a timely ustre could confer, as immeasurably inferior and thorough discussion of the principles of our to the pleasure she would receive if their value system, and a more rigid adherence to them. were employed in the service of God, she unhesitatingly directed their sale, and devoted ceive no reason why the introduction of this heir whole proceeds to the London Missionary subject should "distress some of the best men Society. The amount realized by this gift, in the Church." I for one should be very sorry and received by the Society, is six hundred and sixty-three pounds. Not a word would your men in it." But may not good men, and even ommittee say in commendation of this act-it needs no praise. Let God be honoured in the deed of his servant, as she desires him to be."

SUNDAY SCHOOL TEACHERS AND POPERY .-The Rev. Mr. Boardman has lately delivered two Lectures before the Sunday School Teach ers of Philadelphia, on "the duty of Sunday School Teachers, touching the pretensions and practices of the Church of Rome," We are glad that the Managers of the Philadelphia Sunday School Union, at whose request these Lectures were delivered, have taken this subect up. It is, in our view, of great importance that the influence of the thousands of Sunday venerated ancestors. Nor can I see that this brought to bear upon this subject-especially when Roman Catholic ecclesiastics are making such exertions to expel the Bible from our com-

RESPONSIBILITY. - The following extract from the works of the late Dr. South, is ap-

propriate and seasonable. "God sometimes, in the way of his provi lence, calls upon thee, O man, to relieve the necessities of thy brother, to support his blessed cause in the world, and at other times attend to the wants of thy country in one form or another. Now, before thou hast recourse to the old stale pretence, that it is out o thy power, consider with thyself that there is a who will never be put off with pretence and falsehood; he knows exactly what thou canst do, and what thou canst not. And con ider, in the next place, that it is not the bes husbandry in the world to be damned to save charges. The miser (and many such there are.) who vet wishes to be thought otherwise, is a est and a monster; and it is a query whether his heart is hardest or his hand closest. He is greedier than the sea, and more barren than the He is a scandal to religion, and an exeption from common humanity; and upon no other account fit to live in this world, but to be nade an example of God's justice in the next. Rich men are sometimes outwardly esteemed and honoured, while the methods which they pursued to become rich are inwardly abhorred nd detested. Generosity and compassion wil always command respect, while oppression and avarice will be deservedly branded all the world over. When a flourishing oppressor shines in gold, the basest thing lies hid under the richest covering."

## RECENT PUBLICATIONS.

THE SACRED SEAL; or the Wanderer Restored; a Poem, by Rev. N. Emmons Johnson. New York : John S. Taylor & Co.

The object of the author of this poem reate in the minds of parents a deeper sense of ple" has been all on the other side. domestic responsibility, and in those of children stronger impression of their privileges, by llustrating the value and efficiency of the ordinance of household consecration. The sentiments are pure and elevated, the versification the ruling elders by the use of unjustifiable generally smooth, and the poem contains much of the soul of true poetry. But how near the eccentric course of the hero approaches the so, and at all events think it hardly fair on the bounds of probability, the author and the reader, part of your correspondent or others, to mak we imagine, will differ in opinion.

Speaking of Suicide, the author justly ob-"But this I know, the man who cannot bear Life's heaviest ills and most profound despair, Should make no haste those deeper woes to try, Which in you world of endless wailing lie."

LUCILLA, or the Reading of the Bible. By Adolphe Monod. Translated from the French. New York; Robert Carter, 1843. 12mo.

The name of the respected author of this little ork at once claims for it a favourable recepion. We are assured that the work, with the xception of names, is a detail of facts. It is an able and interesting argument for the Protestant principle of "the Bible alone and the to the imp

comply, for they whole Bible," in the form of conved, and intended epistolary correspondence. The characters are well sustained—the spirit of the discussion unexceptionable, and the result, in the triumph of the truth, highly satisfactory.

a diseased and not a healthy state of mind?

only a fanciful existence? I cannot believe tha

constituted of such frail materiel as to be dis-

stimulate them to a zealous performance of their

ussion, especially of its own principles

owes every thing to it, and had the sensitive

periods through which she has been called to

pass, she would long since have been extinct

feeling to a certain extent among a portion

She never seeks to shelter herself from the

ecclesiastical antiquity, and what not, as afford

that is in her; but reposes firmly on the im

movable foundation of the word of God. And

glory will have departed, and symptoms of de-

now be avoided, and the more thorough, full,

and candid it shall be, the better. Your corres-

pondent himself declares, "that it is high time

o notice, and by all fair means, to oppose what

he regards as an attempt that is now making

late established principle, and to introduce what

he says is acknowledged on all hands to be an

innovation." It may turn out that the " entire

innovation and violation of established princi-

shall see. Let the truth triumph on which side

As to the charge or insinuation that some

weapons, or to make attempts to prejudice or

Church, I am not aware that any have don

inflame the minds of the respected elders of the

such a charge or insinuation. I am not aware

deed it is no subject for declamation, or appear

to the passions; but one, if there ever was one

of pure argument and appeal to evidence, a

should be argued, if ever a question should, in

never be made a party question.

"As we are brethren, and as it is highly important we should live together in harmony and

ove, let us carefully guard against every ex pression or insinuation which may tend to wound feelings or to interfere with fraternal af-

I adopt the language of your correspon

soever it may be.

forbid that it should.

by a small body of ministers and elders to vio

was doubtless the prevalence of this very

RULING REDERS. Mr. Editor-I am pleased to see that you have (very properly I think) opened your col-umns to the discussion of the subject of the "Rights of Ruling Elders." Your correspond-"Rights of Ruling Elders." Your correspondent Calvin, having thus opened the discussion before the bar of the Church, through the medium of your widely extended journal, it is medium of your widely extended journal, it is sought as they should do, to excite them to activity," but I ask, have they sought as they should do, to excite them to acbut natural that those whose views are contested, should appear at the same bar, and seek tested, should appear at the same bar, and seek them for activity? Have they been diligent in instructing them as to the nature, rights, and duties of their office, thus impressing upon them a sense of their responsibility, and exhorting them to seek the proper qualifications ? And why has this not been done, and why again, I ask, are the elders themselves thus unceive that any evil will result from a candid district, as it will afford them the only house of worship in that neighbourhood.

The Narrative of the State of Religion withexposed, and truth elicited. As the diamond is brightened by repeated polishing, the gold sepa-rated from the dross by refining, or light emitexpediency and propriety of the office at all. would Christ or His apostles have instituted from the flint by attrition, so truth is manited an office to be perpetual in the church fested by the contact of mind with mind. Truth which, it is in many cases difficult, and in has nothing to fear from light. It is the elesome, impossible, to find suitable incumbents to fill? The truth is, the difficulty or impossibili-The truth is, the difficulty or impossibility as the case may be, originates in the low esin the truth; and the truth is best discovered mate that is put upon the office. And thence tion! by discussion. I cannot sympathize therefore he little pains taken to seek properly qualified with your correspondent in the "deep regret' persons, and especially to see that measures are adopted for having them qualified when they are deficient. We fear the practical feeling with many is that the office itself may just as well be dispensed with as not. The same difficulty or impossibility would exist in the way of obtaining suitable incumbents for the pastorthe church for dignity and usefulness," no from neglect. measures are omitted, no pains neglected, to se-cure suitably qualified incumbents, and yet men are no more fit for that office naturally or in ordinary circumstances without previous training, than for the office of elder. If the office of Ruling Elder were appreciated half as highly, as that of the preaching elder, similar efforts would be made to insure proper qualifications for its incumbents, and doubtless would be atin times that are passed? Have we not been wanting in fidelity to ourselves? Again, I perended with the same success. Thus the Rul-

as a vital part of our system; it forms is

dmitted on all hands to be. There is a term used by your corresponder of our Church, much less "some of the best designating the ruling elder, which, strange to say, is not unfrequently found on the minutes " some of the best" be sometimes too easily distressed, too ready to take, and sound the alarm, of our Church records, the use of which indicates to my mind that the nature of the office when an examination of first principles is proposed? May they not be afflicted with a kind is not duly appreciated as a spiritual and perof nervousness on such occasions, indicative of there not such a thing as indulging a morbid sensibility or sensitiveness, shall I say, which leads its victim to apprehend evils which have there are any, much less many, especially of the hest men in the Church" whose minds are What is a layman but one who is not an composed or disconcerted, much less distressed ecclesiastic, not ordained to, or invested with, Church, are the very avencies required. We an ecclesiastical office? If this be so, with what show of propriety is the term applied to the I simply add, in conclusion, that our Session by the discussion of this or any other subbetter stuff, if not, they can scarceaway the attention of all, or indeed of any, from what ought to be their great work, the conversion of the world to God." I think I see I think I see officer, and no more a layman than the teaching presbyter. The truth is, we have no lay officers, strictly speaking, in our Church, unless on the contrary, how it may become eminently the means of promoting that great work. Will it not tell powerfully on the energies of our Church, and multiply its moral influence foureven in the loosest sense, for they are in every fold, if we can arouse the host of her elders to respect mere temporal or secular officers. The a deep sense of their official responsibilities and object we have in view, which we seek to ac- any one believe for one moment, that the Scriptures recognize any such thing, or that Christ complish by investing them with what may be found to be their legitimate rights. The Presordained any such office or officer as perpetual

ing Elder would cease to be a mere cypher and

an automaton in the church, as he is now

byterian Church should be the very last to shun organization, which all allow the ruling elder whether by friend or foe. She emphatically this number. Your correspondent observes, in this age are superfluous, and it may need ess to discussion, to which I have alluded, that it may be very proper for him (the pasprevailed extensively during the many trying them (the elders) in the Lord, and that he has a right to take an official place above them." grounds, consistently with presbyterial princi- was of the eleventh edition, and has a very coher members during her recent struggles, that had well nigh brought her to the brink of denaintaining any such thing, or asserting any struction. She has ever courted investigation such right, can be sustained. I take issue with from without and within her own pale; and him here entirely, and hope I may convince n this is distinguished from all other churches. him that he has spoken or rather written "without book," that he has been betrayed into the closest inspection behind authority, custom, admission of a principle, from the logical consequences of which he himself would shrink,

Presbytery in the United States." This resequences of which he himself would shrink,

And now let us hear what these doctors. ing a sufficient reason of the faith or the hope when he came to trace them. It seems to me he has asserted here out and out, the prelatical, and not the presbyterial principle. He says the whenever she becomes afraid to subject her pastor is set over the elder in the Lord. Now principles to the most rigid analysis, her chief this might be explained to refer to the elder in his character as a church member simply, but cay and decrepitude will speedily develope themhe goes further, and says he has the " right to take an official place above them;" that is, if it means any thing, the teaching elder or presbyter is as a matter of right officially the ruling presbyter; the one is preferred (præforms another and distinct order-thus making two orders, which with the deacon makes three orders of ministry. If this is not prelacy, what s? Let it be remembered that it is not merely ministerial but presbyterial parity, which distinguishes Presbytery from Prelacy-parity of rank, order, office-of all who are ordained presbyters, whether to teach, or to rule. Once admit the official inferiority in order or rank of the ruling elder to the preaching elder, then is the advocates of what is styled the "new docpresbyterial parity destroyed, and prelacy virually established; for is not one presbyter thus preferred (prælatus) above the other? this is not diocesan Episcopacy or prelacy it is true, but what is just as bad in principle, viz. parochial Episcopacy or prelacy, and only differs from the former in this, that in that case one bishop or presbyter is (prælatus) preferred above the sbyters of a diocese. that any weapons have been used, or are sought to be used, but those of reason and truth. In-In this case, one Presbyter is preferred (prælatus) above Presbyters of a congregation or a patish, for be it remembered that Ruling Elders are Presbyters, if they are any thing, if they are scriptural officers at all. The term Elmuch so as any problem in mathematics, and der is but the English of Presbyter. Presbymanner entirely free from party spirit, and per-sonal asperities, and with a supreme regard to the high behests of truth and right. I hope it but a Greek word, anglicised. Presbuteros, when translated into English strictly, should always be rendered, Elder. Thus both the Teaching Elder and the Ruling Elder belong to the order of Presbuteros, and only differ to their functions; they constitute simply different classes of the same order, and of course hold the same official presbyterial rank. An

the ultimate principle upon which this whole

discussion depends is this, viz. that the Ruling Elder and the Preaching Elder belong to only

one and the same order, viz. the order of pres-

byters or elders which is the generic term, and byters or elders which is the generic term, and that as such the same rights and duties pertain to both; except in so far as they are other-been hitherto either expected or disposed to act so important a part in our church, as their office warrants, and that it has been often observed and lamented, by the intelligent friends of our Zion," &c. But we differ widely as to the true reason of the facts. He attributes it to "the want of knowledge, of zeal, or of our disposed to act so important a part of the elders them-

> For the Presbyterian OUR BOARDS, FUNDS, &c.

Mr. Editor .- The statements recently made, and frequently made in your paper, about the want of funds in our Boards, affect many minds very painfully. Mine has suffered I confess with others. You certainly are not to blame

assign to it, the just position it should occupy in our system. It is said that in many congregations it is hard to obtain elders, who are qualified, and in some, it is impossible to find such. Now is it pretended that this "difficulty" or "impossibility" is a necessary one, inherent in the nature of things, or the ordinary circumstances of our congregations? If so it is putting a strong objection in the mouth of the opposer of the office, against both the expediency and propriety of the office at all. as the annual contribution of each! But there are as many non-communicants as communithirty-three and one-third cents will be all annually contributed by each member in the Presbyterian Church for the three great causes of Foreign and Domestic Missions and of Educa-tion! Thirty-three and a third cents, our an-nual tax for both Presbyterianism and the Gospel!! There certainly is error somewhere. Where is it? I hesitate not to say, in our Church Sessions. The Assembly legislates well on the subject-so do the Synods, and also the Presbyteries. . The matter dies in the Sessions. And yet, there is scarcely a Session in the whole Church which does not approve of concluded by urging all present to evince the al office, if a similar estimate were put upon all the various and higher legislations on these that, but as all are agreed it is the "first in subjects! The evil results from neglect—purely

The practical suggestion which I wish to offer is this—let the Minutes of the General

Extracts from, and comments on the Circles of the Symposium of Assembly be sent directly to the clerk of every Session in the whole Church, to be reviewed and acted on by each Session as such. done, each Session throughout the length and breadth of the Church, will become an immediate, permanent and efficient agency for the various Boards. As to the manner of bringing expedient to found such a measure. They wish these subjects before the various congregations, let the Sessions determine for themselves. The on the subject. If the matter is brought in any way regularly and annually before our churches, our Boards will be amply supplied with funds.

As matters now are all the subject of the subject of the subject. In 1839 the Synod of Genesee avowed its adhesion to the New Assembly. Thirty protected and them." They cannot be subject. In 1839 the Synod of Genesee avowed its adhesion to the New Assembly. As matters now are, not one-fourth of our and have never since concurred in any act which churches act at all in concert with the will of

the Assembly in relation to its Boards. is not duly appreciated as a spiritual and perpetual office, instituted in the Church by its Founder; I mean the term layman. Now I respectfully ask where is the authority for the application of this term to the ruling older? Is If, in addition to the above, the next Assem application of this term to the ruling elder? Is secured. I hope some of our fathers or leaders gether with such discordant materials, after it it to be found in the Scriptures, our Constitu-tion, or Ecclesiastical antiquity? or any thing equivalent to it? What is implied in it, but that the ruling elder is not an ecclesisatical action is vital. If we dispense with itinerating ricus plans for a division. This Synod then is or spiritual officer, but a temporal or secular agencies, we must have local ones—and our a very discordant body according to their own Sessions, according to the organization of our

ly be considered as worthy descendants of their venerated ancestors. Nor can I see that this School Teachers in this country, should be discussion need have the effect of "turning office of Presbyter? For he is admitted to be a a plan of systematic action harmonizing with defend? presbyter on all hands, at least to a certain ex- the views of the Assembly in relation to our minority could act

A PASTOR.

A SUGGESTION TO THE BOARD OF PUBLICATION.

king of England is a lay officer in the Church of England, of which he is the head, but does er Catechism. It is a very valuable Theological work, which ought to be in every family of oppose its fundamental doctrines? And having the several denominations adhering to the sys- done so, have we then a right to be calle tem of doctrine taught in that excellent Catein the Church, and necessary to its complete chism. If the Board should think best to publish it, I would recommend that they previously put it into the hands of a competent person for There is but one other point to be noticed in revision. It has in it some things perhaps which tor) to know and maintain that he is set over troverted now than when that work was first published, which, if I mistake not, was more am entirely at a loss to know upon what ed in Scotland above fifty years since, which work. As soon as I could, I procured it, and have not been disappointed. I should hope that basis of Christian union. "The true basis of a new and improved into every family of the Presbyterian order in into every family of the Presbyterian order in the United States. It would be furnishing a lowship and affection." My first reply small compass, and at a cheap rate. Yours,

For the Presbyterian.

TO THE FRIENDS OF SUNDAY SCHOOLS. Mr. Editor-In the year 1811, I had the plea ure of meeting the Rev. Mr. May in Philadelhia, when the first Sunday school was formed, in the United States. Now we can see one connected with almost every place of worship. The "rock" denotes the doctrines which Peter proclessing of God has most wonderfully attended fessed to believe. These doctrines, theref this plan of communicating religious instruction.

Not less than a hundred thousand teachers go forth voluntarily to their delightful employforth voluntarily to their delightful employ-ment every Sabbath, in England, and nearly the same number in the United States, giving religious instruction to two millions of the rising race. It is stated, that more than half the minsters of religion, both in England, and in the United States, received their first religious impressions in Sunday schools. This ought to encourage the friends of the Redeemer to go of truth but the effect of truth. In regeneration forward in their work of benevolence.

I would most respectfully suggest, that Bible classes ought to be connected with all Sunday schools, to aid the teachers, and prepare the most forward of the pupils to fill the place of teachers.

All ministers and teachers will render essential service to the rising race, by urging those committed to their charge to promote the Tem-perance Reformation. The society for the sup-pression of intemperance, has done much towards advancing the Redeemer's kingdom. In one county in England, upwards of three thousand have been brought into the Church of Christ, by the aid of the temperance society. And in Ireland, the result of the temperance enterprise has been most wonderful. That God what these friends of the "circular" want, is and in Ireland, the result of the temperance enterprise has been most wonderful. That God may raise up more friends to the Sunday school and temperance cause, is the prayer of

to "the want of knowledge, of zeal, or of public spirit on the part of the elders themselves." This may be true as the proximate cause, but is it the ultimate one? Why is it they are thus wofully deficient in knowledge, to say that pastors have been guilty of deliberately "repressby Protestants. It would be a grand achievement of Jesuitism—if it could succeed in keeping American Protestants asleep, while it stirred up the "faithful" in Ireland by the unceasing cry that American Protestants are wide awake The following is an extract from the proceed

ings. "The Rev. Mr. McNeil moved the second re olution, which was as follows: "That the vigour and alacrity displayed a again, I ask, are the elders themselves thus unqualified? The true answer we apprehend to these questions, is to be found, in a failure on these questions, is to be found, in a failure on the present day the part of both pastors and elders to appreciate the importance of the office, and to assign to it, the just position it should occupy will you allow me to make one practical sugthem from oppression and to propagate their orthodox belief."

that, generally speaking, wherever justice ex-isted success was found as a concomitant. his labours; there were commercial associations for the protection of trade and industry; there were associations for the suppression of vice; there were Repeal associations to regain for Erin her just rights—and he (Mr. McNeil,) hoped she would soon enter upon them.— (Cheers.) There were Protestant association which had in view to enchain Roman Catholica erly worn; and there was also the Roman Ca tholic Institute, which defended Roman Catho-lic tenets, and, indeed, befriended humanity in general wherever a proper and just claim was made. (Cheers.) Mr. McNeil, after alluding to the circular lately issued by the committee in reference to Roman Catholics in workhouses

BUFFALO CONVENTION.

" All condemned it (the executing act) as unconstitutional and cruel, and as upon an assumption of facts which had no to prevent the churches "from going to the body which had discarded them." They canwould imply their recognition of any connexion with the new assembly. And now they intend once begins to tumble down, cannot be effectu-

eir intention to oppose the vaa very discordant body according to their own showing. And yet in other parts of the "circular," that body is very sound in the faith.— But even if it were not so, they teach that unsoundness in doctrine is no proper cause for nod purify itself of errors which they love and It is not very natural. If the sound accomplish the good which the majority is de-termined to hinder? As, however, that Synod now stands together, it is for the defence of semi-Pelagian error. They say, "the differences of sentiment which exist are not on fundamental points." Here we differ from the cir-Mr. Editor—Permit me to suggest through you to the Board of Publication, the issuing of Admitted. But have we a right to profess adhesion to the Confession of Faith and then

honest men? They go on next to speak of "charity," "patience," and "forbearance" in the usual style in such cases. Why then, if they have an abundance of these Christian graces, can they not let those "Protestants" go off in peace, some additions on points which are more con- and pray for them as they go? There is a way to part in peace when we cannot live together in peace. than a hundred years ago. I have a copy print- which that Synod prescribes? Reject such portions of the Con grounds, consistently with presbyterial principles, the propriety of the pastor's knowing and pious and valuable index of subjects. A very Christ did not come to send peace on the earth respectable minister, now dead, said to me about of such a nature. He came to make division, twenty years since, and before I had seen this to call out his people from sin and error, to book, "Any student in Theology who is tho-roughly master of Fisher's Catechism, may sus-and this sinful world, between them and all tain an examination in Theology before any false doctrines and heresies. Oh the magic

And now let us hear what these doctors of

edition might find its way union among Christians, is not uniformity of large amount of Theological knowledge in a small compass, and at a cheap rate. Yours, are in truth, some of the fundamental articles of the Christian system. And in this respect, the position of that proposition is wholly opposed to the state of the facts in that Synod. My second reply is that the basis which they can be to the basis which Christ lave Christ made Christian doctrine the true basis; for when he said to Peter, "On this 'Rock these words, "Christian fellowship and affection" are used in a fallacious sense. What we the Holy Spirit does not first produce those af-fections in the mind before He has enlightened the mind in the knowledge of Christian truth. As for instance, we do not first love the Lord before we know Him-but we first know Him and then love Him. In short knowledge does not flow from love, but love from knowledge All, therefore, who know the Lord, love one another and are bound together by the tie of this "Christian fellowship and affection." My last reply, is, that we must make a distinction probably about to this amount, that, there are in our Synod, men guilty of he yet, "We beg you not to say my thing a it, let it pass; do not attempt to show the

WILLIAM S. MARTIEN, Corner of Reventh and George streets, PHILADELPHIA

ness and perplexity. We are this morning in the sanctuary, and we have the light of God's revealed will to shine upon his dark providences, and need nothing but faith, the spiritual telescope of the soul, to enable us to identify our position and our duty—God grant that we may have a clear discernment of them, and become divinely wise in those things which belong to the second of the second courts, but he sanctuary and anticipated the accomplishment of many a favourite plan—yea, who have said in their hearts, "To-morrow shall be as this day, and much more abundant"—to whom God has said, "Thou fool! this night shall thy soul be restrest, but he will meet only strangers. He may enter these sacred courts, but he will listen in vain for the voice which now falls upon his ear, and look in vain for the familiar faces of clay, when so many facts admonish the second courts are the same than the second courts and look in vain for the familiar faces of the second courts and look in vain for the familiar faces of the second courts and look in vain for the familiar faces of the second courts and look in vain for the familiar faces of the second courts are the second courts and look in vain for the familiar faces of the second courts and look in vain for the familiar faces of the second courts are the second courts and look in vain for the familiar faces of the second courts are the second courts and anticipated the accomplishment of many and anticipated the accomplishment of leavest them.

of the spectator, and then disappear; or to the pageantry of a procession in which the persons composing it pass on, and are almost immediately lost to the sight of the spectator. Such

the world, in our text, when he says, "The fashion of this world passeth away." Nothing decay, and dissolution, are written upon every thing below the sun. They rise, they pass,

they fall, and are gone.

Riches are gathered, and wealth is ordinarily accumulated by degrees. We see individuals and families rising gradually to competence ease, fortune, and sometimes to splendour. But they continue not. When we look at them again, we see their splendour fading, their for-tune diminishing, and their ease and competence dwindling into penury and want. The grand-children of the wealthy have been known to beg for their bread. But decay is not always of this gradual kind. Many a fortune has been wrecked in a day, and those whose mountain has stood so strong as to lead them to say, "I shall never be moved," have been troubled at the sudden hiding of the Lord's face. If the breath of the Almighty pass over our possessions in anger, they dissolve like the thin clou

fellow worms of the dust, and like that breath they pass away. If we see a man upon whom the gaze of admiration or envy is to-day fixed to whose voice multitudes listen as to an orato whose voice multitudes listen as to an ora-cle—whose presence commands respect—and whose power protects his friends and causes his enemies to tremble—we may see him to-morrow so fallen that the meanest give him no rever-ence, and the beggar fears not his frown. The

sue them, however foodly we are attached to them, however greatly we vary them, they pass away, and even our relish for them ceases. We at last find that all that pertains to earthliness is "full of labour and sorrow."

In all their variety, and interest, and tenderness, they pass away. The ties of affection and blood are daily broken. The revolution of a few years makes strange to us scenes in which we once recognized every human visage; and when we turn from this altered scene to the grave yard, the monumental stone directs us to the long home where sleep the companions of our youth, and the loved ones of our hearts. The relations of kindred and affection are there. "Our fathers, where are they? and the pro-"Our fathers, where are they? and the pro "Our lathers, where are they? and the prophets, do they live for ever?" The revolution of a few years separates parents from children, and children from their parents—husbands from their wives, and wives from their husbands. This terrible, but holy and righteous law, operates with equal force within the sacred precincts of God's house. In every few revolving

We may then have reason to bless those who are worshipping here this morning. solved!

privilege of commencing the new Where are they all? You must make the in-

distely lost to the sight of the spectator. Such a figure of speech would be readily understood by a Greek, for that people were fond of scenic representations, and accustomed to their exhibition. Such scenes are fleeting and transitory. When we fix our eyes upon them, their appearance is continually changing, new objects constantly present themselves to view, and the whole, in a little while, vanishes out of our sight. There is nothing in them of a permanent of the statistical passing away. God has inscribed upon them change, decay, dissolution. Soon them change, decay, dissolution. Soon swear by him that liveth for ever and ever, that time shall be no longer." The whole is a passing seene—"a gaudy show, an empty vapour, which continueth for a little season, and then vanisheth away." In this transitory scene the children of men act an important part, and then pass away with it. This day reminds us of it. Another definite portion of our appointed time upon the earth has gone with the years beyond the flood, and we are one year nearer our death-beds, our graves, our final account before the bar of God, and our eternal state. The events of that year have shown us that the fashion of changes in it, and have passed through some of them ourselves. Many who commenced the year with us have been called away, and perhaps some of the fondest hopes of our own hearts have been disappointed. We are then hearts have been disappointed. We are then ourselves witnesses to the truth of the apostle's connection, by their removal, or our own declaration. We know that "the fashion of this world passeth away," and we cannot but we are ever to do any thing for the promotion acknowledge that we ourselves are passing away with it. How many of us may live to assemble on the first day of the next year, God alone vineyard, we are bound to labour there faithcan tell; but we have reason to believe, that at fully and diligently. Where he plants us, hi least some of us, it may be many of us, shall expects us to bear fruit to his glory. And it have been added to the great congregation of the dead. My dear hearers! under all these

will hear it, a voice which speaks to us. And if so, especially in those things which admonsish us of our moral responsibilities, and the near approach of the last account to the Judge of quick and dead. Are the world and all things are used to the speaks and we with it, I infer, That we should be dead to the series of the in it passing away? 1. Then it is unworthy of our supreme regard. Our souls are immortal, and our hopes embrace eternity. When this world and all that it contains, shall have passed away, our souls shall still exist, and we with it, I infer, That we should be daily preparing to leave it. The fact is incontrovertible, that we need such preparation. We are sinners. We have broken the divine law, and are justly liable to the penalty which the law denounces against all transgressially need support comfort and handings. still need support, comfort, and happiness. If sors. That penalty is death. "The soul that the world could, therefore, at present satisfy us, sinneth it shall die." Our natures are dead to and it cannot do even that, it would be unwise God, and every thing which is truly good and the world could, therefore, at present satisfy us, and it cannot do even that, it would be unwise and injurious to set our hearts upon it. The more our affections are set upon any object, the more hitter will be the parting pang, and the sorer the disappointment when we are obliged to give it up. It would be the height of folly for a traveller, thoughtless of his home, and the objects of his dearest affection, to fix and expend his regard upon the objects which may present themselves by the way even if they demands of the law, and to free us from conpresent themselves by the way even if they

The passes of th an eminence as that of which I have spoken, a post. It flies like a shadow. It passes away we this morning occupy, and the apostle's declaration in the text may assist our mental vision, and enable us, upon reviewing the past, to make the only improvement of it now in our power. The psalmist, when he went to the sanctuary of God, learned there the nature of those dispensations, which were before involved in dark-needs to the places which once knew them, and anticipated the accomplishment of many a large upon our attention as a mostrils? that we are mere "tenants at will," passeth away, "urges upon our attention as a mostrils? that we are mere "tenants at will," passeth away, "urges upon our attention as a mostrils? that we are mere "tenants at will," passeth away, "urges upon our attention as a dream, and a a dream, and a watch in the night. We begin our lives, when it disappointments do not the children of men when we the least expect it? With how many and have passed away, all preparation becomes hopeless and impracticable. Let the meet in the estimates which they form with respect to human life? How many have there approximation to death, judgment, and eternity, and eternity, and eternity, and anticipated the accomplishment of many a large upon our attention as a dream, and a very most who may be dispossessed at any moment, because, when it who may be dispossessed at any moment, because, when it who may be dispossessed at any moment, because, when it who may be dispossessed at any moment, who may be dispossessed at any moment, because, when it who may be dispossessed at any moment, who may be dispossessed at any moment, because, when it who may be dispossessed at any moment, because, when it who may be dispossessed at any moment, because, when it who may be dispossessed at any moment when when we the least expect it?

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I. Deduce from it such inferences as may assist us to improve the gease and the aubject to the first three is no work, nor device, in the postle's declaration in the text.

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I. To illustrate the apostle's declaration in the text.

I. To illustrate the apostle's declaration in the ters, and especially so, when it is doubtful whether a future season for attending to them will ever occur. I allude particularly to any thing which we can do for the glory of God, the salvation of our souls, or the good of our fellow creatures. In all of these, God is pleased to make use of human agency, and they are made our duty by divine command. I will refer for the present, to the last of these. God has constituted us essentially social beings, and made us capable, to an indefinite extent, to inadministering to their wants, counselling, directing, admonishing, and setting before them such examples as may win them to God;—in a word, using with them all the influence which wealth, or talents, or station, or character may this world passeth away. We have seen many give us over them to promote their best interest the dead. My dear hearers! under all these circumstances, what manner of persons ought we to be! And what solemn reflections should these things awaken in our minds! Who should not ask, "Lord, is it I?" Let me then direct your attention,

II. To such inferences as may assist us to improve the season and the subject to the glory of God, and our own spiritual benefit.

From all the works and ways of God as he exhibits them before us, we may learn some useful lessons. There is in all of them, if we

God has made provision to bring sinners to the enjoyment of eternal life through the Lord Jesus Christ. He can prepare them for the inheritance of the saints in light. But let us not be deceived. Although he is able to sav in danger of having our heart-strings rent by it.

Let us remember this, and look upon the world as a passing scene in which we are mere temporary actors, and from which we cannot even now, draw enough to fill or satisfy our hearts.

2. If "the fashion of this world passeth away," then I infer, that ue should not anticingular leave the strict leave a leave should not anticingular leaves the strict leave are leave about the strict leaves are leaves are leaves about the strict leaves are leaves are leaves are leaves about the strict leaves are leaves a very account, be the more awful. Hence the Saviour himself says, "This is the condemna-

speak to our souls on the subject, and kindle in them an earnest desire to be prepared to go forth to meet the bridegroom at his first call. Let us inscribe upon all that we have and are beneath the snn, "The fashior of this world

passeth away." And now, my Christian friends, brethren and sisters beloved in the honds of Christian affection, and in the hope of that eternal life which is in Christ Jesus our Lord, I salute you in the Lord! May grace, mercy, and peace, from God our reconciled Father, and Jesus Christ, his be-

ou most tenderly and affectionately in the Lord, on this interesting unniversary. In ad-Lord, on this interesting unniversary. dressing you, I am strongly reminded that it will be thirty-four years to-morrow, since, then young and inexperienced man, I was solemny set apart to the work of the gospel ministry, y the laying on of the hands of the Presbytery, according to apostolical example, and received the charge and oversight of a large number of souls, many of whom were as you now are, young. I am also reminded, that on that interesting occasion, an outpouring of the Holy Spirit commenced, which, like a gentle and fertilizing shower, continued for the space of two years, and brought two hundred souls fold of Christ, a large portion being young—some of whom continue to this present, but many of whom have fallen asleep. My advancing years and gray hairs have not chil-led my affection for the rising race. The heart of a father and a pastor never grows cold. God forbid that it should. I can still sing, and hope to, while I have breath.

Oh let them ne'er forgotten be; Remember all the prayers and tears
Which made them consecrate to thee.

And when these lips no more can pray, These eyes can weep for them no mo Turn thou their feet from folly's way, The wanderers to thy fold restore

My young friends, when I see " the fashio of this world passing away," and so few even of the hopeful young, coming to the solemi feasts, and remember that they, the hope of the Church, must be brought in soon, if at all, can I do otherwise than send the anxious call to you, O come, come into the ark of safety, ere he flood sweep you all away! and raise the agonizing cry to God, "O Lord, revive thy work in the midst of the years—in the midst of the years make known-in wrath remember mercy." May God be the guide of your youth, the solace of your riper years, and the never-failing portion of your souls!

I turn, lastly, with an interest heightened by painful apprehension, to another class of my hearers, whom, for their own sakes, I do most earnestly wish, and fervently pray, to be small ndeed-I mean those who have never yet made the subject of the great salvation an object of heartfelt solicitude, and successful pursuit. My dear friends, you are living "in a world, the fashion of which is passing away" from under your own eyes, and you yourselves are passing hitherto seemed to you to be a matter of com-paratively small interest. But is it so in itself Or is it all a mere figment of the imagination; the airy nothings of a dream, when fone awaketh out of sleep? The book of God is not "a cunningly devised fable," nor does your judgment so hold it. The earthly Canaan has pend his regard upon the objects which may present themselves by the way, even if they were otherwise worthy of regard. We are mere strangers and pilgrims on earth. The objects of time and sense are constantly passing away around us, and we ourselves with them. How then can we consistently set our hearts upon objects of so value a nature? Would not such conduct lay up for us a stock of unavailing and bitter regrets against the hour of separation, which every wise man should seek to avoid? That it would be both unwise and foolish to do so, our Saviour has clearly taught us, when he said, "Lay not up for yourselves treasures upon earth, &c. But lay up for yourselves treasures in heaven," &c. "And every which every wise more sacrifice for sins, but a certain foorful has never satisfied you, and it never will."

Whatever of an earthly nature gives us pleasure, its ransitory, and the pleasure which we derive them, because the about his fall the likened unto a foolish which shall devour the adversaries." Hence them, because which we derive them, because the about his single human beart. Come, then, here is an abiding and soul-satisfying portion. Take it, on the Lod's offer, "without money and with the winds blew, and beat upon that house, and the precises must be fall of it." The apost way, and even our relish for them ceases. We at last find that all that pertains to earthlight world also pass away. The relations of "this world also pass away." The relations of "this world also pass away." There is not enough in the whole of it to fill a single human beart. Come, then, here is an abiding and soul-satisfying portion. Take it, which shall devour the adversaries." Hence them, however ardently we retuse not him that speaketh: for if they on the Lod's offer, "without money and with the apostle way them, they pass and even our relish for them ceases. We had so of the condescends to exposulate the wind had all that pertains to earthlight the world also pass away. The relations of "this world also pass away." There is not enough in the adversaries." Hence the adversaries. The relations of managers.

The relations of "this world also pass away." The relations of a few on the care of them that appears the second Tuesday in November.

The relations of "this world also pass away." The relation of the Colossians is in unison in the colossians is in unison in the colossians is in unison. The east of the man and the rest is not breat in the substitute of the united States and the states of the united States and the states and the states and the rest of the united States and the states and the rest of the united States and the st eat ye that which is good, and let your soul de-light itself in fatness." O that we could to-day congratulate you upon this wiser, better choice! Then would this be the beginning of days and of years, which would roll on into a bliesful improprietty. May God of his infair. immortality. May God, of his infinite mercy. bring your years to such a close!

## THE SHEPHERD.

"The Lord is my Shepherd, I shall not want." There is a fold whence none can stray, And pastures over green; Where sultry sun, or stormy day,

Or night is never seen. Far up the everlasting hills, In God's own light it lies; His smile its vast dimension fills

With joy that never dies. One narrow vale-one darksome way, Divides that land from this; I have a Shepherd, pledg'd to save,

And bear me home to bliss. Soon at his feet my soul will lie, In life's last struggling breath; But I shall only seem to die,

I shall not taste of death. Far from this guilty world, to be Exempt from toil and strife; To spend eternity with thee, My Saviour—this is LIFE!

## AMERICAN PROTESTANT ASSOCIATION.

On Tuesday the 8th of November, 1842, a meeting of Ministers of the Gospel was held in the city of Philadelphia, in pursuance of the following invitation which had been addressed to them :-

"The undersigned deeply impressed with the value of the privileges and blessings which have resulted to mankind from the glorious Reformation of the sixteenth century, and sen sible of the untiring efforts, covert and open which are constantly making to delude Protes tants with the vain idea, that the character and tendencies of the great Apostasy, which for many centuries had blinded and oppressed a large portion of mankind, have been essentially changed, and believing that watchfulness and exertion are necessary, to maintain an oper Bible, and freedom of religious opinion and pro fession, and that the cause of truth and godli ness may be strengthened and advanced by united counsel and effort among true Protes

tation of their sense of the importance of united action for the protection and defence of the threatening assaults of Romanism—it was unanimously Resolved that it is expedient now to form a Protestant Association, and that a committee of one from each denomination represented in this meeting, be appointed to pre-

pare a Constitution for such an Association.

The Rev. Drs. Cuyler, Tyng, Wylie, Car roll, and Rev. Messrs. Kennaday, Vanarsdale, Stockton, Ide, Berg, Wilson, Dales, Webster, and Chambers were appointed this Committee After prayer the meeting was then adjourned Adjourned meetings of clergymen for the

same object were held Tuesday November 22, and December 4th. The Committee appointed to prepare a Con tution, which after much consideration was adopted, and the AMERICAN PROTESTANT Association was duly organized, by the me

present signing the following Constitution.
Whereas, we believe the system of Popery o be, in its principles and tendency, subver sive of civil and religious liberty, and destructive to the spiritual welfare of men, we unite for the purpose of defending our Protestant

ARTICLE III. This Association shall be composed of all such persons as agree in adopting the purposes and principles of this constitution, and contribute to the funds by which it is sup-

ARTICLE IV. The officers of the Association shall be a President, three Vice Presidents

bers. This committee to meet as often as they tent; an instance of this kind may find necessary for the transaction of the before the Teachers reached

the members present at such meeting.

the members present at such meeting.

Rev. Stephen H Tyng, D. D. Rev. H. A. Boardman,
Cornelius C. Cayler, D.D.
D. L. Carroll, D. D.
J. Kennaday.
George B. Ide.
Thos. J. Thompson,
Wm. W. Spear,
John Chambers.
Joseph T. Cooper,
Solomon Higgins.
Willis Lord,
Thos. L. Janeway,
John B. Hagany,
John B. Hagany,
John B. Hagany,
John B. Hagany,
Archibald Tudebope,
Richd, M. Greenbank,
Richd, M. Greenbank,
Archibald Tudebope,
John Wöolson,
L. Janeway,
Jan. H. MeFarland,
Anthony Atwood,
M. Hirst.
Jan H. Wespirand,
M. Hirst.
Jan H. Wespirand,
M. Hirst.
John Wöolson,
L. Jahneway,
John Woolson,
John Wöolson,
L. John Wöolson,
L. John Wöolson,
L. John Wöolson,
L. John Woolson,
L. J. L. Richd M. Greenbank,
Archibald Tudehope,
John A. Clark, D.D.
John B. Pinney,
M. B. Hope,
Peter Van Pelt,
William Neill, D.D.
Ashbel Green, D.D.
Wm. M. Engles, D.D.
John W. Grier,
Matthew Sorin,
Wm. A. McDowell, D.D.
Thomas Hoge,
Walter Colton,
Peter Cox,
J. Lansing Burrows,
J. Lansing Burrows,
J. Gordon Maxwell,
S. W. Crawford,
Charles Williamson, Rufur W. Griawd James Smith, Levi Storks, John S. Inskip, James Y. Ashton, Joseph Castile, James W. Stewar William Loughrid Alexander Mackli John W. Yeorasma Somuel Sternand 8. W. Crawford,
Charles Williams
Thos. G. Allen;
Robert Adair,
Edward Covel,
Thos. H. Quinan,
Stephen A. Mealy,
C. C. Wilhams,
William Passes Samuel Stevenson
Thos. Larcombes,
Jeremiah B. Everl
Theophilus Stork,
Anson Rood,
Robert Steel,
Wm. D. Howard,
James Neill,
Isaac R. Merrill,
Thomas H. Stocktt
Marcus E. Cross,
Truman Osborn,
Frederick Ketchaz
Thomas B. Bradioi
James Smith. Stephen A. Mens,
C. C. Williams,
William Ramsey,
Griffith Owen,
Nathan Harned,
John Keller,
Albert Helffensteit
John W. Everist,
William Latta,

The following gentlemen were elected offi of the Associat

President-E. F. Backus, Esq. Vice Presidents-Rev. Stephen H. Tyng, D.D., Rev. John ennaday, Rev. George B. Ide.

Corresponding Secretary—Rev. Henry A. Boardman,

Recording Secretary—Rev. William W. Spear.

Treasurer—Mt. A. H. Julian.

George W. McClelland, Anthony Green-New-school Pre-

med. James M. Linnard, Thomas Watson—Baptist.

John Alexander, John Evans—Reformed Pres A. H. Burtis, Francis Mitchell—Independent. C. Schrack, William M. Heyl—Lutheran. William Hinkle, John Finn—Methodist Protei

the Rev. W. W. Spear of the Protestant Line and affectionately in the Beloved youth of my pastoral charge, I greet the meeting was opened by prayer. After a general expression of sentiment, by the clergy tection and support. Under this assurance, two Samoan Evangelists nobly devoted them in most deplorable circumstances, as they had both been in very bad to return on board with the Teachers.

The Rev. W. W. Spear of the Protestant Line and Secretary—and the meeting was opened by prayer. After a general expression of sentiment, by the clergy two Samoan Evangelists nobly devoted them two Samoan Evangelists nobly devoted them two Samoan Evangelists nobly devoted them two Samoan Evangelists nobles and self-denving labour; selves to this arduous and self-denying labour; but the Chiefs on whom they relied proved faithbut the Chiefs on whom they relied proved faithbean completely deserted by the people, with bean completely deserted by the people, with action for the protection and defence of the rights and principles which distinguish the Protestant Churches of this country, from the threatening assaults of Romanism—it was whom they trusted, raised up for them a solitary friend among the heathen, and almost miraculously preserved their lives, as lambs among wolves; yet it was absolutely necessary, on the succeeding visit of the Missionary ship, to rescue them from the hands of these savages and cannibals, and transfer their labours to a people more disposed to value and accept

Mr. Murray, details the means by which their deliverance was happily effected, and it will be gratifying to our readers to know, that, not withstanding their former trials and dangers, the Teachers were still willing to hazard their lives for the Lord Jesus, and to spend and be the Teachers were still willing to hazard their lives for the Lord Jesus, and to spend and be spent in his service. They were subsequently stationed at the Isla of Pines

The following awfully interesting commu sents the extreme degradation and ferocious habits of these wretched islanders, while it suphabits of these wretched islanders, while it sup. Nauari, engaged to protect them, together with plies a fearful comment on the words of in.

tive to the spiritual welfare of men, we unite for the purpose of defending our Protestant interests against the great exertions now making to propagate that system in the United States; and adopt the following constitution:

ARTICLE I. This society shall be called the AMERICAN PROTESTANT ASSOCIATION.

ARTICLE II. The objects of its formation, and for the attainment of which its efforts shall be different to the attainment of which its efforts shall be directed, are—

1. The union and encouragement of Protestant ministers of the gospel, to give to their several congregations instruction on the difference beet were protestantism and Popery.

2. To call attention to the necessity of a more extensive distribution, and thorough study of the Holy Scriptures.

3. The circulation of books and tracts adapted the distribution, and thorough study of the Holy Scriptures.

4. To awaken the attention of the community to the dangers which threaten the liberties and the public and domestic institutions of these United States from the assaults of Romanism.

ARTICLE III. This Association shall be compared of all such presence and speak and the public and domestic institutions of the gospel. The propagation of the service of the public and domestic institutions of these United States from the association shall be compared of all such presons as agree in adopting them spects, resemble those of Tanna and Britannia Island. They are somewhat inferior in their appearance, but their dress is the same, and they are weapons.

ARTICLE II. The bolicets of its formation on the same fashion. They have also the same kind of war weapons.

ARTICLE III. This Association shall be compared to the public and domestic institutions of the service of the same shall be compared to the propagation of the service of the propagation of the same shall be compared to the propagation of the same shall be compared to the propagation of the same shall be compared to the propagation of the same shall be compared to the propagation of the same shall be compared

cept when very young, goes armed at all times; and when persons meet, it is customary for the parties to assume a hostile attitude, which very often leads to serious consequences.

When a husband and wife go to work in the the poor Thusband and the table of the poor Thusband and the poor Thu which very often leads to serious consequences.

It treasurer, a corresponding secretary, a recording secretary, and two lay directors from each denomination represented in the Association, to be elected annually; together with all the ministers belonging to it; who shall form a Board for the transaction of business of whom any seven, at a meeting duly convened, shall be a quorum. The stated meetings of the Board to be quarterly.

ARTICLE V. The Board of managers shall, at the first meeting after their election, appoint an executive committee, consisting of a minister and layman from each of the denominations represented in the association, of which the secretaries and treasurer shall be ex-officio members of the transaction of the before the Teachers reached Erromangs. A smallest act of kindness done to one of the before the Teachers reached Erromangs. A smallest act of kindness done to one of the before the Teachers reached Erromangs. A smallest act of kindness done to one of the before the Teachers reached Erromangs.

to the Association, at their annual meeting on the second Tuesday in November.

ARTICLE VII. The Board of managers shall have power to enact such by laws as may not be inconsistent with this constitution, and to fill all vacancies that may occur between the annual meetings.

ARTICLE VIII. This constitution shall be subject to amendments only at the annual meetings of the Association, by a vote of two thirds of the Association, by a vote of two thirds of the members present at such meetings. obtain a cance to come to us. This latter proved to be the fact. When we had pulled in quite close to the shore, one of the Teachers, Lasalo, came off in a small cance, accompanied by Nauari, one of the principal Chiefs. We received the Teacher and the Chief into our boat, and immediately requested that Taniela, the other Teacher, should be brought to us. With this request the natives appeared unwilling to comply, but lingered about trying every expedient to induce us to go ashore, and place ourselves in their power. This, however, we felt not all disposed to do. The natives stood in large numbers about the landing place, all armed and presenting a formidable appearance.

ance.
"Having waited a considerable time, Lalo "Having waited a considerable time, Lalolagi, on his own proposal, went into a canoe that lay alongside the boat, and proceeded to the shore in the hope of meeting Taniela, and of bringing him away. After doing all he could to gain his object, he escaped with difficulty from the hands of the natives, who forcibly prevented the Teacher accompanying him. Affairs now began to wear a threatening aspect. What could the people mean by detaining the Teacher? And what could be their motives for so eagerly desiring us to go on shore?—While Lalolagi was away, Lasalo had been giving us information not by any means calculated to increase our confidence, or allay our feurs. We determined on detaining the Chief, whom we had in the boat, until our Teacher was given up, convinced in this way alone we was given up, convinced in this way alone we could have any hold upon the people. When the Chief perceived our intention, he sprang out of the boat into the sea, with the intention of making his escape. But we soon succeeded in retaking him, without resorting to any harsh

measures.

"The confidence of the Chicf, however, seemed hardly shaken by this conduct, since we gave him to understand that our only object in detaining him was to have our Teacher restored to us. He immediately called to the people to bring Taniela, but it was evidently with the utmost reluctance, and not till we had waited for upwards of two hours, that they brought him. And when at length they made their appearance with him in a cance, we had great difficulty in inducing them to come near us. They kept pulling backward and forward as we advanced or receded, and by the time the Teacher entered our boat, which be effected by leaping out of the cance, and swimming to us were within a part.

the exception of one man, who had ventured, at the risk of his own life, to act as their friend, and to give them food. Poor Taniela was on and to give them food. Poor Taniela was on the very eve of being killed during the time we waited for him, and he thinks the only thing that prevented his destruction was the circumstance of the Chief being in our power. The people really seem to be in a state of extreme degradation and barbarity. We now feel ourselves shut up to the painful necessity of re-moving the Teachers, and of abandoning, for The following parrative, from the Journal of Mr. Murray, details the means by which their deliverance was happily effected, and it will be

der such circumstances, is not to be overlook-ed. When the teachers, whom we have now taken away, were landed on the island, nearly a twelve month ago, two Chiefs, Neivi and spiration, "The dark places of the earth are full of the habitations of cruelty." tended to be a Chief, and under this pretence obtained a present; but he was afterwards found by the Teachers not to be a Chief. His

en. This is a general custom among the peo-ple, to which, I suppose, Chiefs and people of rank form exceptions. Every individual ex-

"This man, whose name deserves to be recorded, and to be had in remembrance, used to steal quietly down to the lowly hut in which the poor Teachers lived, lift up the thatch of the roof, and hand the food in to them. We

## PED PRESBYTERIAN

will find on the first page, the account of the formation of the American Protestant Association, together with the Constitution of the on, to which is appended a list of its fficers and members.

CHURCH OF SCOTLAND, - The Caledo Mercury states that they had heard, and on good authority, that the English Governmen were firmly resolved not to yield to the mands of the majority of the Church of Scotded at the late General Assembly and recent Convocation of the ministers of the Church

THE PUBLIC SCHOOLS OF PHILADELPHIA Our readers are already aware of the triumph achieved by the Roman Catholics of New York in obtaining from the public authorities concession which threatened the school system then existing, and extending its benefits alike all, with serious injury if not extinction. The victory was not obtained without great exertion on the part of the Roman Catholics, and particularly of their able and jesuitical prelate, and strong opposition from the Protestant community. Their success depended chiefly on corrupt politicians, accustomed to postpone the great interests of religion to their own selfish ment. In some respects similar efforts have now been made in Philadelphia and ty of expressing their opinions, the Controllers of the public schools by a vote of twelve to seven, and on the simple request of the Roman Catholic Bishop Kenrick, excluded the Word of God from an essentially Protestant institution, so far as the children of Roman Catholics are concerned. This is certainly one of the signs of the times. The men who are intrusted with the education of a large class of the community destitute, in all probability, of religion themselves, are willing to pledge themselves that th Word of God shall be studiously withheld from the poor ignorant children committed to their care! This is a terrible responsibility which they have assumed They are not morely willing to inflict irreparable injury upon the children of Roman Catholics, but upon all the Protestant children committed to their care, by presenting before them a practical and visible therefore to be regarded by them with distrust. We say they have the testimony of the Contestless that the Word of Cod was sixty

ral around me at this moment, to whom I have been talking and giving books."

of God God God, as far as God shall give us the been talking and giving books."

punity be cast aside. urge their claims with plausibility. They say ing extract of a letter from the Rev. Charthey constitute a portion of the community to les Gutzlaff, the distinguished Missionary to whom the rights of conscience are guaranteed, China, addressed to Mr. Mathieson, of Glasgow, and that no feature should be admitted into the Scotland. It is dated Nankin, August 24, public institutions which would in any way conbut it has no real force as an argument in the present case; because the public school system, ous attention of the Christian community in this being agreeable to the minds of the majority, they, according to a well known principle of the Republic, should rule, and the minority should submit. Protestants founded these schools, and they have always been in the majority; why then should the minority who have come in afterwards for the benefit of these high road to Central Asia, of far higher imporing into their constitution as an infringement of arms must be highly interesting, as it is fraught their rights? Were the Roman Catholics forced to send their children to these schools, their complaint would be well grounded; but there is no compulsion; they act in the full knowledge manent intercourse with China without influentiation. of the facts, and should not therefore complain.

It is suspicious that the Roman Catholics should have connected themselves with these schools. They hold no faith with heretics; they are in They hold no faith with heretics; they are in the supremest degree sectarians, and in all parts laying of the foundation for the temporal and of the land they have established their schools. and their colleges, to inculcate popery alone. Why then should they have ever entered into our public schools? Was it not in their farreaching policy to break them down, or at least to efface from them every Protestant feature? We say it is suspicious that they should have placed their children in schools where they sir, yours sincerely, Ch. Gutzlaff."

would have access to the Bible, had it not been In connection with the above we insert the with some ulterior view. This object is now following notice of Mrs. Gutzlaff and her lamade manifest. They have found the Con- bours, from the Philadelphia United States Gatrollers exceedingly pliable, and disposed no zette of the 16th inst. doubt to show their liberality in religion, by the

of his foture power, or in the arrown

Jew, who has equal rights as a citizen, comany of our institutions, or that his Sabbath is to the Jew as well as to the Roman Catholic. and expunge Christianity from the public fund for that purpose. school system. But we forbear. No argunent is likely to avail with men whose only eligion is their boundless liberality to all forms and shapes of religion except the true, or to ne, which is once more to blind the na-Since the act of our Controllers by tion of our public schools, it is left to us to hope that the whole system will totter to its fall, and each denomination be left to instruct

REVIVAL .- A friend in Alabama, informs us that a gracious outpouring of the Spirit has been enjoyed in Eutaw, Greensboro', Marion, and many of the country churches in the same een so greatly blest since its settlement as during the last year. Revivals have been general among the different denominations, and so extensive has been the work, that in some places, very few have been left on the side of

its own children.

We also learn that there is a very interest ing state of religious awakening in the congregations of Carlisle and Chambersburg, as well as in several other churches belonging to the Synod of Philadelphia.

DR. ABEEL, -We regret to learn that the health of the Rev. D. Abeel, D. D., a missionary of the Reformed Dutch Church to China, and under the care of the American Board, is again seriously impaired, and the probability is that he will be obliged to return to America. In a letter to a medical friend in New York, dated August, 4, 1842, he says :- " For the last two months I have had three pretty severe attacks of coughing, and expectoration, accompanied with fever and profuse night sweats. The attacks last a with similar results. Without affording the Dr. Cumming, who spent three years in Paris, enjoying the best advantages, is living with me, and has examined me very carefully several times. He is fully satisfied that there are three cavities in the left lung, and bronchitis in several places, and that the heart also is much en-

Dr. Abeel adds:-" The British fleet lies in the Yang-tze-keang, the largest river in China, It is the most promising missionary field I ever occupied. The number who come for mediand never has been required of those who would with the other. They who agree with Taylor, proceduring before them, a practical and visible able time. The patients are men of nearly all 1837 and 1838. To all who hold the same put into the hands of their companions, and

MISSIONS TO CHINA,-The friends of Missions will read with much interest the followflict with these rights. This may be plausible, dence, for the introduction of the Gospel into

"During the last few months I have been constantly moving about, and therefore unable to promote the mental improvement of China. At the same time we have traversed one of the most magnificent rivers of the world—the Yang-tze—as far as Nankin, and thus found out a schools, regard the most vital principle enterconstantly, and, above all other consideration eternal welfare of the Chinese, every other laudable enterprise for enlightening their minds upon any other subjects, which may tend to re-move obstacles, will be eagerly pursued by myself. Since I am to be placed in one of the most important of the new emporiums, I hope often to hear from you, and shall not fail to give a true account of the appropriation of your money; and in the meanwhile, I remain, dear

" A year or two since we took occasion to notice the labours of Mrs. Gutzlaff, in China, in the praise bestowed on our confession stand fo It may, however, still be asked whether we behalf of the many blind children at and near would deprive the Roman Catholics of privi- Canton. We then stated that she had a desire ded to Protestants. We answer, No. to send one or two of them to this country fo It might perhaps be just to deny ecclesiastical an education, that would enable them to assis rights and privileges to those who have never their fellow sufferers at home. Since that, in a single instance failed, when possessing the Mrs. Gutzlaff has arrived in this country, with power, to deny them to all others. Look at a few of her interesting pupils. Some of these man Catholic countries where priestly rule, she has left in New York, and two of them she prevails, and point out, if it be possible, the in-stance in which they have respected the sacred totally blind, but she has been instructed to read totally blind, but she has been instructed to read rights of religious liberty. We would not, English with her fingers, from the raised letwever, retalinte, but we would say, let the ters used in the school for the blind in Philadelpublic be cautious in extending peculiar privi- phia and elsewhere. The other child is name Ellen. It is desired, also, to leave her in Philthe enslavement of the human mind. Presbyterians, Baptists, Episcopalians, and Methodists
purposes. Mrs. Gutzlaff is now with these two
have their cherished peculiarities, but should children, at No. 437 Walnut street, Philadelphia, hey urge the Controllers of our public schools west of Broad. Of course, we should scarcely m as features of their system, would allude to these circumstances, put with the choice of their system, would allude to these circumstances, put with the choice of the confestion of promoting the object of Mrs. Gutzlaft's visit to word in itself any such inherent power; but of promoting the object of Mrs. Gutzlaft's visit to word in itself any such inherent power; but word in itself any such inherent power; but of promoting the object of Mrs. Gutzlaft's visit to word in itself any such inherent power; but of promoting the object of Mrs. Gutzlaft's visit to word in itself any such inherent power; but of promoting the object of Mrs. Gutzlaft's visit to word in itself any such inherent power; but of promoting the object of Mrs. Gutzlaft's visit to word in itself any such inherent power; but of promoting the object of Mrs. Gutzlaft's visit to word in itself any such inherent power; but of promoting the object of Mrs. Gutzlaft's visit to word in itself any such inherent power; but of promoting the object of Mrs. Gutzlaft's visit to word in itself any such inherent power; but of promoting the object of Mrs. Gutzlaft's visit to word in itself any such inherent power; but of promoting the object of Mrs. Gutzlaft's visit to word in itself any such inherent power; but of promoting the object of Mrs. Gutzlaft's visit to word in itself any such inherent power; but of promoting the object of Mrs. Gutzlaft's visit to word in itself any such inherent power; but of promoting the object of Mrs. Gutzlaft's visit to word in itself any such inherent power in the object of Mrs. Gutzlaft's visit to word in itself any such inherent power in the object of Mrs. Gutzlaft's visit to word in itself any such inherent power in the object of Mrs. Gutzlaft's visit to word in itself any such inherent power in the object of Mrs. Gutzlaft's visit to word in itself any such inherent power in the object of Mrs. Gutzl allude to these circumstances, but with the view

religion inspires, calls himself the Bishop able to the wishes and the residence of Mrs. hindelphin! Is the Roman Cathelic claim Gutzlaff, in order that they might promote the and equitable? Then why should not the object of her visit, by aiding to provide for the object of her visit, by aiding to provide for the little strangers."

We learn from our recent foreign papers tha the London Society for the Propagation of the not regarded? Our Controllers should hearken Gospel in Foreign Parts intend establishing a mission at Hong Kong and will raise a special

SUNDAY PLEASURE EXCURSIONS.—Our read ers will recollect the terrible rail road accident that occurred on the Paris and Versaille check the tide of that great anti-Christian rail road on Sunday the 8th of May last. The late Paris papers give a detailed statement of the trial of the Engineers, Conductors and other which Popery becomes a part of the instrucsponsibility attached to them for the disaster. We give the following extract:

parties prosecuting (the survivors and the relatives of those who perished,) were condemned to pay the costs. The act of accusation, or indictment, gave a full and minute recapitula-tion of all the disastrous circumstances attendregion. "Our country," says he, " has never vere mutilation. Of these six were found dead an umazing strength to those who declare it as in a condition to be immediately recognized. it is. their own houses, making the total loss of life ters must firmly adhere to it. amount to fifty-three. To these must be added What proportion of the New one more, whose death was made known to the Court during the trial. The number mutilated, unable to say. One thing is certain, in respect either by the flames or by the crushed frag- to what the confession teaches on this article; ments of the carriages, amounted to one hundred and nine. In this last category, we must notice the dreadful case of a M. Apiau, who

and were we to reject it, we should reject the old basis and form a new one.

3. The confession affirms the doctrine of elec-

OLD AND NEW SCHOOL DIVINITY.—As there praise of his glorious grace. appears to be still considerable misapprehension in certain sections of the Church, respecting the real grounds of difference between the some extended extracts from the pamphlet latebetween which and this place there is pretty between which and this place there is pretty between which and this place there is pretty between which and this place there is pretty of Steuben and Wyoming. We hope ere long elect only." Chap. 3. sects. 5, 6.

This doctrine is totally different in its charge of the section more of China, while I am not removed far still hold to "the old faith and the good way," acter from that broached by Dr. Taylor, and from the place of my labours. I am preaching within the bounds of the exscinded Synods, to- embraced by many of the New-school, that God every Sunday to about fifty Chinese, some of wards Constitutional Presbyterianism; espewhom are regular attendants, others patients. cially since it has been so explicitly declared by They say, he chooses who he sees will choose cine is large. Indeed we are obliged to limit join the Presbyterian Church as now constituthem or it would consume nearly all our avail- ted, to approve of the acts of the Assembly of preaching the gospel every day. I have seve- with us, we say, "Come with us, and we will

One thing, in this place, deserves special cor sideration. The members of the New-school body do not agree among themselves. Son sion, while others depart very far from it; and. perhaps, some of them are sincere in their atdispleased only with some of the Assembly's acts. Some of them are Hopkinsians, and others plunge more deeply into the labyrinths Taylor, and of Oberlin. And some of then deny the eternal sonship of Christ, and so are

Therefore, what may be said against some cannot justly be said against all. Let it be distinctly remembered, that we are not among the number of those who are for establishing a new basis. The attempt, we ac knowledge, has been made by the New-schoo but not by ourselves or our friends. The Newschool subscribe to our confession for substance of doctrine. And this principle of fellowship was zealously advocated while our Church was passing through her severest trials. Such a basie has never been known to our constitution. Our old and our new basis is this: " We sin cerely adopt the Confession of Faith of the Presbyterian Church, as containing the system of doctrine taught in the Holy Scriptures This is the basis, or the bond of union, including of course our adoption of the form of government of the Presbyterian Church, and the duty of the Church, as such, to superintend all benevolent operations, and not to com mit them to voluntary and irresponsible asso ciations. These principles we adopt without any mental reservations or exceptions, and with out giving that latitude of construction for which the New-school so earnestly plead. But these men, having once assented to our constitution, have then turned against the system for the overthrow of its material parts. them will even now extol the system with one breath, and speak against it with the next. The Socinians also will come forth before the world, lavish in their praises to adorn the Redeemer while the object at heart is to disrobe him of his glory. So the heathen will lead forth their oxen decorated with garlands, although it is their object to sacrifice them. Let, therefore, what it is worth, when bestowed by those who immediately proceed to rend the whole in pieces, by denying its fundamental articles.

The specifications we now make of the docfrom the Confession of Faith, and are among the number of those which have been, and nov are, opposed by the New-school, and some meaning, there can be no mistake, nor any opposite construction which can stand, because it is one of the most definite productions in the English language.

that men may have any saving knowledge of revealed truth—chap. 1, sec. 6. This article is Again, chap. 8. sec. 8. men have power to change their own hearts, or men have power to change their own hearts, or to enlighten their own minds in the knowledge of Christ—nor can one man, in a salutary them; and revealing unto them, in and by the manner, teach another the knowledge of spiritual things, or the plan of salvation, nor has the word in itself any such inherent power; but every one who is in Christ must be taught of the certainty and electually and communicate the same; making intercession for them; and revealing unto them; in and by them; and revealing unto them; in and electually apply and communicate the same; making intercession for them; and revealing unto them; and electually apply and communicate the same; making intercession for them; and revealing unto them; a

"The Son is eternally begotten of the Father." Chap. 2. sec. 3.

As long ago as 1809, some of the of New England, for the purpose of of New England, for the purpose of enabling them, in a more efficient manner, according to

their judgment, to meet the objections of the Unitarians, admitted and taught that the second person in the Trinity was called the Son of God, merely in reference to his incarnation, or in reference to an official character assum

No one can consistently adopt this opinio and also our confession, which maintains the doctrine that such is the nature of the relation between the first and the second persons in the Prinity, as to call the latter

even if he never had assumed our nature.

The consequence of admitting this innovation by the Eastern divines was, that it worked against them, instead of for them. For, instead of becoming stronger to contend against the Unitarian heresy, many of them embraced that heresy; and instead of drawing the Unitarians over to the Orthodox scheme, they stood "The trial having occupied the Court seve-ral days, resulted in their acquittal, and the This case affords a practical illustration of an important principle, imposing the obligation with new force upon the ministers of Christ to declare divine truth just as it is, without any compromise to suit the feelings, or to overcome ing the accident, enumerating the persons who became its victims, either by loss of life or se-

"I will give you a mouth and wisdom Ten were afterward identified upon more minute examination; and twenty-one, though so entirely burnt and disfigured as not to be recognized, were afterward identified by certain objects belonging to them found among the ashes and fragments, and from their having sure more firmly establishes that party in er been known to be among the passengers; and ror; it is a deep injury inflicted on the Church, two more bodies were found dead, but in such for Christ will forsake such ministers. And a state as to defy recognition. In addition to instead of gaining more influence, the world these thirty-nine sufferers, fourteen more died subsequently, either in different hospitals, or at mental in strengthening gospel truth, its minis-

What proportion of the New-school have de

appeared on the trial as a party claiming dam- tion, personal and unconditional, from eternity ages. This gentleman and his two sons were together in the train. The eldest son was burned to death, and irrecognizable; M. Apiau was laid, according to his eternal and immutaso severely injured in his lower limbs that he has had the left leg amputated, and his younger son was so frightfully disfigured in the face, everlasting glory, out of his mere free grace that it has lost all traces of the human counte- and love, without any foresight of faith or good nance, and, although only eighteen years of age, he can never be seen in society."

works, or perseverance in either of them, or any other thing in the creature, as conditions any other thing in the creature, as conditions or causes moring him thereto; and all to the

"As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, fore-ordained all the means thereunto. Wherefore, they who are elected, Old and New-school systems of doctrine, we being fallen in Adam, are redeemed by Christ have thought it might be seesangable to make have thought it might be seasonable to make his spirit working in due season—are justified his spirit working in due season—are justified ly published by order of the late Caledonia through faith unto salvation. Neither are any Presbytery, now constituting the Presbyteries of Steuben and Wyoming. We hope ere long

elected all who he foresaw would repent and believe. We say, God chooses whom he wills. are on a new basis, totally

Calvinism.
4. The confession affirms, that God created man " with a reasonable and immortal soul, ndued with knowledge, righteousness, and true holiness, after his own image, having the law of God written in his heart, with power to ful-

ginal sin—chap, 6, sects, 2, 3, 4, 5, Sec. 2, By this sin they fell from their original rightousness and communion with God, and so became dead in sin, and wholly defiled in all the faculties and parts of soul and body." Sec. "They being the root of all mankind, the tachment to the whole of our system, and are guilt of this sin was imputed, and the same leath in sin and corrupted nature conveyed, to all their posterity, descending from them by original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil, do proeed all actual transgressions." Sec. 5. "This corruption of nature, during this life, doth remain in those that are regenerated, and although it be through Christ pardoned and mortified, yet both itself and all the motions there-

of are truly and properly sin. Against this doctrine, as also against the others, has arisen a host of opposers in differ-ent ages of the world, such as the Pelagians, the Socipians, the disciples of the New Haven and the Oberlin schools, and these disciples are more or less in the New-school Preshy-

count of Adam's first sin the whole of his race are under condemnation. So, on account of the righteousness of Christ, all of his people are justified. Guilt is imputed to the desce ants of Adam, but righteousness to the people chosen in Christ. Rom. v. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." And in consequence of condemnaion, grace is withheld from the race of Adam; so, in consequence of justification, all sanctify ing grace is granted to those who are in Christ dam is the source of native depravity, but Christ is the source of spiritual regeneration. Adam, therefore, is a type of Christ, as we are

aught in the 5th chapter of Romans. Thus, the confession affirms the truth that man is defiled in soul and body, under condemnation, with no ability to keep the law, and that this corruption of nature remains through life, even in the regenerate.

Neither does the confession agree with the New-school definition of sin, that it is merely a voluntary transgression of a known law. Chap. 6. sec. 6. 6. The confession affirms the

the gracious influence of the Holy Spirit to ren-

der the people of God able and willing to repent and believe. Chap. 7. sec. 3. 7. The confession affirms the truth concerning the vicarious and definite nature of atonement made by Christ. Chap. 8. sec. 1.—
"Unto whom (Christ) he did, from all eternity, give a people to be his seed, and to be by him others. Where we ascribe to the words of the confession their natural, plain, and obvious and glorified." "The Lord Jesus, by his perfect obedience, and sacrifice of himself, which he, through the eternal Spirit, once offered up unto God, hath fully satisfied the justice of the Father, and purchased not only reconciliation. 1. The confession affirms the necessity of divine illumination by the Holy Spirit, in order that men may have any arrival and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath

Again, chap. 8. sec. 8. "To all those whom Christ hath purchased redemption, he doth certainly and effectually apply and com-

as well as others which might be made from the day until now. We gave notice of this princ as well as others which might be made from the Catechisms, can be honest while he professes to believe them to be according to the Bible, and at the same time opposes the vicarious and definite nature of Christ's atonement.

8. The confession affirms that men have lost all ability of will to any spiritual good accomple, in our first number, but will restate and explain it. It is this, That there are but two orders of ministry, using the word ministry it its most general sense as the official corps of the church, a sense justified by ecclesiastical usage, and that of the best writers. The first order is

panying salvation. The natural man is averse from all good—chap. 9. sec. 3. When God converts a sinner he enables him freely to will and to do what is spiritually good—chap. 9.

9. The confession affirms the doctrine fectual calling, or regeneration by the Holy Spirit, the word being used as an instrument; gether passive in regeneration. Chap. 10. sec. 2.

10. The confession affirms the doctrine of ustification by means of faith-chap. 11. 11. That sanctification is not perfect in this

fe-chap. 13. sec. 2. 12. That there is no faith without gracechap. 14. sects. 1-2.

13. That good works are the effect of faith or the fruits of the Spirit. The ability of men herein, is from the Spirit of Christ—good works do not merit pardon-chap, 16. 14. And finally, that the saints of God wil

ersevere unto the end, being "kept by the ower of God, through faith, unto salvation. -chap. 17. In the honest judgment of the Com

have not risen up against these standards, to impugn what they teach; if we had done so, we should have been the authors and instigators of this controversy. The New-school, w fessed adhesion to them, rose up against them and therefore they are the authors of this con troversy. For as soon as they are willing, in all candor, to avow their belief in and attach ment to the word of God, as set forth in this onfession, we will receive them with all cordiality on the old basis, and ask not for any new one. That basis is no uncertain or equivoca thing. The English language contains not an our Standards of Faith, Government, and mode

of Christian operation. In all the points we have specified, there is no ambiguity-neither is there a single article in other parts of tha confession (which we have not quoted,) that can give, by any just construction, the variation or shadow of turning. The ground on which we stand, is not debatable in the estimation of lookers-on; and therefore we may fearlessly put forth our testimony to all the world, and plant it in every mind, heart and con science, there to do its work with every man as he stands accountable to the searcher of hearts, "that we ourselves could never profes our belief in this confession to be agreed the word of God, and then reject these specifi cations now made, and be HONEST men. such a case, our integrity would be blasted.

Now, let the inquiry be made-how can the New-school attack us, while they are professed ly, on the same creed or basis? own their own house? They cannot atta us on a single point, unless they instantly put i in our power to turn round upon them, with the eaviest charge of inconsistency. First they nust repudiate the confession of the Westmin ster Assembly, before they can bring a shot to bear upon us, that will not rebound with force ufficient to shatter down their own castle.

Ecclesiastical.—On Wednesday evening the 11th inst., the Rev. John Johnston, recent ly from Scotland, was installed pastor of th Jane street Church, in the city of New York, The sermon and charge to the pastor, by the Rev. Dr. Dickinson, of the Canal street Church the charge to the congregation by the Rev. Mr. Ramsey, of West Farms. The services were conducted in the most solemn and interesting manner, and well calculated to leave a deep and lasting impression on the hearts of both pastor and people, as to the mutual re sponsibilities which they then assumed. In addition to the excellence and appropriateness of the confession affirms the doctrine of of the services, there was a peculiar interest in particular church, to which he was elected by that this Church has been organized within the past year-is situated in a part of the city where a Church is much needed-and the pastor was installed amid many encouraging indications of usefulness and success

BULING ELDERS .- No. II.

Mr. Editor—My first objection to the second number of Calvin is, that his "first objection to from contending that "every Ruling Elder in the land, who has been regularly introduced into his office, has received an ordination which he new doctrine concerning the rights of Ruling Elders," is based upon, or rather is itself, an entire misapprehension, I will not say misclothes him with the highest ministerial power, and that he has a right whenever he ples representation, of what he is pleased frequently assume the functions of preaching and ado style, the new doctrine, or rather the radi ministering the sacraments;" we assert, that while ordination as a Ruling Elder as well as cal principle of it. And as he professes to have regarded the claim of right to the laying on of a Preaching Elder, constitutes a man an elder or preshyter, admits him to the order of preshands in ordination, on the part of Ruling El ders, as rather a bagatelle, scarcely worth the byters, yet that investiture in the particula trouble of conflict, until the disclosure of what office of government or preaching as the case may be, depends upon the election of the peohe apprehends to be the radical principle on which the claim is founded; and as it seems to ple, with the approbation of the presbytery. Thus, no Ruling Elder, in virtue of his ordinahave been this disclosure that startled him, and presented the "most serious objections to the tion, has a right to exercise the office of preachcheme;" I hope when this misapprehension ing, and whenever he pleases, but only when lawfully called thereto, and according to the has been corrected, that his fears will be allayed, and his objections obviated, and that it vill turn out that the difference between us has present provisions of our constitution, licensed, re-ordained, and installed. Of course, all the originated in a mistake on his part, and that enormous consequences so feelingly depicted and deprecated by "Calvin" as flowing from what his misapprehension or his fancy has fur-nished him, as the "radical principle of the adafter all, we occupy the same ground as to principle, though we may differ indeed as to the leductions from the principle. In his first number he says, "that the attempt is to main-tain that the office of Ruling Elder being substantially the same with that of the Teaching Elder or minister of the Gospel, the Ruling El deroughtalways," &c. And in the opening of his second number, he states the alleged princi ple a little more strongly, i. e. " that it presupposes the identity of the offices of Teaching and Ruling Elders." Not only that they are such Ruling Elders." Not only that they are substantially the same, but identical: again a little further on, "that the office of Pastor and Rul-ing Elder is the same," "that every Ruling Eldivers offices and yet belong to the same or-der? A senator is sometimes installed into the der who has been regularly introduced into his der? A senator is sometimes installed into the office of president of the senate, the functions of which are entirely different from those of a senator, yet does he not still belong to the order of Senators? If the principle contended for is objected to as the chief corner stone of the edifice of presbytery; then, to use the language of another, "our whole system of church government falls away from the scriptural foundation, and if it falls away from that foundation, it is a mere human invention for which no man has a right to contend." If this be objected to, the objector is bound to give us a better. If they can clear away any other ground on which we can stand, or stand more firmly, we will readily occupy it: we demand, therefore, as we have a right to do, that our opponents declare to us the radical principle of their scheme, for every question must have by logical necessity an ultimate principle on which it rests. Let them define their position, that this discussion may be brought to a close as speedily as possible upon its merits. It seems to me, though I may be mistaken, that your correspondent broaches a new theory, to account for the disuse of the office of Ruling Elder in early times. I had always supposed that the usurpation was on the part of the preaching, and not of the Ruling Elders; however that may be, it makes nothing to the present argument, as we are not defending usurpation on either side, find the restance of the office of Ruleng Elder in early times. I had always supposed that the usurpation was on the part of the preaching, and not of the Ruling Elders; however that may be, it makes nothing to the present argument, as we are not defending usurpation on either side, find the present argument, as we are not defending usurpation on either side. office, has received an ordination which clothes office of president of the senate, the functions of him with the highest ministerial power, and that in virtue of it, he has the right, whenever he pleases to assume the functions of preaching and administering the sacraments." "that every one elected and ordained a Ruling Elder is thereby considered as being investe with the character and powers of a minister of the Gospel as completely as any pastor in the land." Now surely, the author of this reprethis repre sentation, misrepresentation shall I say? unin-tentional, and from inattention, I would feigh hope and believe—has never heard the subject discussed by its advocates, or read what they have written, or he would certainly never have erected this man of straw, simply for the fun of knocking him over. There is no one, so far as I know, who has ever stated or contended for such a principle, or any thing like it: but a principle, which will be found upon examina-tion, to be so far from new, or unheard of, that on the contrary, it is as old as Presbyterianism from its earliest date, yea, as the primitiv church which we believe to have been Presby pondent broaches a new theory, to account for the disuse of the office of Ruling Elder in early times. I had always supposed that the usurpation was on the part of the preaching, and not of the Ruling Elders; however that may be, it makes nothing to the present argument, as we are not defending usurpation on either side, but rather opposing it, and anxious only to assign and restore each officer to his due position and authority in the system.

PRESENTER. terian, yea, as the Scriptures themselves; for there it is to be found as we shall attempt to show, if Presbyterianism is to be found there stated as we believe it is. And, moreover, we think it will appear before this discussion closes that it is the ground, and the only one, on which the most learned and able advocates of Presbytery in opposition to prelacy and independency, have stood, yea, have been compelled to stand, in theory at least, from the first

For the Presbyteric POPERY. Mr. Editor-The General Assembly of 1841

adopted a series of resolutions on the subject of Popery, of which the following was one.

"Resolved, That this Assembly most earnestly recommend to the bishops of the several congregations under our care, both from the pulpit and through the press, boldly though temperately, to explain and defend the doctrines and principles of the Reformation, and to point out and expose the errors and superstitions of ations under our care, both from the

comprehended under the Scriptural and ecclesiastical generic terms, Episcopoi or Presbuteroi, terms acknowledged on all hands to

synonymous and convertible: or more strictly still the order of Presbuteroi; (Elders) for the

tion of preaching and administering the sacra-

that they are "substantially the same," we maintain directly the contrary. We do hold to an identity of order, but diversity of office.

Their appointment or designation to the one office or the other depends, strictly speaking,

not upon their ordination, but their election by

Presbytery, invests them with the office of gov-

ernment merely—or of government and preach-ing as the case may be, i. e. designates them as

ordination twice to the same order, though to a

ifferent office, and, therefore, superfluous; yet

have no idea that the person in question who

ever he might be, meant to convey the impres-

formed a part of the positive law, the constitu tion of the church; but only, that to carry out the above principles, it would lead to that result,

derstood, that it is not proposed, so far as I am

aware, to infringe the constitution on this point or to alter it. What is said on this point is mere-

ly in thesi. But where, I would ask, would

simple effect would be, that, if a man had been

once ordained an Elder or Presbyter, with a

call of a particular congregation, be installed to the office of pastor, and thus become in an or-

derly manner a preaching as well as a Ruling

Elder. Where would be the harm of all this?

The offices of ruling and teaching would not be

confounded, but kept entirely distinct, as much

here be any thing so "startling or alarming"

it in the absence of any express consti-

still the order of Presbutero; (Eiders) for the term Episcopoi in its strict Scripture sense defines commonly the office or function rather than the order, though sometimes used also to define the order, and in that sense convertible with Presbyter. The second order is comprehended under the general term, diaconoi—deacons, in English, ministers, in the restricted cons, in English, ministers, in the restricted constant. sense, or servants of the church. Of the first are concerned, was once adopted either by the officers invested with different officers, though belonging to the same order, to which pertain different functions respectively, i. e. to the one, the function of ruling, or more properly government in its fullest sense, to the other, the function of preceding and administrative the sense. ments, as well as government;—the one denominated the Ruling Elder, the other the ministers generally have conformed to the recommendation of the General Assembly, as no doubt contribute much to its success. Meannominated the Ruling Elder, the other the nominated the Ruling Elder, or minister of the Gospel;—
the one embracing the "Elders that rule," presented in the above resolution. It is understood that several of the leading pastors in the city of New York, have within a few weeks the congregations on the Romish the offices of Teaching and Ruling Elders," or stood that several of the leading pastors in the city of New York, have within a few weeks though both belonging to the order of Elders. Controversy. So good an example deserves to the offices of Teaching and Ruling Elders," or

LAY UP YOUR TREASURE IN HEAVEN. Six hundred million souls are living without knowledge of the way of eternal life! In the people. Presbyterial ordination admits them about thirty years, as many will have passed to the order of Elders or Presbyters, constitutes them Presbyters, sets them apart to the presbyterial ordination, admits them to the order. Election by the people, and installation by the Election by the people, and installation by the ceiveth wages and gathereth fruit unto life eternal." The time is at hand when this field is to be reaped: when the Lord's house is be to ing as the case may be, i. e. designates them as Ruling Elders, or as Teaching Elders; and thus it would follow upon general principles, that a twofold ordination is superfluous and unnecessary, and might be consistently dispensed with, were it not for the express provision of the lex positiva, the constitution of the church. And this explains fully all that was doubtless intended by the statement which was the first ling that really startled your correspondent. thing that really startled your correspondent, fare. Such remember the word Jesus spake i. e. "that one of the most zealous advocates, unto them, "The servant is not greater than his Lord," "the disciple is not above his masordained, once as a Ruling Elder, and once as a minister of the Gospel, and that his first one was sufficient." I presume all that who, though Lord, and Master, "made him was meant was, that as according to the true self of no reputation, and took upon Him the theory, ordination constitutes a man a Presbyter or Elder, and since the Ruling Elder and the Teaching Elder belong to one and the sire to live in this world, except to obey Christ same order, therefore, to ordain a man first a Ruling Elder, and then a Teaching Elder, was wise, to die and be with Jesus, would wise, to die and be with Jesus, would be "far better." Then, let us consider

1. The work to be done.

"Teach all nations," is the word from the mouth of Zion's King. Let Zion become the light of the whole earth, and the latter day glory will appear. Cleanse the temple of God, and He will come and dwell in it: and the and He will come and dwell in it: and the glory of the latter house shall exceed the for-That the gospel may be preached to dination to the order of Elders, would be superfluous; and if the above reasoning be correct, so it would, though let it be distinctly understood the interpretation of the state of the interpretation of the state of the interpretation of the and the sending forth and sustaining in the field of six hundred thousand teachers. If something approximating to this is immediately done, may we not look, through God's blessing, for the speedy conversion of the most holy faith in Christ?

if this theory were carried out, to the extent supposed? What principle would it violate? What practical mischief would it work? The 2. Who will labour? and how The language of every "faithful and wise steward" is practically, "The Lord is MY tion, I shall not want:" if ye speuk not cording to this word, it is because there is no morning light in you. (Isa. viii. 20.) Thereteachers, or preachers, will be too few, or that after all this work should be done, we may ed of God, to the office of preaching, instead of his being re-ordained, and thus twice made an usual way, by the Presbytery, and upon the call of a particular control of the presbytery and upon the liveth to himself; and no man dieth to himself;

Two hundred million souls are supposed to be already within hearing of the Gospel trum-pet. Some ten to fifteen million of those are supposed to be members of evangelical churchs, nominally. Are two millions of these ready so as by a twofold ordination; so that, so far to adopt the language and practices of primi from contending that "every Ruling Elder in tive Christianity! (Acts iv. 32—37: Rom. vii 9, 36 to the end; xii; Phil. iii. 7. 8.) Let us pray God to send two million more such labourers into His harvest.

3. Methods of operation, to raise means.

Lay all plans of business and expenditures with prayerful reference to the will of Christ, and the extension of His kingdom. In order to this, there must be no misapplication of time, or property. No time must be unimproved by some good word or work; and no property must run to waste by neglecting to apply it to its best end. The superabundant gifts of God, intended to render men mutual blessings to each other, are, to a great extent, by the present manners and habits of the world, perverted to selfish ends. Hence the necessity of such frequent exhortations, to "be not conformed to this world;" and of being so frequently assured that "the friendship of the world is enmity against God," and that "ye cannot serve God and mammon.'

There are many who wish to "come up to nished him, as the "radical principle of the advocates of the new theory," appear after all to be but a "vain dream," inasmuch as like "the fabric of a vision," it is utterly "baseless."

They cannot find any thing about them to spare. They have so many demands for money. spare. They have so many demands for money. Those who think they must sustain a dignity Again, we say the radical principle contended for, is not identity of order, but diversity of far as it may be ascertained, defined, and limited by the word of God, and the law of our church. And is not the distinction between an order and an office a sound one, and well taken as to this subject? May not men exercise praying the Lord to direct them how they may bring forth more fruit, to the glory of their Saviour. They acknowledge that the earth is the Lord's, and the fulness thereof; and when they

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PHILADELPHIA AND NEW YORK, FEBRUARY 4, 1843.

TER SACRAMENTS:

nan of Samaria, tells her that the

and ceremonies. This is one of the errors of Popery, which is, in this respect, the Jewish form of Christianity. It lays great stress on the external circumstances, and corporeal instrumentality of religion. Unlike the apostles, it makes things of time, and place, and manner, essential to godfiness; it aims to hold the soul in subjection, not so much by faith in invisible realities, which are directed exclusively to the judgment, as by the aid of objects which appeal to the senses and the imagination; it is the atternal circuissances, and caproral atreas on the atternal circuissances, and caproral in the works of the atternal circuissances, and caproral in the property of the atternal circuissances, and place, and more discovered in the property of the prop

defeated, when they are rested in as ultimate ends, and not used as means to holy affections, and a godly life. As tests of our submission to the will of God; as adapted to suggest pious reflection, and promote spiritual feeling; as calculated to bring before our minds the great objects of faith and hope; as intended to quicken our love, which is the principle of all acceptable obedience; and in these views of them, as ordinances with which God has promised, when they are rightly observed, to connect the comare in some views of them, to the preaching of the gospel, may be learned from the conduct of our Lord, John iv. 2, and of the apostle, 1

I now go on to consider the Lord's Supper, and a due observance of it. To a right attendance on this interesting ordinance, it is indispensable you should have a clear understanding of its nature and design. Perhaps a few lines may be well devoted to an explanation of the terms by which it is designated. In the New Testament, it is called the "Lord's Supper," 1 Cor. xi. 20, because instituted by Christ, and in commemoration of him; "Breaking of bread," Acts ii. 42, as expressive of one of its principal acts; "The communion of the body and blood of Christ," I Cor. x. 16, which signifies a joint participation of the emblems of the body and blood of Christ. To these have been added, by men uninspired, other terms, such as, "the Eucharist," which comes from a Greek term, signifying "thanksgiving," because, like Christ, we give thanks on receiving it—1 Cor. x. 16, the cup of blessing, for which we give thanks; "the Sacrament," which comes from the Latin word sacramentum, and meant the military outh of fidelity, which the Roman solmilitary oath of fidelity, which the Roman soldiers took to their general. This term, so much used, especially by Papists, and Popish Protestants, is thus borrowed from paganism, and is no great favourite with those who, in their phraseology, wish to keep close to Scripture." There is nothing in the Lord's Supper at all analogous to an eath. So neither is it desirable to call this institute by the term, "Mysterial" which is expectate. ries," or "Holy mysteries;" which is another favorite expression of Popish writers, but altogether an unscriptural and improper one; and, though it may be well enough for those who believe in transubstantiation, it ought to be rejected by those who repudiate this monstrous outrage on religion and reason. The word "mystery," as used in Scripture, means something secret or unrevealed; but there is nothing like this in the Lord's Supper. Much less proper is it to call the communion-table "the alter." This, too, is Popish. An altar supposes a sacrifice: it was designed for this purpose; and had no other use. Now, it is very consistent for the Roman Catholics to call the communication, than of the judgment, heart and conscience; and who are more pleased that the alternate are and ecstacy of superstition, than with the intelligible and tranqui sistent for the Roman Catholics to call the comminded Christian, who walks by faith, and demunion table an altar, because they believe that a true and proper, though unbloody sacrifice, is offered up every time mass, which means the Lord's Supper, is celebrated; but for Protestants, who profess to reject this Popish notion, to speak of the "altar," is improper and inconsistent. Let us then, confine ourselves, as much as possible to the physical authority, the physical authority, rather than the purity of the faith area delivered to the confine ourselves. as much as possible, to the phraseology of the Scriptures, and call it the Lord's Supper, or the Communion.

Courselves, eccusiastical authority, rather than the of the faith once delivered to the saints.

Observe, then, what you have to do you assemble to eat the Lord's Supper.

sence of Christ, it will be asked, in the Lord's Supper? Certainly there is, as his people can delightfully testify; but, then, it is in their souls, and not in the bread and wine; it is with their minds, and wills, and hearts, as they receive the bread and wine, to render the reception thereof strengthening, comforting, edifying; to strengthen their faith in the thing signified, as

The author's objection to the term serrament, or cath, appears to be unfounded. Our Confession speaks of the sacraments as being designed "solemnly to engage" the members of the Church "to the service of God in Christ;" and the Larger Catechism represents them as being intended "to oblige them to obelience." And the author of this comy himself engages, of the Sacrament of the Lord's Support.

they receive the sign. This is something we can understand; and is it not enough? This is sacramental grace, and sacramental efficacy; not any thing mysteriously flowing from the elements, through the animal system, by means of the hand of a man dispensing them; but grace from God the Holy Spirit, accompanying the reception of the elements, and blessing to the soul this appeal to the faith of the Christian through the medium of his senses. The eucharistic emblems, then are simply emblematic and commemorative, nothing more; the whole of their design and benefit, as to themselves, is to remind us of Christ, and their efficiency for this purpose, is the work of divine grace. They are nothing, however duly administered, apart from the state of mind of the receiver. They are truth in emblem, and as truth alone, thus presented to us, they do us any good: the gos-

presented to us, they do us any good: the gos pel is truth in significant words, and the sacra ments, as they are called, are truth in significant emblems; and, in both cases, it is the truth, whether in words or signs, that is blessed by the Spirit of God to the soul. It is not as a sacrament having some mystical energy in it-self, some spiritual power in the bread and the wire, that the Lord's Supper is a benefit to the soul, but it is as a significant emblem of the body and blood of Christ, offered in sacrifice, that it does any good to the soul of the receive er. Thus the same exercises of mind must be carried on in partaking of the Lord's Supper as

in hearing the gospel; we must at the derstand; by this we must be instructed, comforted, and edified, through faith; the brea and the wine can do us no more good, with whatever superstitious reverence received, if our minds are not directed by them in faith to Christ crucified, than the words of Scripture upon the tongue, can do us good without any intelligent notions of their meaning in the mind. When we meet at the Lord's table, then, it is to eat bread and drink wine in remembrance Christ; to be put in penitent, believing, loving grateful, obedient remembrance of him. In this state of mind, we are to go to the table of the Lord, not to expect grace, in some mystical brdained according to apostolical succession, gives us, as they are superstitiously called, "the holy mysteries," and says to us, "receive the body and blood of our Lord Jesus Christ;" but in the way of understanding and believing the truth of Christ's death for sinners, so impresordained according to apostolical suc sively set forth by the broken bread and pour ed-out wine. This is what the apostle

discerning the Lord's body." This view may be too plain and simple those teachers of religion who wish to exalt the ministry into a priesthood, and invest with priestly authority those who sustain 1; and it sons who have a love for the mystic and the marvellous; whose piety is rather a thing of the imagination, than of the judgment, hear

Observe, then, what you have to do whe oming when sanctity of place, as the Communion.

The Lord's Supper serves various uses. It member Jesus Christ. And what concerning uld every where worship God, who is, like baptism, a standing witness for the auyou assemble to eat the Lord's Supper, to remember Jesus Christ. And what concerning stituted at the time of our Lord's death, has brightness of his Father's glory, and as God been continued in uninterrupted observance ever over all; his incarnation, as the word made since, and could not have been palmed upon flesh; his various and complicated sufferings lence, a disposition to multiply, or to exalt monies in religious worship new, is to mistrated the nature of the Christian dispensation, and to go back again to Judaism; to go from our high standing as the disciples of the Great Teacher of a spiritual system, ecome again the pupils of Moses as our lenses. This is one of the errors of r, which is, in this respect, the Jewish of the remission of sins.

It exhibits the units of the disciples of the cross and complicated sufferings in body and soul; his agony in the garden; his attoning death upon the cross; his resurrection for our justification; his ascension into heaven; his sitting at the right hand of his Father; his perpetual and prevailing intercession; his second advent, to raise the dead, judge the world, and receive his people to himself. Blessed topics! Delightful employment to think of them! Approach the table at each try paid to a creature—and it is a proof of the atonement by exhibiting his blood as the means of the remission of sins.

It exhibits the units of the divinity and atonement of Christ; of his divinity and atonement of Christ; of his divinity and atonement of Christian file properties. The creating has a security and the properties of the properties of the properties of the properties of the properties. The properties of the cross; his resurrection for our justification; his ascension into heaven; his sitting at the right hand of his father; his perpetual and prevailing intercession; his second advent, to raise the dead, judge the world, and receive his people to himself the properties of the properties of the properties of the properties. The properties of the properti of the remission of sins.

It exhibits the unity of the Christian Church.

"We being many," says the apostle, "are one bread," (loaf,) 1 Cor. x. 17: many parts of brotherly kindness to the Church.

loved! let examination precede every approach to the table; set apart some time, on the Saturday evening or Sabbath morning, when a solemn survey of the conduct since the last observance of the Supper took place, and an inquisitive scrutiny of the present state of the heart, shall be instituted, that, with due knowledge of your sins, deep penitence on account of them, lively faith in the blood of Jesus for renewed foreigness and fresh application for renewed forgiveness, and fresh application for the Spirit's aid in newness of life, you may take and eat. Do not rush thoughtlessly and irreverently to the table of the Lord. A Christian, I know, should be always prepared; but is he! Alas, no! then let him, by solemn meditation, examination, and prayer, prepare for the sacred observance. "For he that eateth and drinketh unworthily, eateth and drinketh damnation," i. e., judgment or condemnation,

to himself; bringeth down upon himself the displeasure of the Lord; yet, if he be in a state of sin or ignorance, and continueth therein, and repenteth not, he does est and drink damnation, in the fullest and most awful sense of the tion, in the fullest and most awful sense of the term. Every sin brings condemnation upon the soul, if not repented of, and unworthily receiving the Lord's Supper among the rest. None will more certainly perish, and none more awfully, than the sinful observers of this ordinance. Such persons do "not discern the Lord's body," i. e., they do not distinguish the design for which Christ died, and do not, therefore, either truly believe it or practically comply with it, but go on in sin, notwithstanding ply with it, but go on in sin, notwithstanding they comply outwardly with an institute, which, as it represents the death of Christ for sin, binds them to depart from sin. Pearful idea To prostitute the Lord's Supper, by receiving it while fiving in known sin, and thus to oppose the design of Christ's giving his body to be broken, while outwardly observing that ordinance in which his death for sin is set forth.

My dear friends, at each approach to the talivered from the guilt of all past sin, and as then she cannot desist from the discharge oyful and hearty a celebration of the means power and dominion of all future sin. Enter nto the full meaning of the word redemption, ranny of sin on earth. As you take realize in it the solemn pledge which every re-ceiver gives, of a life of holy devotedness to

Nor let your remembrance of Christ be confined to that scene of devout commemoration That act is not to be regarded as releasing you from every other, but as binding you to every other kind of remembrance. Ren Christ habitually as your Saviour, for your comfort; and as your example, for your guid-ance. When, through the power of tempta-tion and the want of watchfulness, you have fallen into sin, remember him with compunction and contrition, and yet with faith, as willing to receive the penitent backslider. Remember him in solitude, as a companion ever near; amidst the death and inconstancy relatives, or acquaintances, as a friend that sticketh closer than a brother; in the dark hour of sorrow, as a divine comforter; when tempted, as your succour and shield; and in the last hour of mortal conflict, fix your mind upon him, as the conqueror of death, the destroyer of the grave, and the Lord of eternity. Never let a day pass, in which you have not some thoughts of Christ to comfort, quicken, and edify your soul.

Among the rules for his daily conduct which the pious, though visionary Lavater, suspended in his study, and seriously read every night and morning, the following is far from being the least important: "I will not do or design any thing which I would omit, if Jesus Christ were standing visibly before me, or which I suppose he would not perform, if he were in my situation. I will, with the assistance of God, accustom myself to do every thing in the name of Jesus Christ; and as his disciple, to sigh every hour to God for the blessing of the Holy Ghost, and be always disposed to praver.

sus Christ. This is spiritual religion, and for this purpose we approach the table of the Lord, not to confine our recollection of him to that one scene and season, but that we may there gain strength and grace to remember bitually. J. A. J.

Prince of the kings of the earth: and yet the perfect liberty and the exclusive spiritual ju-risdiction of the Church as "a kingdom which is not of this world," but subject in doctrine, discipline, and worship, to the sole supremacy of Christ her Head, owning no other rule than

down as a fundamental principle, that no person is to be intruded upon any congregation of his people contrary to their will, then the Church cannot constitute the pastoral relation in such a case, without violating the will, and disowning the authority of Christ the Lord. If, again the Church is warranted and required by the word of God, to depose from the office of the holy ministry, such as are proved to be false teachers or immoral men, then she cannot refrain from pronouncing sentence against them, without breaking the law of his kingdom, and must obey his will, whatever prohibitions may be issued against her by any civil power. If, once the church is warranted and required by I see, but Christ in one of his members weest-line when the safety of an Establishment which involves their own dearest their blood; that in 1681, Marion Harvie, a young woman not twenty years of age, was brought to the scaffold with her companion, brought to the scaffold with her companion, the companion of the pasting the 23d and 84th Psalms, she exclaimed, "I am come here to dear of his character of God, to depose from the office of the holy ministry, such as are proved to be false teachers or immoral men, then she cannot refrain from pronouncing sentence against them, without breaking the law of his kingdom, and must obey his will, whatever prohibitions may be issued against her by any civil power. If, once obey his will, whatever prohibitions may be issued against her by any civil power. If, once more, the church is warranted and required by the word of God to preach the Gospel to every creature, and if she be bound especially every creature, and if she be bound especially only a few specimens selected out of a vast only a few spe to provide a gospel ministry for the people who have been placed under her immediate charge, this duty, without virtually disowning her divine commission; and her only answer to every interdict or prohibition against the free proclamation of the gospel in any district of the land, should be, "We must obey God ra-ther than men." These familiar illustrations may suffice to show how the sacred doctrine of the sole headship of Christ over his own spiritual kingdom, admits of being applied to the settlement of many important questions touching the practical duty of the Church; and we trust that viewing it in this light, you will re gard the principle which asserts the intrinsigovernment, and discipline according to the rule of His Word, as a sacred and religious principle, which cannot be compromised without sin, and which must be maintained inviolate at whatever sacrifice. It is for this great principle, that the Church of Scotland is now called to contend; and that you may be duly impressed with a sense of its importance, and animated to

persevere in its defence, we pray you to remem-ber that it was for the very same principle, that

your godly fathers, in former times were con-

ent to struggle, and suffer, and die. Need we remind you that so early as 1571, while John Knox was yet alive, Morton and Mar threatened to coerce the infant Church by the arm of the civil power, and Erskine of Du wrote to the regent in these memorable terms: "There is a spiritual jurisdiction and power which God has given to his Kirk, and to them that bear office therein, and there is a temporal jurisdiction and power given of God to kings and civil magistrates. Both the powers are of of the other, if they be right used. Bu the corruption of man enters in confounding the offices, usurping to himself what he pleases nothing regarding the good order appointed by God, then confusion follows in all estates. The Kirk of God should fortify all lawful power and authority that pertains to the civil magistrate, because it is the ordinance of God; but if he pass the bounds of his office, and enter within the sanctuary of the Lord, meddling with such things as appertain to the minister of God's Kirk, then the servants of God should withstand his unjust enterprise, for so are they commanded of God." Or need we remind you that, again, in 1582, on the appointment of Robert Montgomery to the archbishopric of Glasgow, and the violent proceedings of the king to make that appointment effectual, the Assembly addressed the King and the Council in the fol-

have been led to adopt—and in connection with these, some views of what appears to us to be the immediate duty of the people of Scotland, at this solemn and eventful crisis in the affairs of their National Church.

The present position of the Church of your fathers, and the momentous nature of the interests involved, cannot be intelligently understood or duly appreciated, urless you view them in connection with the vital principles which are at stake, and with the history of Scotland in former times, when a cloud of with nesses were honoured to maintain a noble testimony in this land, to Christ's supremacy, and to seal their testimony with their blood.

The present position of the Church of your fathers, and the momentous nature of the interests involved, cannot be intelligently understood or duly appreciated, urless you view them in connection with the history of Scotland in former times, when a cloud of with nesses were honoured to maintain a noble testimony in this land, to Christ's supremacy, and to seal their testimony with their blood.

The present position of the Church of your fathers, and the momentous nature of the interest involved, cannot be intelligently understood or duly appreciated, urless you view them in connection with the history of Scotland in former times, when a cloud of with nesses were honoured to maintain a noble testimony in this land, to Christ's supremacy, and to seal their testimony with their blood. over his Church have power and authority from over his Church have power and authority from Him to govern his spiritual kingdom, but jointly and severally, the which no Christian king or prince should control and discharge, but for all Christian patriots, how your grave and godity forefathers contended for the crown of Christ, but her the crown of Christ, and members of his Church was a members of the same Church. tify and assist, otherwise they are not faithful the holy ministry; so, as members of the same Church, you are under very peculiar obligations to watch with jealousy, and to resist with saints;" maintaining at once the right and duty of Civil Magistrates, to establish, protect, and defend his Church, by all means competent to them in their own province, as the free and responsible servants of Him who is the Prince of the kings of the earth; and vet the St. Andrews was supmoned before the Prince of the same Church, you are under very peculiar obligations to watch with jealousy, and to resist with characteristic contents of the same Church, you are under very peculiar obligations to watch with jealousy, and to resist with firmness, every encroachment on the blood-bought liberties of your country. And believing that element life which we seek for even in this world, and you cannot deprive us of it." Or endangered, it is the duty of the watchmen on the walls of Zion to blow the trumpet and to warn the nearly and to response the prince of the kings of the earth; and vet the St. Andrews was supmoned before the Prince of the kings of the earth; and vet the same Church, you are not faithful the holy ministry; so, as members of the same Church, you are under very peculiar obligations to watch with jealousy, and to resist with firmness, every encroachment on the blood-bought liberties of your country. And believing the holy ministry; so, as members of the same Church, you are not the head of the Church—you cannot give us that element of the wall with persons. St. Andrews was summoned before the Privy Council, the grave and judicious Robert Bruce replied on behalf of the ministers, "that if the perfect liberty and the exclusive spiritual juing is not of this world," but subject in doctrine,
discipline, and worship, to the sole supermacy
off of this world, and no other government
that of His word, and no other government
that the His word, and he exclusive
that the his his instituted in the hand
of Church officers, distinct from the Civil Masignification

These fundamental principles, although often
all supposed to be at variance, are perfectly condistinct with each other; and the great object
which your forefathers struggled to realize, was,
that both should be harmonicusly combined,
and practically exemplified, in the constitution
of the Established Church of Scolinal. It is
the latter of these two principles—vir. that retabling to the independent of the ministers of glad tidings, of the
part of these work of the supermacy of
the the tablished Church of Scolinal
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which your forefathers struggled to realize, was,
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His declared will, by whatever human authoristy this may be required at her hands. And thus explained, the principle is applicable to every part of the Church's duty, in regard to which Christ has given an indication of His suppreme will. If, for instance, the Church is warranted by the word of God in laying it down as a fundamental principle, that no person is to be intruded upon any congregation of his people contrary to their will, then the Church cannot constitute the pastoral relation in such a case, without violating the will, and 84th Psalms, she exclaimed, "I am come here

lititude which might be adduced, to show multitude which might be adduced, to show that the trials and persecutions of your reforming forefathers arose from the steadfast maintenance of the one great principle, that the Lord Jesus is the sole King and Head of his spiritual kingdom; and to bring out what is in truth a great distinctive feature in the constitution and ory of the Church of Scotland. She has been honoured to contend not more for the doc-trine of the Cross, than for the honour of his Crown, and this constitutes her peculiar dis-tinction amongst the Churches of the Reformation. For the great principle of the Redeemer's headship—involving, as it does, at once the in-dependence of judicatories, and the liberties of her people—she maintained a protracted strug-gle in the face of fiery persecution and trial, until, in the good providence of God, her efforts were crowned with success, and these great truths were not only embodied in her public religious Standards, but solemnly ratified by the law of this ancient kingdom—"That God law of this ancient kingdom—"That God alone is Lord of the conscience, and hath left it free from the doctrines and commandments of man which courses and commandments word, or beside it, in matters of faith and worship;"—that "the Lord Jesus as King and Head of His Church, hath therein appointed a government in the hand of Church officers, distinct from the Civil Magistrate;"—that "to these officers the keys of the civil and the scale of the civil and the civil an Head of His Church, bath therein appointed a government in the hand of Church officers, distinct from the Civil Magistrate;"—that "to these officers the keys of the kingdom of heaven are committed;"—and "that the Civil have been easily remedied; had each confined itself within its own province, and refrained from interfering with the proper functions of the other. If, even after the judgment of the House of Lords had been pronounced, finding that, under the act of Queen Anne, the rejection of a presentee in respect of the dissent of

ransmitted to your children's children. So prominent is the place which these princi-ples hold in the constitution and history of your national Zion, that a recent historian, speaking of the distinctive characteristics of different reculiar glory-" the great Christian principle which she has always striven to realize and defend is, that the LORD JESUS CHRIST is the only King and Head of the Church, whence it foldistinct from, and not subordinate, in its own interdict, the sentences of her spiritus province, to the Civil Magistrate." And one in regard to the admission and dep of the worthies of the olden time described it as God's special dispensation to the Church of dispensation of ordinances. They have susScotland: "Beside clear demonstrations of the To the Christian People of Scotland.

Address issued by appointment of the Convocation of Ministers, held in Edinburgh, November 1842.

Dearly Beloved—The fathers and brethren assembled in the Convocation at Edinburgh to whereof is only given unto such as bear described peace, from God the Father, and from the Lord peace, from God the Father, and from the Lord peace, from God the Father, and from the Lord peace from God the Father, in truth and love."

Having convened for prayer and conference on the present position and future prospects of our beloved Zion, and remembering—as we trust we shall never forget—your fellowship with us in the gospel, and the endearing relation of the state of the control of the control of the control of the service of the gospel in converting and control the gospel in converting and control the fifting of the gospel in converting and control the efficacy of the gospel in converting and control the efficacy of the gospel in converting and control the ministers from preaching the gospel in converting and control the efficacy of the gospel in converting and control the ministers from preaching the gospel in converting and control the efficacy of the gospel in converting and control the ministers from preaching the gospel of the Church of Scotland as in any of the Reformed Churches, the Lord was pleased from the beginning to put in the hands of his service, not so discontrol the extensive district of the country; they have forbidden same; so that, in your highness' person some office in the ecclesiastical government in the observants in that land a piece of service, not so discontrol the extensive district of the country; they have forbidden same; so that, in your highness' person some office in the ecclesiastical government in the observants in that land a piece of service, not so discontrol the efficacy of the Reflex that the beginning to put in the hands of his service, not so discontrol the efficacy of the Reflex that the admission of a mary firming sinners, which had been as conspi with us in the gospel, and the endearing relations and sympathies which should ever subsist between pastors and their flocks, as members of the same body of which the Lord Christ is the Head—we have judged it right to communicate to you the results of our deliberations, and to explain, in a short address, the nature of our present position—the principles which are applicable to the practical questions now forced on our attention—the proceedings which we have been led to adopt—and in connection with these, some views of what appears to us to be or any such spiritual censures warranted by the

the Church, are bound in conscience to maintain at all hazards the principles which are embodied in her standards, and which we solemnly subscribed at our ordination to the office of the holy ministry; so, as members of the same Church, you are under very peculiar obligations to watch with jealousy, and to resist with firmness, every encroachment on the bloodbought liberties of your country. And believing, that when these privileges are assailed or endangered, it is the duty of the watchmen on the pulle of Zion to blow the trumpet and to the watchmen on the pulle of Zion to blow the trumpet and to the watchmen on the pulle of Zion to blow the trumpet and to the watchmen on the pulle of Zion to blow the trumpet and to the watchmen on the pulle of Zion to blow the trumpet and to the watchmen on the pulle of Zion to blow the trumpet and to the watchmen on the pulle of Zion to blow the trumpet and to the watchmen on the pulle of Zion to blow the trumpet and to the watchmen on the pulle of Zion to blow the trumpet and to the watchmen on the pulle of Zion to blow the trumpet and to the watchmen on the pulle of Zion to blow the watchmen on the pulle of Zion to blow the trumpet and to the watchmen on the pulle of Zion to blow the watchm

mony, and betraying your sac

It is of the utmost importance, dear breth-ren, that you should form a clear and correct opinion of the actual position of the Church, and the circumstances which have involved her in the difficulties and dangers with which she is now surrounded. You are aware that her adversaries ascribe all these difficulties and dans interests, not less than the welfare of their be-loved country, on the issue of a conflict with the Civil Courts, for the sake of any act of their the Civil Courts, for the sake of any act of their own, which they could in cons or rescind without guilt. They were parfect willing, as you well know, to alter the form willing, as you well know, to alter the form of that act, so as to bring it within the protection of civil law, provided only that the fundamental principle which is embodied in it were preserved—the principle, "that no minister be intruded on any congregation contrary to the will of the people." By that principle, founded on the word of God, and plainly declared in the earliest books of discipline, the Church was bound at all hazards to abide; and when it was found that a law passed in the reign of Queen Anne, restoring patronage, was interpre-Queen Anne, restoring patronage, was in this principle in every form, she saw that no alteration of her own act could bring it within amount to the abandonment of your rights and privileges as the free subjects of Christ; and that instead of attempting this, she should bend her whole efforts in another direction, and seek to procure an alteration of the act of Parliament. And while she was engaged in prose-For these noble principles, the Church of your fathers contended from the beginning; and having been sealed by their blood, they have been bequeathed to you as a precious inheritance, secured by the sanction (of Parliament and the faith of treaties, not only to be enjoyed but preserved as a sacred birthright, and the same titled to your shidters. exercise of her proper jurisdiction, the Churc might have suffered the loss of many tempor advantages, but could have had no questions, nor have they left the Church free to decide on such as are purely spiritual. On the contrary, they have attempted to exercise a the contrary, they have attempted to exercise a lows by necessary consequence, that its government is derived from Him alone, and is suspend and reduce, as well as to prohibit and suspend and reduce, as well as to pro interdict, the sentences of her spiritual seats in the General Assembly; they have attempted to control the exercise of discipline,
even in cases of moral delinquency; and to interfere with the authority of the Church, not
only over her office-bearers, but over her private members. These proceedings of the Civil
Courts can only be vindicated on the supposition that the whole spiritual government of the
Church is subject to civil control—that the sec-Church is subject to civil control—that the sec-ular tribunals of the country are invested with the power of reviewing, suspending, and reversing her spiritual censures; and that she is not free to act in her own province according to the will of Christ, as it is revealed in His word, but must acknowledge another law and another

> This we pever believed to be the state of the is subject to civil control in matters spiritual and if it shall be declared, as the will of the suand if it shall be declared, as the will of the supreme power in the State, that the law, thus interpreted, shall remain unaftered, and that we must continue to carry on the discipline and government of Christ's house in subordination to the authority of any secular tribunal—then one only alternative remains for us-is, to forfeit the benefits of an Beta that we may preserve to ourselves and our children the inalienable privileges of a Church There are, in such a state of the law, Two

INTOLERABLE EVILS to which we cannot good conscience aubmit. The first is, that the act of Parliament restoring patronages, is declared to be inconsistent with the scriptural principle, that no minister shall be intruded on any congregation against the will of the people; and the second is, that the same act is declared to impose a civil obligation on the Presbyteries of impose a civil obligation on the Presbyteries of this Church to admit and receive a presentee irabolished: the Courts of the Church have been recognized by the constitution of the kingdom, and not only protected in the exercise of their proper jurisdiction, but civil effects have been given to their decisions; and yet now, for the first time since the Revolution, the Church of Scotland has been brought into a position of the utmost difficulty and danger in consequence of her adherence to the very principles for her beautiful the construction of the secular kingdom of Cresar, and abridge or utterly abolish the liberty of his peodern or utterly abolish the liberty

eat with the doctrine of Christ's headship, same Erastian element which they so strenisly and successfully resisted; and we feel 
selves hound, like them, to resist, and to 
intain our allegiance to our Divine Head, by 
tending for the freedom of his people.

t is true that, in the present day, the exter-

orded in it is still the same. The right of interference with the jurisdiction of the reh is not now claimed, as of old, on the h is not sow claimed, as of bid, on the d of the supremacy of the Crown in all re civil and ecclesiastical, but it is claim-d attempted to be exercised in virtue of in sots of Parliament establishing the n, and of the power supposed to be vester Civil Courts, of interpreting and applying utes of the realm in matters affecting di ectly or by remote consequences any civil in-treat. It is no longer the supremacy of the rown, but the supremacy of the law, that is rought to bear on the jurisdiction of Christ's change in the torm or aspect of the conflict eaves the obboxious principle of civil control a spiritual things unaffered, and makes it only be more insidious, and therefore the more dangerous. If any civil power interposes betwist hrist's authority and the obedience of his people in matters purely spiritual, it is an Erastian surpation, whether it be attempted by monarch by Parliament. In the days of your forefathers, the supremacy of the Crown in ecclesirs, the supremacy of the Crown in ecclesi-ical causes was first assumed by King James, hout authority of Parliament, as an inherent right of the crown, and an essential part of the proceedings of the grand was an account of the proceedings of the grand and rejected; and thereafter he procured the formal sanction of Parliament, (1584, 1606.) recognising and ratifying his claim; but it did hundred clergymen pledged themselves to power which they denied to princes, nor should ferred, or abolish the liberties wherewith Christ hath made His people free. Acts of Parliament and decisions of Civil Courts may dispose of temporal things, and may possibly render it right and expedient for you to forfeit the benefits of an establishment; but they can impose no obligation on your conscience to disown the principles of your faith, or to submit to Eras.

principles of your faith, or to submit to Erastian encroachments on your sacred and inalienable liberties, as the free subjects of Christ. We trust, dear brethren, that holding fast by these sacred principles, you will most steadfastly resist the false and dangerous maxims so prevalent in the present age, that points of doctrine touching the constitution and form of the visible Church are unimportant, and may safely be sacrificed, provided only the gospel of salvation be purely preached. Remem er, tion be purely preached. Remem you, the solemn words of that emin we pray you, the solemn words of that eminent servant of God, who was honoured above many stipends which they may obtain by voluntary mental point they were called to confess, they uld stand for it with a life and estate; but it proven unto you, 1st, That there never was a ministers, or prepared with them to protest controversy since the beginning of the world, even touching the most momentous truths, that was not accounted a small thing, while it was an occasion of trial; 2dly, That the thing which is now become the occasion of trial to many, is no less than the free exercise of the trial and royal office of Jesus Christ, in the third grant royal office of Jesus Christ, in the dely, "That Satan always shapes a triah and buts it to such a frame; he can draw it to a small point, and set it like a razor's edge, so that many think there is little between the two and the property of the cause of grievance a grownment to give the cause of grievance as yet the one side is a denying of Christ, and the other is a confessing him." Nay, in the landress, or it will encourage the hearts of God's guage of another eminent divine, "This confaithful ministers to go forward in resisting guage of another eminent divine, "This con-troversy reacheth up to the heaven, and the top of it is above the clouds. It doth highly con-cern Jesus Christ himself, in his glory, royal prerogative, and kingdom, which he hath and prerogative, and kingdom, which he hath and exercises as Mediator and Head of His

Livingston's Letter. † Gillespie's Asron's Rod (To be concluded in our next.)

From the tomb stone in the grave yard at Hig Bridge, Virginia. Rev. Samuel Houston,

and for 55 years a faithful minister of the died on the 20th day of January, 1939 in the mature and blemed hope of a

glorious resurrection in immortal life in the kingdo his Father and his God ...

a great measure removed.

resbytery of New Castle," is too querulous for our columns. He complains without an

We think we could convince our frien "Zoilus," that the publication of his commi nication could do no good, and might probably

AN EXAMPLE.-A clergyman in Virginia ntions incidentally, that he "receives a salary of two hundred dollars for preaching, one ndred dollars for teaching, and about fiftee iollars for marriage fees, and that on this sum he supports his family and pays for four pe-

ANOTHER DEATH,-The Charleston Obse ver announces the death of the Rev. Dr. Barr, of Abbeville, South Carolina. He died on the 9th of January, in the 64th year of his age.

DIVISION OF THE SYNOD OF PHILADELPHIA -At the last meeting of the Synod of Philadelhia, it was resolved to send down to the Presbyteries the question of the expediency of dividing the Synod. The ayes and noes were also ordered to be recorded in each Presbytery. At the meeting of the Presbytery of Philadelphia in January, the question was decided by a unanimous vote, that the division was inexpe-

REVIVALS .- A correspondent has furnished us with the following account of the graciou pourings of the Holy Spirit in the Presbyter of Lexington, Virginia.

"Near to the Tennessee line, more than fort members have been added to the churches under the care of Mr. Wallace. To the New Dublin church in Pulaski county, eleven additions were made in October. At Christians more than forty. Fincastle, twenty-one; Buch-anan, twenty-four; Falling Spring, twenty-three; Lexington, one hundred and ten; Tim-ber Ridge, fifteen; Fairfield and Mount Carmel, fifty one; Providence, fifteen, and a con-siderable number to Tinkling Spring and Staun-ton churches. God has poured down his Holy Spirit in great power, particularly in Lexing ton. Christians there have been greatly re vived. The Pastor, and the Professors of Washington College have been abundant in la-bours, and the whole church much engaged in prayer and private exhorations. We hope that ber of the new converts will prepare for the ministry; and two promising candidates for the bar who have long been active Christians, have now thrown aside Blackstone and entered upon the study of Theology."

SCOTTISH KIRK .- The last intelligence the Church of Scotland, which we published er the case in yours, since no civil power limit the jurisdiction which Christ has contained, or abolish the liberties wherewith Christ ford relief by securing to the church the exer-This is an act worthy of the best days of the Scottish Kirk. It is literally taking up the Cross to follow Christ. It is a deliberate manifestation of preference for Christ over all earthly enjoyments. To carry into effect their determination, they must give up their churches and their livings which are in the hands of patrons, who for the most part, neither love nor fear God; and must be content with the small

> subscription. have on previous occasions referred to, was the Catholic Herald, and the Churchman, or or to no order at all, having his ecclesiastical the small interest with which the great body of more kindly, "if a glimmering of hope should position in nubibus -- a sort of nondescript, at the people regarded the exciting controversy. They did not seem to be identified with their against the hostile acts of the government; but government to give the cause of grievance a more intelligent examination and prompt refaithful ministers to go forward in resisting also uniting in resolutions to sustain no church which is under the influence of the Erastian principle. The church must be free, it must be amenable for its spiritual acts only to its spiritual Head. We should judge that the the absence of any controlling power of suffineasures now adopted will eventually concentrate the forces of the Church by uniting the ministers and people, and bringing forth their cannot pretend to say. They may be the un-

best energies in the good cause.

shonest and mercen me the priest's office for a morsel of read; and before any great lapse of time, would Church of England. The effect on the seconding portion would be most salutary. The ing of the Most High would attend them; they would have the approbation of their own consciences, and being relieved from that horrible incubus, the principle of church establish-ments, they would become increasingly diligen and active in the service of their Master. Under these views we can scarcely wish the crisis to be averted, by which the best men in Scotland shall be found in opposition to religious estab-

PROTESTANT ASSOCIATION .- The Protesta Association recently formed in Philadelphia for the purpose of united action in the diffusion of light on the Popish question, has been assailed with vigour both by the Roman Catholics and High Church Episcopalians, for reasons which it requires no great perspicacity to discover. The Roman Catholics assail it, because its de sign is to expose the errors of their Church and the others, because they have a warmer feeling for the Church of Rome, than for the schiematic denominations which have united it

Dr. CHANNING.-In answer to a correspor dent, we say that we know nothing of the exercises of Dr. Channing's mind in his last ill-

HISTORY OF THE REFORMATION.-We have received from Mr. Robert Carter, of New York, the History of the Reformation by D'Aubigné, in three handsome volumes, at the very low price of one dollar for the three. This is a measure which affords to all the opportunity o cossessing this valuable and truly engaging

LORD'S PRAYER .- Mr. Charles A. Wakefield has presented us with an engraved copy of the Scriptures; "showing as we infer," and he Lord's Prayer in a small sheet, surrounded by a beautiful vignette. The price of it is only twelve and a half cents, and those wishing to possess it, can find it on sale by Perkins and tions, to a certain extent; to wit, a common o Purves, Chestnut street, Philadelphia,

CALVIN AND EPISCOPACY.-After the very horough exposure of the Editor of the Banner of the Cross, in offering mutilated quotations from Calvin, to prove what never existed, we had hoped that he would be more cautious for the future; but we have been mistaken. In a the lead in devotional exercises-function corner of his paper he has admitted a correspondent who wilfully folding Calvin and makes ondent, who wilfully falsifies Calvin, and makes are slow of heart to see or believe. Again, nim utter sentiments which he never held. This is one of the honest means by which Episcopacy is to be upheld!

On Drr.-It is stated in the Journal of Commerce, that a subscription has been en-Commerce, that a subscription has been en-teaching elder to a certain extent? assuredly tered upon for the purchase of the Church on do not; hence all that is said about the differ Washington Square, New York, with the inention of inviting the Rev. Dr. Potts, of the Duane street Presbyterian Church, to become the pastor. Very nearly if not quite the whole amount of money necessary for the purchase, has been already subscribed.

Justin Perkins, and Bishop Mar Yohannan, are soon to return to the country of the Nestorians, and are to be accompanied by Mr. David Stoddard, of Northampton, Massachusetts.

UNION -Some months since, Bishop Kenrick of the Roman Catholic Church, addressed a letter to the Bishops of the Protestant Episcoustified in his appeal, by the recent movements in England, by those who have imbibed the doc-Roman Catholic Bishop returns to the charge; men, would with little additional stimulus return to the mother church; offers to discuss the whole matter publicly through the columns of the order of deacons, if there be but those two be afforded of union," he would meet the Bishop and his colleagues in private, to examine calmly and dispassionately on what basis such a union could be established. The Bishop's letter is curiously enough dated "Philadelphia, Feast of the Chair of St. Peter at Rome, 1843."

EPISCOPACY NOT PERFECT.—The clergy of the Archdeaconry of Exeter, England, have presented a memorial to the Lord Bishop of Exeter, which serves to show that the Established Church of England is radically defective in fencing out heresy, notwithstanding the vaunting boast that where the Liturgy is read, important errors cannot prevail. The memorial sets forth the indispensable necessity of a convocation of clergy, or as we understand it, a representative body of clergy "to act in all matters of a spiritual nature." The first reason as they allege, which renders such a convocation necessary is "The free course which doctrinal errors have been enabled to run, from cient weight to check and restrain their promohallowed errors of Oxford, or they may be the Should the division take place, and we can-truths of the gospel which are thus stigmatinot see any thing which is to prevent it, its ef- zed. The Bishop of Exeter himself is certainly

RECENT PUBLICATIONS.

doctrines of said Church. By Henry R. Weed, D.D. 18mo. pp. 103. Presbyterian Board of Publication. This is a seasonable and useful little work, designed to ncilitate the study of the Confession of Faith, with a very Presbyterian should be familiar. In preparing

AN EXPOSITION OF THE EPISTLE TO THE HERREWS, in the form of Questions and Answers; designed for Sabbath Schools and Bible Classes. By the Rev. J. J. Janeway, D.D. 18mo, pp. 144. Presbyterian Board

of Publication.

This is an excellent exposition of a difficult and de This is an excellent exposition of a tribular tribular based of God's word. The writer has brough forth, in the course of it, the difficulties, and familiarly explained them. We hope to see this book a text book for Bible classes in every Presbyterian church in the land

Favate Thoughts on Religion, and other subjects connected with it. By the Rev. Thomas Adam. With a Sketch of his Life and Character. 18mo. pp. 288. Presbyterian Board of Publication.

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feasor Tried and Cast. By the Rev. Matthew Mead 18mo, pp. 211. Presbyterian Board of Publication. This work is so well known as a standard book of This work is so well known as a standard book of practical divinity, that a needs no commendation. It is purgent, searching, and to those who have but a name to live, a fearful detector of false profession.

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int fibrary, should possess it.

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EVIDENCES of the Authenticity, Inspiration, and Canonical Authority of the Holy Scriptures. By Archibald Alexander, D.D., Professor of Theology in the Theological Seminary at Princeton, New Jersey. Philadelphia, 1843: J. Whetham & Son. 12mo. pp. 384, ladelphia, 1844, ladelphia, 1844, ladelphia, 1844, ladel This is a new edition of this capital treatise. know of no more satisfactory summary of the evid of Christianity. It is deservedly a standard work.

For the Presbyterias

RULING ELDERS .- No. III. Mr. Editor-I do not " lay great stress

equally called presbyters or elders," but on the fact, that they are not only equally called so, but are so, as to order and rank according to think logically, not the entire identity of the respective offices, but the entire identity of their common order, and, consequently, of their common presbylerial rights, privileges, and funcdination to the presbyterate, a common, eccle siastical character and rank, and commo powers and duties, in respect to "overseeing, feeding, ruling, and the government of the church and whatever legitimately pertains to government, and the administration of eccle siastical discipline; and yet a diversity of office to a certain extent, to wit, preaching and the administration of the sacraments, and taking repeat, it is not an entire identity of office is contended for; and yet it is evident that it upon this suppositious principle, that the whole argument of Calvin is conducted; from this all his consequences flow. Who doubts or denies the diversity of the offices of a ruling and ence between these offices, the importance of keeping them separate and distinct, the de-plorable consequences so laboriously portrayed as flowing from their being confounded, importance and advantages of the office of ruling elder, which no one denies, its being founded on divine warrant, and commended by expediency, the danger of the office being anninilated, which is altogether imaginary, and the hilation, which no one has ever proposed or all this I say is nothing to the point, but entirely beside the real questions at issue, which are, upon what grounds we maintain the existence of the office of ruling elder?—whether upon human authority and public expediency, as the mere creature of the positive law, subject to be modified, regulated, or abolished altogether, or, upon divine authority, Scripture warrantpal Church, urging them to return to the true and if upon Scripture warrant, what is the na-Church, and flattering himself that he was ture of that warrant, the general principles upon which it is established? and if upon Divine warrant, what that warrant does warrant whether it wartants three orders of ministry, o trines of Oxford. Bishop Hopkins replied to which the ruling elder is one, inferior in ordithis letter, but the reply we have not seen. The
Roman Catholic Bishop returns to the charge: ther is some unexplained and inexplicable way. nuotes from Newman, Froude, Oakley, &c., to it warrants the office itself, without assigning show that he had ground of encouragement to the officers to any particular category in the hope that the Church which countenanced such orders of God's house—without setting down any rule as to the mode of his ordination, or presenting the qualifications for the office?—whether he belongs to the order of elders, o ecclesiastical idiosyncrasy—a wen on the bod spiritual, formed as in the body physical, pursuance of the laws of the spiritual body ?-Or whether it warrants but two orders of ministry, bishops or presbyters, and deacons to the first of which belong two classes, the teaching and ruling presbyters or elders, constituting but one and the same ecclesiastical order. assigning to each class different functions; -in short, whether the ruling elder is a scriptural presbyter—and being called so, whether he is so, and being so, whether all the rights, &c., pertaining to a presbyter do not belong to him, except in so far as he is deprived of, and restrain ed from them, by the word of God? &c., thus giving simplicity, unity, symmetry, to the presbyterial system, establishing presbyterial parity, overthrowing imparity, settling the office of ruling elder, not upon the fallible opinions of men, but the infallible word of God, assigning but Christ Jesus our Lord, (both theirs and ours) and ourselves, your servants, for Jesus sake." Thus it appears "that the one great t its proper position in the practical working of principle which gives the office of the ruling the system, conferring upon it its just rights, and thus enhancing its responsibilities, and seelder peculiar value, in our system of government," is no principle of that system, curing the efficient discharge of its duties? And lastly, admitting a diversity of office, what is the divine warrant therefor? and to what extent, or to what particulars it relates? These seem to be the questions, the material issues, to be discussed; all else in my apprehension is

ination of these points, there are some topics in number 3, of Calvin, which I will briefly He says—" One great principle which gives the office of ruling elder peculiar value our system of government, is-that he is more immediately the representative of his congrega-tion than the pastor"—why? I admit he is the and see any thing which is to prevent it, its effect will be threefold. It will first alienate the hearts of the best men in Scotland from the existing government, and in case of any threatening crisis, England will lose the aid of those on whom in former times, she could always depend. Scotchmen would be unworthy of their name, could they be sealous for a government which willingly tramples on their most sacred rights. The effect on those who should remain in the establishment would be disastrous. Sacrificing conscience for the sake of their stipends, and being deprived of the sake, they would inevitably

relevant. But before I proceed to the exam

laity, and carrying with him into the office; the feelings of the laity;" this topic has been glanced at in a former number, but the reiteration of it here, and the great importance evidented notice. Again I ask, where is the authority or the shadow of authority for the principle, that the ruling elder is a layman, or lay elder, or lay officer at all? Are the Scriptures appealed to? they are entirely silent on the subject—they use no such term, nor any thing nor any thing like it. If they do I only ask that the proof may be given. Is the constitution of our church appealed to? Neither the term nor its equivalent, is ever used, nor is there the slightest intimation of the thing, but the contrary. Its language uniformly in describing the officers of the church, seems to have been studiously designed to exclude any such notion—and proceeds upon the postulate, that the officer in question is a spiritual or ecclesiastical officer in this respect, no way differing from the pastor—as of Scripture authority—instituted by Christ—perpetual and invested with spiritual functions in common with the pastor. And if such a common with ministers); and if it belongs to the ruling elders, with the power of the church, seems to have been studiously designed to exclude any such notion—and proceeds upon the postulate, that the officer in question is a spiritual or ecclesiastical officer in question is a spiritual or ecclesiastical officer in question is a spiritual or ecclesiastical officer in this respect, no way differing from the pastor—as of Scripture authority—instituted by Christ—perpetual and invested with spiritual functions in common with the pastors. Ch. 30. Sec. aity, and carrying with him into the question is a spiritual or ecclesiastical officer in question is a spiritual or ecclesiastical officer in this respect, no way differing from the pastor—as of Scripture authority—instituted by Christ—perpetual and invested with spiritual functions in common with the pastors. Ch. 30. sec. 1. " The Lord Jesus Christ, as King and Head of his Church, hath therein appointed a govern-ment in the hand of church officers," not of ecclesiastics and laymen, but of church or ecclesiastical officers; including of course ruling as well as teaching elders—appointed alike by the Lord Jesus Christ—and alike to the government of the church, Sec. 2d. To these officers the keys of the kingdom of heaven are committed, by virtue whereof, they have power to retain and remit sins, to shut the kingdo heaven against the impenitent—both by word and censures, and to open it unto penitent sinners, by the ministration of the gospel, and by absolution from censures, as occasion shall require." Here the ruling elders are included equally with the preaching elders, under the general term, church officers, invested with the highest spiritual powers, and, of course, in all respects spiritual officers-See also the 4th section. See also the 31st chap. 1st section, 2d clause; it belongeth to the overseers and other rulers, not a word about lay rulers, though ruling elders are obviously meant. See 4th sec-

church officers are expressly declared to be ex-clusively "ecclesiastical." See also chap 1, title, Governments, section 3d and 6th. that the characters, qualifications, and authority, of church officers, (without distinction,) are laid down in Holy Scriptures, &c. chap. 3, sect. 2. The ordinary and perpetual officers in the church are bishops, or pastors, the representatives of the people, usually styled—what? lay rulers? lay elders?—no—but ruling elders. See also chap. 5. So in the constitution the church courts, from the lowest, to the highest-they are never described as laymen or lay elders, or by any thing equivalent thereto, bu the scriptural and ecclesiastical terms are al-ways and scrupulously used. I shut up this point with a quotation from the work of the venerable Dr. Miller of Princeton, on the office of ruling elder, page 202, &c. "If this view of importance of the office before us be admitted, the question very naturally arises, whether it be correct to call this class of elders, lay elders; or whether they have no such a strictly ecclesiastical character, as should prevent the use of that language in speaking of them? This is one of the points in the present discussion, concerning which the writer of this essay frankly confesses that he has, in some measure, altered his opinion; once he was disposed to confine the epithet clerical to teaching elders, and to designate those who ruled only, and did not teach, as lay elders. But more mature inquiry, and reflection, have led him first to doubt the correctness of this opin-ion, and finally have persuaded him, that so far as the distinction between clergy and laity, is proper at all, it ought not to be made the point of distinction between these two classes of elders, and that when we speak of one as clergymen, and the other as laymen, we are apt to convey an idea altogether erroneous if not seriously mischievous." After proceeding to give an account of the origin of these titles, and showing that according to ecclesiastical usage, the term clergy, was applied to the f not seriously mischievous." officers of the church without distinction, and laymen, to such as were not church officers, he says, " Now if this historical deduction of the titles, clergy and laity, be correct, it is plain, that according to early and general usage, ruling elders ought not to be styled laymen or lay elders. They are as really in office; they as really bear an office of Divine appointment—an office of an high and spirit-ual nature—an office, the functions of which cannot be rightly performed but by those regularly set apart to it, as any other officer of the Christian church. They are as really a por-tion of God's lot, as really set over the laity or and adds, "Of course sound and well instructed the body of the people, as the most distinguish-ed and venerated minister of Jesus Christ. Churchmen only smile at all this much a-do of the reach of thousands who will buy and Whether, therefore, we refer to early usage, or to strict philosophical import, ruling elders flippancy of the passage leave no room to doubt. of the subject that I protest against the partial are as truly, entitled to the the only legitimate sense of that term, that is, hibited a complaining disposition towards they are as truly ecclesiastical officers, as those who have thought proper to oppose the Oxford who labour in word and doctrine." p. 208. And tracts. Its felicity seems to have been in carpagain in page 209, "he protests against the ing at the efforts of others to defend what continued use of the term lay elder, as really they esteem truth, while maintaining for itself a adapted to make an erroneous impression. Thus much for the second part of the "one great principle," to which such great potent efper to please, and its standard of estimation on Thus much for the second part of the "one great principle," to which such great potent ei-ficacy is attributed. Now, as to the third part, viz. "that he is raised of course in some mea-sure, above the *esprit du corps*, which may be supposed to exert an influence upon the clergy, (a term which we have shown to belong, strictthat there is any antagonism between the clergy and the laity, that there is any diversity of interest between them, any thing like caste; which opposes the one to the other. If so it smacks mightily of the spirit of the prelatical and papal hierarchy, a notion utterly anti-Preshyterian and uncongenial to the spirit of ou church, which represents the interests of ministers and people as one, binding them together as helpers together of each other's faith, and co-workers in the prosecution of all the great ob-jects of the church. "We preach not ourselves,

government, it does not seem proper that they should lay on hands in any case of ordination.... Ordination is an act not only official, but also authoritative; it is an act of govern-

ment, &c." Now the reasoning here will apply with equal propriety to the ordination of ministers, as it is an ordination conferring an office, different from that possessed by the ordaining power, and is justified on the ground that ordination in its nature is an act of government.

INFANT CHURCHES.

Mr. Editor-Such are the pecuniary em-

tions of our Church are at present perplexed that I feel some delicacy in you, a statement of the wants and necessities the North part of Indiana. I am here in the midst of five infant churches, all in the vi-cinity of Goshen. They are all looking to me for what preaching I can give them; but I am utterly incapable of supplying them as they ought to be supplied. I hope and pray, that another labourer may soon be sent to these churches. Here is room and work enough for two missionaries. But in the mean time what shall we do? I hear the injunction of an inspired Apostle, "Feed the Church of God which e hath purchased with his own blood." hear the command of the blessed Saviour— "Feed my sheep, feed my lambs." But instead of feeding them as their wants require, I can only give them a small portion of instruction, once perhaps, in four weeks, some of them oftener, and some of them, not so often.

Under these circumstances, I have thought of a plan which I hope you will have the goodness to spread before your readers. I have thought, that if the Lord would put it into the though, that if the Lord would put it into the heart of some benevolent person or persons, to present us with a Library of the books of the Board of Publication, it would be an important aid, in supplying our spiritual wants. We would divide this Library into as many parts, which to the are churches to be supplied. We would expect each church session, to take the care of again—"Indeed we cannot commend the work expect each church session, to take the care of hese books, and when read by their church, to exchange them with a neighbouring church, and thus we would go on, with this system of exchanges, until every congregation would ave an opportunity of reading all the books.

No one can estimate the good which a Library thus managed, would accomplish. Hundreds, and perhaps thousands of minds, now destitute of the best kind of religious reading, rary thus managed, would acco would in this way be furnished with works of sterling excellence. No one can tell the influence which these works would exert on the rising generation, and perhaps, on unborn generations. I hope, dear sir, you will spread our wants before the churches, and plead, earnestly plead our cause, or rather the cause, of our

ommon Lord.

I trust that these small churches, which now I trust that these small churches, which now need, and ask for favours, will be trained to Mr. Carter's edition. In order to obviate this need, and ask for lavours, will be trained to feel and to act on the principle, that it is more blessed to give than to receive. We have adoptive the feel and to act on the principle, that it is more it was at once proposed to omit those learned references which the Editor of the New York giving; but we are so poor, that our countries the less to the class of readers for whom the lions are extremely small. In due time, the brary is chiefly designed, especially so, since of its friends. I have no doubt, that in time. this donation would be returned by these churches, to the cause of benevolence, perhaps a hundred fold. In Christian bonds, very affect tionately, yours, &c.

THE LEANINGS OF "THE BANNER."

Mr. Editor-The Banner of the Cross for January 21, starts out in a leading editorial. rebuking other periodicals for "sounding the The editorials of this paper have all along exhibited a complaining disposition towards all
cal officers, as those
who have thought proper to oppose the Oxford
respectfully,

JAMES M. CAMPBELL. neutrality as sagacions in its aspects, as it has

ing to be taken from a Catechism of a Protesspeaking, to the ruling elder, as well as to e preaching elder,) I hope it is not meant union of effort in that Association. To the writer's estimation of the doctrine, or the one which he imputes to the members of the Association. Who this witty writer is, the public are ciation. Who this witty writer is, the public are not informed by the usual initials. He goes on, and to the question, What is holiness?—the answer is, "Protesting against other peoples' sins, and making them as bad as you can." To the question, What is charity?-the answer is, These passages show the feeling of the writer on popery, and towards any who differ from him in action or association. He who could thus sit in judgment on the motives and views of others, would make the worst sort of a Pope, and is fit for no other ministry. I regard the and is fit for no other ministry. I regard the city. The duties of the cure of Laprairie continue to be discharged by the superior, and the Fathers Tellier and Hanipaux. It is said that the Rev. Mr. Duranquet is studying the Indian "Giving our hands to all sects and denomina-tions of Christians, and our feet to the Papists." terly foreign to it. Again, it is said to be a and is fit for no other ministry. I regard the mistake, that ordination is an act of government.
Let us see how this is. What is the nature of ordination? It is the ordering, ruling, setting apart by authority, a person to a particular of with truth, or with a Christian estimation of fice or work. It means this, or nothing-now the views and motives of others. It is a picture of the self-conceit that is dominant in the ed with the government of the church? Try it with a simple analysis. The functions of a presbyter or presbyterial person, are all referable to three general heads, preaching, administering the sacraments, and government, or ruling. To which of these is ordination to be referred. Containly not to presching the sacraments are wittened and the community. No doubt the writer thinks himself infallible, or at least so ferred! Certainly not to preaching. The or-dering or setting apart a man to office is surely diculing the views and actions of others, and hence ferred? Certainly not to preaching. The ordering or setting apart a man to office is surely no way germain to the function of preaching. Is it to be referred to that of administering the sacraments? upon but one conceivable ground, and that the popish ground, that ordination or "orders" as it is termed, is a sacrament. Then I allow as administering the sacraments is peculiar to the office of preaching elder, ordination would pertain exclusively to him. But is this own estimation, never mistaking the right allow as administering the sacraments is peculiar to the office of preaching elder, ordination would pertain exclusively to him. But is this pretended? is there any protestant that regards ordination as a sacrament? I presume not. It belongs then to the function of government or ruling, or it belongs nowhere; and thus so far from pertaining exclusively to the preaching elder, it belongs to him in his capacity axa ruler, as to the properties of all warnings to others, as well as to the function of government or ruling, or it belongs nowhere; and thus so far from pertaining exclusively to the preaching elder, ordination of the part is to other a happy people, never wrong in their classify that exists for its immediate and up extinction.

"As faithful sentinels, who watch when people sleep, we see the danger and sound more distinctly, they are marked, the better, as in the case of all warnings to others, as well as the case of all warnings to others, as well as the case of all warnings to others, as well as the case of all warnings to other a province, the urgent cessity that exists for its immediate and up extinction.

"As faithful sentinels, who watch when people sleep, we see the danger and sound alarm; its theirs to obey the summons; because that the danger is far off, let not a the province and their case of all warnings to other and their case of all warnings to other and their case of the province, the urgent cessity that exists for its immediate and up extinction.

"As faithful sentinels, who watch when people sleep, we see the danger and sound alarm; its their to obey the summons; the case of all warnings to other and their case of all warnings to other and their case of all warnings to other and their case of the right continuous cessity that exists for its immediate and up extinction.

"As faithful areas to other and the province, the urgent cessity that exists for its immediate and up exists for its immediate and up the case of all warnings to other and the case of all warnings to other and the case of

struction and example among the scattered my riads of the far West, where millions of the Anglo-Saxon race must ere long, either pre Anglo-Saxon race must ere long, either present the lovely speciacle of an enlightened Christian community, or if left to the tender mercies of the Romish clergy, become the abject slaves of foreign popish domination. The Sunday School must, under God, become the blessed instrument of that hallowed change. That we are at present lamentably deficient in this no-ble means of receive us the size of the second state of the seco are at present lamentably deficient in this no-ble means of rearing up the rising race of the great valley of the Mississippi, is but too pain-fully proved by the subjoined article which ap-peared in the Sunday School Journal of Octo-ber last. It but rarely happens that a passing notice has created so powerful and melancholy an impression on my mind; and I beg its repub-lication, under the hope that these brief hints may incite the members of the association to adopt vigorous measures for promoting the rapid extension of these seminaries of pure Christian instruction throughout that interesting region. Will not the magnitude and impor-Christian instruction throughout that interesting region. Will not the magnitude and importance of the effort induce one hundred of the friends of Sunday Schools to place one hundred dollars each at the disposal of that noble charity? The difficulties of the times will doubtless be plead too often against such a movement, still, in view of the vital importance movement, still, in view of the vital important of this plan being speedily carried out, please consider as pledged to that extent, your friend, VIATOR.

SELECT LIBRARY OF RELIGIOUS LITERATURE. Mr. Editor-In your paper of Saturday last, the 28th ult., there appeared an advertisemen of Mr. Carter's Edition of D'Aubigné's History of the Reformation, in which is embodied are editorial notice from the New York Observer

without the notes to any intelligent reader."
Had the Editor of the Observer taken the precaution to examine my edition, he would have
discovered that it contains all the English notes and references, and that the Latin, German, and French notes and references only are

Permit me, Sir, to say a few words about the omission of these very notes on which so much stress is laid. Previous to the announce ment of the Library of Religious Literature the whole subject was freely canvassed with several gentlemen who have much at heart the moral and religious improvement of the com-munity. It met with the warm approval of them all. When it was proposed to commence the publication with the work now in qu tion, objection was made by one of them, on Observer deems so important. They were useless to the class of readers for whom the Lithe body of the work-they are therefore mere references—and "valuable" only to the learner reader, who can command the authorities it question; but to what proportion of "intelli-gent readers" are these foreign works accessi-

Viewing them therefore in this light, and with an earnest desire to interfere as little at possible with Mr. Caler's Edition, the work was given to the world as the commence of an important enterprise, in its present form.
Up to the time our publication was announced, no effort to counteract the poison of the day had been made. Mr. Carter held his book at

> From the New York Commercial Adve THE JESUITS.

It seems that the order of Jesuits is re-estab lished on this continent—in British America—under the crown of the Protestant Queen Victoria—in the city of Montreal. Of a surety wonders will never cease.
The fact is thus announced in the Mélange.

Religieux, a periodical published at Montrea by the Roman Catholic Bishop's chaplain: "On Sunday last, at the festival of de Jesus, there was chaunted in the Cathedral during mass, at which the Rev. Mr. Martin of ficiated, the Veni Creator, to inaugurate the establishment of the sect of Jesuits in this city. The Rev. Mr. Luiset delivered an excellent services. mon on the sacred name of Jesus, our light,

ligious residence in that capacity, but the no-viciate will not be regularly opened till next nable him to become a missionary."

The Montreal Herald from which we copy

the translation, adds: " Already have about twenty of the fathers of "Already have about twenty of the fathers of this order arrived in Canada; already has an application been made to the Government for a grant of land for the erection of a college; already in the neighbouring state, hus an earnest been given that the intolerant rule and presumptuous arrogance which marked the society in former ages, will soon be exerted here, as when in olden times its machinations shook the civilized world, and turned the powers of empires to its own aggrandizement. No man uncivilized world, and turned the powers of pires to its own aggrandizement. No man acquainted with the history of this too celet ted order can form an opinion of the part is likely to play in this province, the urgent cessity that exists for its immediate and usextinction.

"As faithful sentinels, who watch when recole alore."

PUBLISHED EVERY SATURDAY, BY WILLIAM S. MARTIEN, Corner of Seventh and George streets, PHILADELPHIA:

From a Presbyterian in England.

What movements are there in ecclesiastical affairs in England? What bearing has the new petition of the Church of Scotland upon the troubled and increasingly complicated religious movements of the other parts of the kingdom? Some reply to these questions will be found in the following statement of the chief index facts which have come under my observation since

have had your attention in Scotland drawn to the influence of episcopal authority in opposing evangelical truth. Some of the English bishps have begun to altempt to put down spiritual ps have begun to altempt to put down spiritual eligion, by violent exercise of their authority. formerly gave an account of the disgraceful reatment of the Rev. Mr. Head, of Exeter. Other cases have since occurred, one of which has been published in the "Narrative of a Rehas been published in the "Narrative of a Revival at Charlinch, in Somersetshire," by the Rev. H. J. Prince, late curate of Charlinch. There has been, during the past year, a most remarkable work of grace in that parish, of which a full and most interesting account is given in the Narrative. I trust, before long, if the Lord will, to visit the place, and meanwhile, consider the statements to be most stri-king and satisfactory as to the reality and ex-tent of the work. Intense enmity and severe persecution, in every possible shape, speedily arose; and while the poor convicted and con-sected goals were being expressed to the fiercest. arose; and while the poor convicted and converted souls were being exposed to the fiercest storms of temptation and trial, the enemies of the truth brought before the Bishop of Exeter a new and welcome opportunity of mischievous persecution in separating this flock from their beloved pastor. Mr. Prince himself says (Narber 1997) and the darkest times have always been succeeded by brighter days of gospel light, and seasons of refreshing from the presence of the Lord. There are indications of this breaking beloved pastor. Mr. Prince himself says (Narber 1997) and the darkest times have always been succeeded by brighter days of gospel light, and seasons of refreshing from the presence of the truth, among forth already, in the zeal for the truth, among forth already, in the zeal for the truth, among forth already. rative, p. 43)—"By their representations and misrepresentations, both to the Bishop and Archbishop, they succeeded in prevailing on the former to revoke his license. It is right to mention, that before the bishop actually took this license are lead on the series of these dangerous errors. The aggressions of an exclusive and intolerant prelacy have already also done more in a few years to tion, that before the bishop actually took this step, he called on the curate to resign the curacy. This, however, he could not consent to do; for, having waited on God for guidance, he was shown distinctly that he could not, in accordance with the will of God, or consistently with His glory, take one step voluntarily to quit a position in which the Lord himself had the curate had beginning of a time of glorious prosperity to to quit a position in which the Lord himself had evidently placed him, and where also He had abundantly blessed him, and was still blessing him; for at the time this proposal was made, there were between thirty and forty persons still under conviction, many of them in very deep distress. The principal charges alleged against him by the Bishop were—that he visited persons in other parishes than his own—that he admitted (converted) children to the Lord's table who had not been confirmed (the youngest of them was in his tenth year); and that he recommended several respectable (but unconrecommended several respectable (but unconverted) persons to remain away from it. The curate certainly thought that he was hardly dealt with in having his license revoked upon these grounds, especially as it appeared to him-self, and to men of sober judgment who were acquainted with the facts, that he had done nothing in these particulars that was contrary to the rubric; and as he had promised the Bishop that some other things, wherein he had, through ignorance, offended, should not be repeated; e in authority, however, thinking otherwise, he had no other path to pursue than to submit quietly to God's will in the affair, and to leave the consequences entirely to Him. This, by the grace of God, he was enabled to do; and he afterwards continued to meet and minister to the people privately." Mr. Prince has since man, and the believers are continuing to walk in the fear of the Lord, and in the comfort of the Holy Ghost. I earnestly recommend Mre Prince's Narrative to our ministers in Scotland. They will meet with one or two points of infe rior moment which they may not wholly approve of, but no one born of God can help being delighted with the doctrinal soundness and

"What a concretion of all the Puseyism and scraps of Popery to be found in our Church has the Bishop of London raked up and made a show of in his charge! He makes worse matters, just as he gives a very complete exhibition of our worst parts. But in the issue he will have done mighty good in increasing the rch of England be capable of such an exhibition by one of her ablest prelates, those who would best defend her must get her documents and her muniments altered here and there in order to her real stability. It is not pleasant to live in the midst of controversy and ermentation; but it is our duty to content earnestly, if our lot be cast in such days and circumstances, and we may think with pleasure that they who come after will enjoy the peace which such warfare will lead to. Blessed days for the Church will come in God's good time." I give this extract from a letter of an excellent evangelical clergyman, whose sermon, preached at the last visitation of the Archdeacon of Derby, is one of the ablest pieces that has yet been published against the Oxford theology. I trust it may indeed soon come to this, logy. I trust it may indeed soon come to this, that the truly reforming evangelical clergy will unite and call for such changes in the formularies of the Church as the times require. The character of the Bishop of London's charge, and the light in which it is regarded by sound and pious men in the Church, could not be better described than in the above extract.

The London Correspondent of the Dundee Warder has got hold of some rumour of a great secession being meditated from the English Church, and it has been since referred to be other of the stand of some occasionally

by others. That such a step has occasionally been talked of by a few individuals may be true; but no one seriously could entertain the expectation of such a secession taking place. Who are the parties conducting the correspondence referred to in the Warder I know not, but some men in the Church whom I know, as likely to be the leaders or readiest supporters of any such movement, have heard nothing of the proposal. The furthest step to which the evangelical clergy are likely to be driven by

for the consideration of the Legislature, or at least, to try to obtain some explanatory statements concerning those doubtful portions of the formularies, under shelter of the asserted ambiguities of which, the growth of pestilential heresies has flourished. But, whether such a convocation should be held merely for framing convocation should be need merely for framing a protest against the prevailing errors, or to consider the propriety of a secession in case of these errors obtaining more authoritative sanction, the number stated by the Warder is most preposterously exaggerated. There would assuredly be far nearer two hundred than two thousand who would, under the present circumstances of the Church, listen to any proposals for a secession: because in most of the dioceses the evangelical clergy are permitted to proceed without molestation, and slight departures from the rubric, and omissions of the obsolete follies which their Puseyite brethren are reviving do not expose them to annoyance. But should any authoritative measures be taken for enforcing strict obedience to the canons and rubric, of which there is at present no likelihood, then some decisive steps would be taken by the Protestant portion of the Church; and the results may be similar to those which will follow the recent Convocation of the Scottish

Puseyism is the central and moving element of all the ecclesiastical agitation now going on in England. Foolish and extravagant as the Oxford system is, there is vigour and life in its extravagance and folly. The mighty influence it exerts is now universally acknowledged. One of the hishops in his charge remarked truly, that since the days of the Reformers no men had raised such a monument in the Christian Church as the writers of the Oxford tracts. The evil is now becoming more serious than ever, inasmuch as the spread of the heresies is mainly going on among the laity. Poetry and music, romance and fiction, classical learning and antiquarian enthusiasm, are all busily and successfully used for enlisting the interest and support of the upper classes of society. To gain over the common people will, thereafter, it is hoped, be easy, having their ignorance and su-perstition to work upon, and aided by the influ-ences and compulsion of those above them. But amidst all this darkening of our prospects, we ing Protestant unity, and from the admission of Arminian preachers to our Scottish pulpits, and from other grounds, that there is a tendency now to depart from the uncompromising spiri which Luther, and Calvin, and Knox display ed, in reference to those doctrines of free grace which their successors also knew how to value and which are so admirably set forth in the Catechisms and Confessions of our Church. Let us trust that the leaders of the Kirk will guard against this, for I have already heard of things anticipated by those who are in England, inviting to greater unity, which I should blush to see Calvinistic Presbyterians entertain for an

## PUSEYISM IN INDIA. The Conversion to it of a Hindoo Clergyman.

Sir-You have furnished to your readers re

cently so many incontestable witnesses to the aw-ful fact that not a few of the missionaries employed by the Society for the propagation of the Gospel are amongst the most earnest and effective advocates of the principles and practices of the Antichristian heresy of Tractarianism, that I scarcely know whether you will consider it of any importance towards a further confirmation of this charge, and adding strength to the faithful warning which you have already given to the friends of God's revealed truth, to publish the following extracts from a letter which re-cently reached me from Bombay, the author of which is a man of eminent piety and a military other most interesting portion of your letter, I feel very much obliged, as it opens our eyes here, and will put us all more on our guard as o the course of events. Puseyism has been brought out to India, to Bishop's College, Calouttu, by the Rev. Mr. Street, and I am grieved to say that one of our most respected and ear liest converts, the Rev. Krishna Mohona Banergia, once a Brahmin, has been duly inoculated with this Antichristian heresy. Matters have proeeded to that length, that the good Bishop has peen obliged to sound the alarm, and has indeed put forth one of the most energetic appeals the Church of Christ could desire second to Scripture. If there is a spirit of apathy and ignorance in serve to arouse all to serious consideration, and the general cry here is, If these Pusevites caniu essentials, let them separate from us, otherwise there is an end of the mission work, and the integrity of the Established Church." Such are the brief but impressive remarks of my highly-respectable Correspondent, on the wide extension and destructive effects of this "canker," which is now eating away and wasting the vital principles of Protestant Christianity, and saturating with the leaven of Popery large and increasing mass of the ministers and members of our Reformed Church. Nothing can more clearly evince the *Papal* character of the mode of supporting it adopted by its propa gators, and that which has ever characterized the writings and arguments if they can be so called, of the abettors and champions of open Popery.

CLERICUS H.

We never turn to God as our centre of rest, supreme delight, and sovereign good, till we have tried every thing else. THE REFUGE.

In the time of trouble he shall hide me in his pavilion. Amidst the frequent ills of life When storms around us beat, There is a refuge free from strife Where mortals may retreat; And still, tho' all without be drear, The calm of heaven will settle here.

Yes, there's a broad pavilion spread Devoid of woe and crime; On high it rears its towering head Amidst the wastes of time; Illumed with radiance from above, The home of peace and joy and love.

How vain thy castles, human skill, With walls encompassed round For sin and care and sorrow still Within those walls are found. 'Tis vain in these to seek repose, From all the train of mortal woes. We wander through a desert land, Where suns, meridian, glow;

No streams, amidst the arid sand,

"With cooling waters flow;" No life-reviving winds; and few The drooping flow'rs that greet our view. But streams of living waters glide In that pavilion fair; And wounded souls that also had died Involved in deep despair,

Retreating to that hallowed ground, The balm of Gilead there have found. Then why should men deluded roam From God and hope afar,

Whilst he " invites the wanderers home Where living pleasures are? Would'st thou be happy? Seek his face, And hasten toward the hiding-place. Oh! hide, Supreme Protector, hide

A weary mortal there: Too long I roved through mazes wide In chase of visions fair. Oh! for a place where I might rest An aching head and throbbing breast.

I fain would dwell in that retreat, While life itself shall last-Till all the storms that round me beat Shall be for ever past: Then grant me, Lord, a sweet release From life's turmoil in endless peace.

TO THE CHRISTIAN PEOPLE OF SCOTLAND. ress issued by appointment of the Convocation of Min ters, held in Edinburgh, November 1842.

(Concluded from our last.) But we must leave the discussion of general vince, regardless of civil consequences; and hold of Christ to the control of Civil Courts, she felt she could do so with a free conscience, or suffer the liberties of His kingdom to be inso long as none of the questions which had vaded by any human power. been raised had been definitively decided against

onounced the first decision in the case of Auchterarder, finding, in general, that a pre-sentee could not be legally rejected by the Presbytery, on the ground of the dissent of the congregation, we did not hold that there was any thing necessarily involved in that decision that resolution, and to stir you up, ere yet it be tant religion and Presbyterian Church governwhich was at variance with the spiritual jurisdiction of the Church. We remembered that the provision, and, as it appeared to us, the only provision made by statute for the case of a presentee being, in the judgment of the Civil Court, wrongfully rejected by the Presbytery. while we deprecated the separation of the temporalities from the cure of souls, yet, recognizing this as a legitimate subject for the decision of the civil power, and considering that provision as a prudential check, prescribed by the exercise of Church authority, we could submi the amount of damages, we felt that the sum

HAD COME. That you may see the nature and bearings of that decision, it is necessary to bear in mind, that by the act of Queen Anne restoring patronages, the Church was bound and astricted to interests, was a fit and proper subject for the decision of the courts of law. We held that it was not designed to supersede the free jurisdiction which had been secured to us by other statutes—that it existed only as a check on the

arbitrary exercise of ecclesiastical authority- flict which the Church of Scotland cannot in and that it could only come into operation in the way of depriving us of the stipend in any particular parish where that right was sup-posed to be unduly disregarded. But the re-cent decision of the House of Lords found and and admit the presentee, which rendered it im-perative on the Church to ordain a minister in such sense, that her refusal to do so should not only be held to infer a forefeiture of the stipend in that particular parish, but also subject the Presbytery to the charge of committing a civil wrong, and to a claim for damages at the instance of the patron or presentee; so that in every case of a vacancy, in any particular charge within the bounds of Scotland, we who are called, in the exercise of our judicial functions, to decide, on our solemn responsibility to Christ whether we shall confer the sacred payvilege of ordination, and constitute the spiritual tie betwixt a pastor and a flock, must come to the discharge of that solemn duty, not with calm and unbiassed minds, but under the pressure of a strong temptation, and under terror of the civil power. And maintaining as we do the principle—so firmly established, and so sacredly guarded, by the constitution of this kingdom—that in the exercise of his judicial functions, a judge must be free and independent, to decide, according to his own convictions, on every case that comes before him, we felt, that if this principle be applicable to the pronouncing of persons or properties of men, it is still more incompassed about as we are, with infirmity, and liable to be tempted like other men-nor in fealty to Christ, who has committed to us a adorable providence, to maintain a controversy, free and exclusive jurisdiction-could we consent to carry on the government of His house, on terms which must issue either in the entire of religion; that, in the course of that consubjection of spiritual authority to secular powtroversy, we defended the cause of Establisher, or in a protracted course of resistance to the Civil Magistrate, equally painful to our necessarily, and could not lawfully impose any feelings, and opposed to our known principles. fetters on the freedom of Christ's Church, In these circumstances, thirty of the oldest ministers amongst us concurred in issuing a being, in his own province, a "minister of requisition, summoning the brethren to a Convocation at Edinburgh, that by united prayer Lord, was bound to dedicate his influence and and mutual conference, we might be enabled to ascertain the path of duty; and we desire to record it to the honour of our gracious Lord, lations did much more abound;" that while Him as King of kings, and Lord of lords, as many a sad and heavy heart mourned over the state of our national Zion, and the prospects of our beloved country, we were enabled to "cast our burden on the Lord;" and that to our dying our we shall have cause to look with gratitude to that Holy Convocation as "a season of reviving and refreshing from his own presence." Differences of opinion did exist among the brethren, as such differences will always exist in a body of five hundred free and independent men; but these differences related only to the course of policy, or the minor details of practical duty; there was no material difference as to the principles which we were bound to maintain, or the general conclusions to which these principles, conscientiously held, must ultimately lead. And the general result of these conferences, continued during eight successive days, was a solemn resolution, that While the difficulties of her position were as faithful ministers of God's word, we cannoultiplying from the causes to which we have as faithful ministers of God's word, we canno referred, the Church held on the even tenor of and that should they be sanctioned by the Leher way, adhering to the fundamental princi- gislature, it will be our imperative duty to ples of her standards, and applying them to the forego the advantages of the Establishment, decision of every case as it arose, and to the re- and to dissolve our connection with the State,

Such is our solemn resolution; but rememher in any matter affecting her duty to Christ, bering that your interests, dearly beloved in and to his people. But her position in this re- the Lord, are equally with our own concernspect has been materially changed by a late de- ed in the issue of the present contest, and that cision of the House of Peers; and we feel it to if we suffer temporal loss by an adherence to be due to you, our beloved people, whose inte-rests are fully as much involved in that deci-must also suffer either the loss of the manifold sion as our own, to offer a frank and honest ex- benefits of an Establishment, or the still more planation of what we conceive to be its real import, and of its momentous bearing on the best civil power, but divested of its Christian freedom, changed in its constitutional principles, When the House of Lords, (in 1839,) and bearing little or no resemblance to the

tional means, to avert the calamity, which all dition of the Treaty of Union in all time coming good men must deprecate and deplore.

There may be some among you who, while

on his accession to the throne, should sweather throne. Church has been called, in God's providence, tain and preserve the foresaid settlement of the was, that the putron should retain in his own to contend, and even hold them to be essentially the working rights and privileges of this tial, not merely to the welfare, but to the exis-tence of a free Church of Christ, may think, Church, as established by the law of this kingnevertheless, that we have been precipitate in dom." At the time when this treaty was made adopting the resolutions already mentioned; the right of nomination to vacant charges in they may not see, at first sight, any such the Church was vested in the heritors and elders change in our position as would warrant so of each particular parish; and the act restoring Legislature against the capricious or arbitrary great a change in our procedure—and they patronage, which is the occasion of many of magine that the doctrine of the co-ordinate our present troubles, was passed by the British exercise of Church authority, we could submit to it without any violation of conscience, and accordingly relinquished all claim to the stipend of Auchterarder. But although nothing more was necessarily implied in that judgment, and nothing more might perhaps be meant by it, yet, conceiving it possible that it might be applied in a way that would invade our spiritual jurisdiction, we deemed it sensonable—both to it without any violation of distinct Courts, on which we have hitherto founded our vindication from the charge of resisting lawful authority, is equally available for us still, even were we to protract the struggle, and remain in connection with the State, while we refuse to conform our eccent in a way that would invade our spiritual jurisdiction, we deemed it sensonable—both to it without any violation of distinct Courts, on which we have invalidation from the charge of resisting lawful authority, is equally available for us still, even were we to protract the struggle, and remain in connection with its due to any decision of the British Parliament affecting the fundamental articles of the Treaty of Union—and they have a most important because of the co-ordinate jurisdiction of distinct Courts, on which we have invalidation from the charge of resisting lawful authority, is equally available for us still, even were we to protract the struggle, and remain in connection with its due to any decision of the British Parliament affecting the fundamental articles of the Treaty of Union—and they have a most important by the suppose that we are like. the purpose of warning the Government, ly to be insensible to the weight of this arguand also with a view of informing the country ment, or unwilling to avail ourselves of it; shall be finally resolved to legislate, not only as to our principles—to issue a solemn declaration, setting forth the independent and exfear of temporal consequences, from acting on violation of national faith; and they do consticlusive jurisdiction of the Church in all spirit- it as we have hitherto done, did we conceive tute a sufficient reason in our apprehension to ual matters, and our unalterable determination that, in our present position, we were free to to maintain your liberties and our own, at do so; but, besides the obvious impossibility of whatever hazard of temporal loss or suffering. a spiritual body maintaining a protracted strug-You are not ignorant, that what was then conceived of as a mere possibility, has now become consequences to which we must be subjected in a sad reality. A new action has been raised every question of a settlement, and in every in the case of Auchterarder, claiming not case of discipline—the indefinite increase of merely the stipend—for that was already relinquished by the Church—but, in addition to this, reparation for loss incurred, or damages way of maintaining the unity of the Church, for injury inflicted, estimated at £16,000. That and her authority over her own office bearers action ha ween sustained in point of relevancy; and members, arising out of the anomalous and although, as yet, the case has not been state in which we are now placed;—besides submitted to a jury for the purpose of assessing these, you must consider, that although the doctrine of co-ordinate jurisdiction affords an was nothing in comparison with the *principle* argument which is capable of being pleaded which is involved in that judgment, and that, against any, even the highest civil tribunal, without waiting for the verdict of any jury, we yet it was never held by the Church, nor is it were bound to acknowledge that-THE CRISIS capable of being defended, as an argument against the supreme civil power; and if, after the Civil Courts have pronounced their judg-ment, and the Church has laid her case, accompanied with a strong remonstrance, before the Government, the Legislature shall decide receive and admit a qualified presentee; and against the Church's claims, or refuse to internal that the extent of that obligation, in so far as it was of a civil nature, and regarded civil interests, was a fit and proper subject for the decision of the courts of law. We held that it

conscience maintain: We know the power even of kings and Parliaments is limited by God's authority, and that there are circumstances in which it is not only lawful, but obliga-tory to "obey God rather than men," and your reforming ancestors were often called in His providence to act on this principle at a time when freedom to worship God according to the dictates of their own conscience, was not vouch safed; then, like the three children who were cast into the burning fiery furnace, and like Daniel in his chamber, and like Peter in the judgment-hall of Jerusalem, they resolved to render unto Cæsar the things that were Cæsar's," but to reserve "unto God the things which were God's." But, blessed be God, you are not yet called, in His providence, to act i the same circumstances, or to resolve on the same course. Suppose even that the supreme power in the State shall resolve to abide by the

Has it not struck your own minds, that, before the conflict began, God called us, in his with many brethren whom we loved in the Lord, on the subject of civil Establishments ments on the express ground that they did not and, moreover, that the Civil Magistrate authority, as talents committed to him by the great Head of the Church, to the service and glory of God? We acknowledged Christ as the head of the Civil Magistrate then—we spake of determination that "we will not be the servants of men," and that our consciences must be free in every thing contrary to the word of God, or beside it in matters of faith and worship; do you not see, dearly beloved, that the same responsibility, and the same freedom, belong to the Civil Magistrate—that, in bestowing the temporal benefits, and in determining the conditions on which they are to be held, bound to act according to the rule of God's word and on his solemn responsibility to Christ; and that every attempt on the part of the Church to dictate to the Civil Magistrate, is really as inconsistent with the relation in which they severally stand to the Crown of you are equally resolute in defending his preogatives as the King of Zion, and ready to acknowledge his sovereignty as King of kings.

It is true, dear brethren, that this argumen ontemplates the right and duty of the Civil

Magistrate in the abstract, and without refer

ence to the limitations which may have been

by the Treaty of Union and the Act of Securi ty. Your forefathers, in appointing commis sioners to treat for a union with England, ex-Church of your fathers—we deem it due to the flock over which the Holy Ghost hath and privileges, as a subject on which these com and privileges, as a subject on which these com made us overseers," and to our fellow-country- missioners had no authority to treat. They men at large, to set forth a plain declaration passed an act in your own national Parliamen of the reasons which constrained us to adopt which declared that the security of the Protes too late, to exert yourselves, by all constitu- ment shall be a fundamental and essential con for which the and subscribe that "they shall inviolably main warrant and require a formal appeal to the Legislature, before we relinquish our position as land. In any ordinary case, we might have been content to receive our doom from the usual organs of the State-we might have held the udgment of the House of Lords to be conclusive of the whole question, and sufficient to de-cide our practical duty; but, looking to the Freaty of Union and the Act of Security, and onsidering ourselves as, in spiritual matters he guardians of your rights as well as our own, we feel that we are entitled to go to the British Parliament—to point to the solemn naional compact, and to ask them whether we are to receive the judgment of the Courts as the deliberate mind of the State. For this reason, and with this view, we pause: and having an-nounced the unalterable principles of this Church, we wait for the decision of the British Parliament. But should that decision be at the Legislature refuse to interfere, while the executive power of the State is actually enforce ing the decisions of the Civil Courts-we tel

. In their Commission these words occur:

you frankly, that we do not deem it to be the duty of the Church as a spiritual kingdom-several hundreds of Christ's ministering serduty of the Church as a spiritual kingdom—a kingdom which is not of this world—to vina kingdom which is not of this world—to vindicate, in any other way than by solemn remonstrance and protest, the rights which the Act of Security ratified, and the British Parlia-

affords to you a precious opportunity, which, if neglected, may possibly never be retrieved, of faithful predecessors were ejected, with are to regard the privileges of your national Church not as the peculiar property of a caste, thus may the Church of our fathers be led—terest, and which you would wish to be en-although in a way which she knew not, and graven on the minds of your children? What dispensable in the exercise of that spiritual juris-diction which bears on the interests of immortal in regard to the rights and duties of the civil forefathers for a pure gospel and a free church? —are they not the scenes where many of them lie buried as martyrs in the cause of civil and the privileges which you are called to maintain by your efforts and prayers; and would you willingly have it said by posterity, that you relinquished without a struggle the birthright of your children-or, that in the calm and sunshine of outward prosperity, you suf-fered that noble vessel to go down which was reared in the tempest and rocked by the

But, dearly beloved in the Lord, permit us to express the fervent hope and prayer, that while you exert all your constitutional influence on the Government and Legislature, in defence of the cause of Zion, you will remem-The trials of his church, by whatever instruples to the test, and affording to the people of state of our own souls, more constant in secret We trust you will also remember that the princommunion with God, and more thoroughly timony which your forefathers bore to the royal Crown of Jesus, by applying that testimony
in a way to which their circumstances did

soverned by the power of personal religion—
We have been too prone to rest satisfied with
the perfunctory discharge of public duty, withnot specially call them, and by showing that out expecting or looking for any saving fruit- right to serve him as Master in his own h We have been reluctant to take up the cross according to the rule of his word; see, then, and to suffer for the name of Jesus-and on a review of our whole ministry, we may well ex-claim—" If thou, Lord, shouldst mark iniqui-called; and that ye adorn the doctrine of God there not also with you," dear brethren, " even with you, sins against the Lord your God?" You have long enjoyed a clear dispensation of gospel light-and whether we consider ure preaching of the word among you, the rimitive simplicity of your form of our freedom to serve God according to the dictates of your own conscience, the benefits of a sound system of national education, the peace ful quiet of your Sabbath days, the stated ordinances of your sanctuaries, the solemnity of your sacraments, and the hallowed recollections which many amongst you must still retain of the coun-sel, and example, and prayers of your fathers ouse-we are constrained to say that you have been, in many respects, more highly privileged than any other people, and to remind you that "to whomsoever much is given, of them much shall be required." Yet are there none among you who have often been solemnly warned t flee from the wrath to come, and affectionately nvited to close with Christ, who are still living without Christ and without hope in the world? Are there none who, while the hrone of grace has been at all times accessible, have habitually neglected secret prayer? Are there none of your houses in which there is no domestic altar? None of your families that are subject to the woe denounced on "the fawhich call not on his name?" Alas dear brethren, the decay of personal and family religion in this land of gospel light, and the corresponding increase of ungodliness and sin, are too flagrant to be disguised or concealed; and although God, in his sovereign grace and mercy, has visited some portions of his vine-

> til the indignation be overpast." But that you may improve aright the serious warnings of Providence, we beseech you, dear brethren, as you tender your own spiritual weland to realize in thought the prospects which lie before you. It is a solemn thought, not, indeed, to unawakened sinners, who care for none

at hand, the careless may be awakened to seri-

ous thought, and may be found safe in the ark

when the deluge comes; and that the faithful may be strengthened to endure as seeing Him

who is invisible, while they comply with his

about thee; hide thyself for a little moment, un-

ment is pledged to maintain.

But the interval, brief as it may be, between the present time and the consideration of this momentous subject by the British Parliament, the history of your national Zion as the year attords to you a precious opportunity, which, if 1662, when above THREE HUNDRED of our faithful predecessors were ejected, with their weeking, by strenuous exertions, in every conway, to secure the integrity and es and manses of Scotland. It is a solemn stitutional way, to secure the integrity and freedom of the Church of your fathers. You have a duty to discharge in this matter—a solemn duty which you owe to yourselves, to the memory of your noble-minded ancestors, and to the interests of generations yet to come. You are to regard the privileges of your national Church not see the neculiar property of a caste, decision of the Civil Courts—and to give the force of law to the principle, that the Established Church must conform her procedure to minister who can procure a presentation, and make it effectual by force of civil law. It is a solemn thought that the interests of your immortal children, dear to you as your own souls. their decisions, as a condition on which she holds her temporal advantages—still, living as you do under an act of toleration, your only duty would be to protest and remonstrate against the grievous sin, and to exonerate your own consciences by refusing the temporal benefits of an Establishment on these terms. And for evil, by your conduct now. It is a solemn thought that the schemes of the Church must be seriously affected by the result of the present which she could not of herself have chosen—
to complete her noble testimony to the Headship of Christ, and to vindicate, in the sight of your own land, who are destitute of the means of grace, contemplate also the interests of your brethren in the British colonies, the recovery of God's ancient people, and the conversion of benighted India. It is a solemn thought that benighted India. It is a solemn that Scotland, selected at first as the battl which the cause of national Establishments must be decided, is once more selected as the battle-field for Christ's crown, not now as King of kings, but as King of Zion; that having uncause, she has attracted the attention of all Christendom, and by her firmness or cowardice in the hour of trial, by her failure or success in the noble struggle, the character and fate of every establishment in Europe may be more or less affected through the silent but sure operation of great principles, exhibited in connection with a nation's interests, and only brightened and rendered more conspicuous by a nation's trials. It is a solemn thought, that while in this mentality inflicted, are to be traced ultimately the citadel of Protestant freedom, you are called to his hand; and whether the calamities with to sustain a conflict for your blood bought libwhich your country is threatened, be sent in erties, the nations on every side of you, never judgment or in mercy, you are called to "hear the rod and him that hath appointed it." The rod of his chastening providence has a voice— a solemn voice of warning to the guilty, and of the mind of England is extensively infected with reproof even to his own people; and it becomes you now seriously to inquire, whether the Lord wade the Church, and even influence the views may not have some cause of controversy with of Government, and the acts of the British Par-you, and whether his present-dealings with liament;—"and what shall be the end of these you are not a loud call to repentance. For things?" It is a solemn thought, but one which ourselves, we confess with unfeigned sorrow, is inevitably suggested by the whole history or in simplicity and godly sincerity, that as ministers of the everlasting gospel, we have abundant cause for deep humiliation; we have been mind does not now contemplate, and which the in simplicity and godly sincerity, that as ministers of the everlasting gospel, we have abundant cause for deep humiliation; we have been far from feeling so deeply and so habitually as we ought to have felt, our solemn responsibility, as being entrusted with the cure of immortal as being entrusted with the cure of immortal as we have not watched over you with that godly jealousy, that tenderness of spirit, and the world, and entailing sorrow on his devoted that devoted zeal which your circumstances rehis subjects? And God is now placing you and us in circumstances which put the sincerity of our attachment to these glorious princi-

> solemn rebuke—"Why call ye me Lord, Lord, and do not the things which I say?" And now may "the God of peace that brought again from the dead the Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever.

## FAMILY RELIGION.

Family religion is of unspeakable importance. Its effect will greatly depend on the sincerity of the head of the family, and on his mode of conducting the worship of his house-hold. If his children and servants do not see his prayers exemplified in his temper and manners, they will be disgusted with religion. Tediousness will weary them. Fine language will shoot above them. Formality of connection or composition in prayer they will not comprehend. Gloominess or austerity of reli-gion will make them dread religion as a hard service. Let them be met with smi be met as for the most delightful service in which they can be engaged. Let them find it short, savoury, simple, plain, tender, heavenly. Worship, thus conducted, may be used as an engine of vast power in a family. It diffuses a sympathy through the members. It calls off the mind from the dealening effect of worldly affairs. It arrests every member, with a morning and evening sermon, in the midst of all the hurries and cares of life. It says, "There is yard with showers of blessings, and multitudes have been awakened, convinced, and converted, is a life to come!" It fixes the idea of respon the effects of the gospel ministry in these districts only serve to bring out, in the light of a sibility in the mind. It furnishes a tender and judicious father or master with an opportunity stronger contrast, the deadness and apathy of gently glancing at faults, where which too generally prevail. But a season of admonition might be inexpedient. It enables him to relieve the weight with which suborditrial has often been a time of reviving from the presence of the Lord; and it is our heart's denation or service often sits on the minds of in sire and prayer for you, that now, when the clouds are gathering and the storm seems to be

Religion should be prudently brought before a family. The old Dissenters wearied their families. Jacob reasoned well with Esnu about the tenderness of his children, and his flocks and herds. Something gentle, quiet, moderate, should be our aim. There should be no scold-

own gracious call, "Come, my people, enter thou into thy chambers, and shut thy doors I avoid absolute uniformity; the mind revolts at it: though I would shun eccentricity, for that is still worse. At one time I would say something on what is read, but at another time nothing. I make it as natural as possible: " I am a religious man; you are my children, and fare, and the best interests of your posterity, to my servants; it is natural that we should do reflect on the deep solemnity of the present crisis, so and so."—Cecil.

before you. It is a solemn thought, not, indeed, to unawakened sinners, who care for none of these things, nor to mere men of the world, who refuse to believe that any temporal sacrifice will ever be made for the sake of Christianity, nor even to the men who are at ease in Zion, and settled on their lees—but it is, and ought to be a solemn and affecting thought to all "whose hearts the Lord bath touched," and who have derived spiritual benefit from the preaching of the word, that within a short humility will find admission.—Rev. T. Adam.

dowed ministers is less than one fourth of the un-challenged ministering members of the Church. This is a much larger number than was antici-pated, and should they eventually be compelled to abandon their connexion with the State, many of them will incur a great diminution of salary. I have no doubt that it would be much more I have no doubt that it would be much infor-productive of good to the country, and far more conducive to the promotion of pure and unde-filed religion, that they should be forced to with-draw from the Establishment, than that by a compromise with Government they should be compromise with Government they should be permitted to remain under its secularizing influence. The position which they at present occupy is far from being envisble; and the trials which they may be called to endure, will demand the exercise of strong faith and intrepid courage. We cannot evince our admiration of their character in a better form than by earnestly supplicating on their behalf, that as their day is, so may their strength be. Yours,

S. S.

### For the Presbyterian D'AUBIGNE'S REFORMATION.

Mr. Editor-In your paper of last week, Mr.

Mr. Editor—In your paper of last week, Mr. Campbell makes some statements, to which you will oblige me by inserting a brief reply.

Last month I received a letter from a young gentleman in one of our Theological Seminaries, in which is the following statement.

"About sixty students subscribed for Mr. Campbell's edition of D'Aubigné. As soon as it was ascertained that the notes were omitted, they expressed great dissatisfaction. Your agent who had previously only three subscribers for your dollar edition, soon procured upwards

In order to prevent any misapprehension in this matter, I inserted an advertisement in the Presbyterian with the extract from the New

Mr. Campbell states that his Edition contains Mr. Campbell states that his Edition contains all the English notes and references. This is incorrect, see my Edition, Vol. I. pp. 46, 48, 52, 70, 101, 108, and many other places. have found only eight notes and references in the first number of Mr. Campbell's Edition. In the first number of Mr. Campbell's Edition. In the same portion, my Edition has upwards of three hundred. Of these, of course, the greater that their right to impose hands, the consummating act of ordination, is an innovation. For none, I presume, will have the hardhood, the same portion, my Edition has upwards of three hundred. Of these, of course, the greater that their position of hands, is an innovation; or rather that their right to impose hands, the consummating act of ordination, is an innovation. For none, I presume, will have the hardhood, the same portion, my Edition has upwards of three hundred. Of these, of course, the greater that their right to impose hands, the consummating act of ordination, is an innovation. For none, I presume, will have the hardhood, the same portion, my Edition has upwards of three hundred. Of these, of course, the greater that their right to impose hands, the consummating act of ordination, is an innovation, fourth chapter, first section, he holds this language, "As we have stated that there are three kinds of ministers (triplices ministros) recommended to us in the Scriptures, so the ancient church divided all the ministers it had into three orders, (more properly two,) for from the course, the full power of ordination, to determine the full

city of Mobile, I hasten to inform you of some interesting proceedings of this body. Extracts of the minutes were directed to be forwarded to you for publication, and therefore it will be unany matter, touching the truth or order of you for publication, and therefore it will be unany matter, touching the truth or order of God's Church. The law of this case, and the discussion of the subject. For instance, are discussion of the subject. For instance, are discussion of the subject of Synod. But there was one subject acted upon, which so interested my feelings, that I suppose, an account of it will be interesting to you and

church. But what is remarkable in the case is

He is a blacksmith; and it was stated on th floor of Synod, by members, and others, who knew him, that he first learned the letters of the alphabet, by inducing his master's children and others, to make the letters, one at a time on the door of his shop; in this way he familiarized himself with the letters, and their names. He then learned to put them together and make words, and soon was able to read. He then commenced the study of arithmetic, and then English grammar and geography. It was also stated that he is now able to read the Greek Testament with ease, has some knowledge of the Latin language, and even commenced the study of the Hebrew language, but relinquished it in consequence of not having suitable books. He is now studying Dwight's Theology, and was examined in the first volume by his pastor, who stated that it a stood a good even market. who stated that I e stood a good examination. have been in error, and may not their failure,

who stated that ie stood a good examination. It was also stated that he was a man of devoted piety, and remarkable humility;—that he studied at night till eleven or twelve o'clock, and that intelligent lawvers had stated, that when conversing with him, they felt themselves in the presence of their equal. He is between thirty and thirty-five years of age, and is willing to go out as a missionary, to Africa, under the Assembly's Board.

It was communicated to the Synod, by Rev. It was communicated to the Synod, by Rev. R. S. Finley, who had corresponded with Mr. Lowrie on the subject, that the Board were willing to send him out as a teacher in a high school, which they contemplate establishing in Liberia, for the purpose of educating teachers, and preachers for Africa. His mechanical genius, his knowledge as a blacksmith, as also his scholarship, and piety, poculiarly fit him for the station. I may also add, that the fact that he is accustomed to a southern climate, is another recommendation. It appears to me that Africa cannot be christianized without such a school; and God in his providence, seems to have raised up this man for the work. Past

ing to me, Mr. Editor, that I supposed it would be so to others, and therefore, I have taken the liberty to send you an account of it.

Great harmony, and brotherly feeling appeared to prevail among the members of Synodly was very favourably impressed, as to the piety and talents of the members as a body.

VIATOR.

sies, and schisms; which have afflicted our own body, as well as the church of Christ in all ages, generally originated with, and been prosecuted by the teaching elders? Did not the votes of the ruling elders, give the first effectual check to the inroads of error, in our recent struggle? We think it might be shown that the departure from presbyterial parity and the ders, in the primitive of order of the ruling and the ders, in the primitive of the ruling and the ders, in the primitive of the ruling and the ders, in the primitive of the ruling and the ders, in the primitive of the ruling and the ders, in the primitive of the ruling and the ders, in the primitive of the ruling and the ders, in the primitive of the ruling and the ders, in the primitive of the ruling and the ders, in the primitive of the ruling and the ders, in the primitive of the ruling and the ders, in the primitive of the ruling and the ders, in the primitive of the ruling and the ders, in the primitive of the ruling and the ders, and schiers in all ages, generally originated with, and been prosecuted by the teaching elders? Did not the votes of the ruling elders, give the first effectual that the check to the inroads of error, in our recent the ruling and the departure from presbyterial parity and the departur

Of this number there are at a Parliamentary Of this number there are at a Parliamentary and brotherly feeling appears whose admission was irregular, but who have been expensive and the piety and teleptate from presbyterial parity and teleptate from presbyterial parity and the piety and teleptate from presbyterial parity and teleptate from presbyterial parity and the piety and teleptate from presbyterial parity and the prescription in doctrine, discipline, and the price of the presbytery of Arkansas and Successors, who exercises all the piety and teleptate from presbyterial parity and teleptate from presbyterial parity and the foundation for its corruption, in doctrine, discipline, and the price of the presbytery of Arkansas and Successors, who exercises all the presbytery of Arkansas, December 30th, 1842, according in the Courts of Secsion, 205.

The chapela in connection with the Church of Secsion, 205.

The chapela in connection with the Church of Secsion, 205.

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The chapela in connection with the Church of Secsion and the court of Secsion, 205.

The chapela in connection with the Church of Secsion and the court o

and Chickasaw Presbyteries that we unanimous-ly agree to unite with these two bodies in petitioning the next General Assembly to set us off into a New Synod, to be called the Synod of Arkansas, and that the first meeting be held at Memphis, Tennessee, on the 2d Thursday of that they were established by the Scriptures,

Resolved, That Bishop J. T. Balsh, and Elder A. W. Lyon, principals; and Bishop B. Shaw, and Elder J. S. Spence, alternates, be appointed our Commissioners to the next General Assembly. Brethren Moore, Banks and Bulsh were appointed a committee on Missions.

Brethren Moore and Balsh were directed

visit, preach, and administer the sacraments to the congregations of Batesville and Jackson county, at their own discretion. Brethren Williams and Banks to visit the counties of Pike, Sevier and Lafayette, and Brother B. Shaw the destitute neighbourhoods of Chicot and Brodley counties. Brother Banks was appointed Treasurer of Presbytery.

Resolved, That the next meeting of Presby.

ery be held at Little Rock, on Friday before the 1st Sabbath of October next.

Resolved, That the Chairman of our Com-

mittee on Missions be requested to make all proper efforts to procure missionaries to labour within our bounds.

Resolved, That our Clerk be directed to send

our minutes for publication to the Presbyterian, Watchman of the South, and Charleston Ob-A. WILLIAMS, Moderator. server.

The Watchman of the South, and the Charleston Ob

RULING ELDERS .- No. IV. Mr. Editor-The object of the fourth nun ber of Calvin, is to show, that the claim of right of the ruling elder sitting in Presbytery, whether D'Aubigné wrote the English notes at all. Some of them are marked Translator, and I suppose most of them are his.

Mr. Campbell further states "the notes were omitted in his Edition in order not to interfere with mine." Had this statement been made in his Prospectus, I would have had no reason to complain. Yours very respectfully,

ROBERT CARTER.

For the Presbyterian.

RELITIATIOHT MAN.

bute to our opponents, sentiments, which we do not know them to have avowed. Whether the practice in question be an innovation or no, is a mere question of fact, to be determined, solely by appeal to historical evidence. It is a mere question of custom, or practice, which, decide it which way you may, does not affect the argument, as to the right, or the propriety of the custom, or the truth of the principles, upon which the right is asserted. The existence of the right, cannot depend upon custom or presided over the discipline and corrections."

Observe that Calvin did not hesitate to style both elders and deacons, ministers and ministry, and that he regarded ruling elders as scriptural and ecclesions of the right, cannot depend upon custom or presided over the discipline and corrections."

Observe that Calvin did not hesitate to style both elders and deacons, ministers and ministry, and that he regarded ruling elders as scriptural presbyters, as much as preaching elders, for both were of the "order of presbyters, they chose some for passions and teachers, the others (reliqua pars) over the discipline and corrections."

Observe that Calvin did not hesitate to style both elders and deacons, ministers and ministry, and that he regarded ruling elders as scriptural and eccles of the right, cannot depend upon custom or presided over the discipline and corrections."

As to the argument from the form of government, it has been so well handled by another, that I know not, that I can add any thing thereto. I may advert to it, how-were the corrections. SELY-TAUGHT MAN.

Mr. Editor—Having attended a meeting of the Synod of Alabama, which closed its sessions on Monday evening, January 23d, in the city of Mobile, I hasten to inform you of some interesting proceedings of this body. Extracts

siastical. It is a question of interpretation, of written law, not unwritten tradition. Surely, as Protestants, we will not make the appeal to tradition, or the custom of the church, which is the same thing. We have no more confidence in Protestant, than in Roman Catholic, or Puseyite tradition. Surely, as Protestants, we will not make the appeal to tradition, or the custom of the church, which is opinions of the writer, upon points which not opinions of the writer, upon points which not being pertinent to the argument call for no reply. Though, perhaps, we would be justified in taking serious exception to the manner in only law to which appeal can made, is the word of God, and the constitution of our church, two little books, which we regret to say, "Calvin" seems to have lost sight of, and an account of it will be interesting to you and to the public. It appears, that there is within the bounds of the Synod, a coloured man of extraordinary character, whom the Synod resolved to purchase from his master, (in case he could be obtained for a reasonable price,) with could be obtained for a reasonable price, with the law, by those who executed it, during the law, by those who executed law, and the law is the la The man alluded to, is a member of the Presbyterian church, in good and regular standing, and has the confidence of all who know him. His wife is also a member of the present them in alluded to, is a member of the present them in alluded to, is a member of the supposed period. But, may they not have been mistaken in their interpretation? Yes, unless you grant them infallibility, which, of course, is not pretended. If the custom of the church are all the alleged departures of the Romish Church, from the apostolic model, its corrup-tions of doctrine and order, sanctified and proved right, and the Reformation of the 16th century, by which the church reverted to the Scriptures, rejecting whatever was contrary thereto, or beside them in matters of faith and order—a great mistake and wrong. For it was emphatically an innovation from beginning to end, upon what was then, and had been, not for one or two, but several hundred years, established by custom. What is right in itself, by the word of God, a custom contrary there-to, cannot make wrong. That which is wrong, a contrary custom cannot make right. posite to what we think right, may they no

sources-several of which are authentic : 4 000,000 | Dutch Reformed,

THE RELIGIONS OF THE UNITED STATES. The following statement of the religious po Rochester Democrat to be derived from various THE CHINA MISSION.

The following statement, correcting some errors in that we copied last week from the Journal of Commerce, has been furnished to the Commercial Advertiser, by the venerable widow of Mr. Bethune. Of course it is authority of the course of the development of the course it is authority of the course of the development of the course Divie Bethune were foreign directors. In the year 1806 the Society sent to this country, recommended to them, the Rev. Messre. Morrison, Gordon, and Lee, the first to sail in an American vessel for China, and the other two for the East Indies, as the East India Company would not permit Christian missionaries to sail in their ships. Those devoted missionaries shared largely in the Christian hospitalities of New York. Doctor Morrison was very soon accommodated with a free passage for China, as stated in the article. Messrs. Gordon and Lee stated in the article. Messrs. Gordon and Lee remained over a year before an opportunity of fered for Calcutta, but at no expense to the Society, and when one offered they also were accommodated gratuitously. Thus those missions were planned by the London Missionary Society, and carried into effect by Christians of his country. No doubt Mr. Bethune had libery to draw on the Society had it been necessary. Doctor Morrison's communications and many Chinese curiosities were forwarded to the Society through Mr. Bethune, with whom he cor-responded while he lived."

MILLERISM. A New Hampshire paper says: " A few days since a firm believer in the new doctrine in-formed a neighbour whom he had supplied with milk, that after the first of February he should not be able to furnish him, as he intended soon to kill his cow; which is an excellent one.— This neighbour offered to buy the cow. He was told by the owner that he would not sell her for four times her value. The reason he assigned was this-The world is soon to be destroyed-the physical sufferings of dumb beasts must in that catastrophe be very great. long before Calvin was ever thought of? Before this question of innovation can be decided in it, I have concluded to kill her."

what papists and prelatists say. May not we retort—have those, who ask this question, forgotten that long before Calvin established rul-

that they were established by the Scriptures, long before Calvin was ever thought of? Be-

by an appeal to the custom of the church, we

from Calvin the interpreter, to Calvin the

pastors to lay on hands in the ordination of pastors, is affirmed, not in opposition to the rights of ruling elders, about which he says and

merely affirms the presbyterial, in opposition t

the independent principle, and nothing more The sentence is as follows, "Finally, it is re-

marked, that the imposition of hands on the ministers, was not the act of the whole multi-

tude, but was confined to the pastors," in op-

position to the multitude, of course. Now,

ask, is it fair, to press this single sentence of Cal vin, into service, on the question at issue when it is evident that he had not the most distant

priety quote Calvin as authority for the principle we contend for, viz. that all ordained elders, con

among other speculations he gives us the follow-

ing. "The prospect now is, that if certain gen-tlemen, (why not brethren?) can prevail on the

church, to adopt their notions, the office of ruling elder will be destroyed, by ultra and fanatical Presbyterianism," &c. and earnestly exhorts all sober and sound Presbyterians, steadfastly to resist the counsels which cause to err,

&c. Now, as there is no argument in calling hard names, and wordy blows are not likely to inflict very deep wounds, having learner

ing our temper, and possessing our souls, in pa-tience—reminding him that "greater is he that keepeth his spirit, than he that taketh a city.

Of course, he will not object to this word of

advice from a brother presbyter. Since, he has volunteered nearly two columns of the same

matter, in the form of a pastoral letter, or pre latical charge, addressed to all the elders in the

Presbyterian church, assuring them that his

opponents on this question are not safe guides but "will eventually lead those who follow them not

to official honour and usefulness, but to deplor

able mischief." As however this pastoral let

ter emanates not from the General Assembly,

ever he may consider himself a pre

Another believer in the end of the world must refer not to the doctrine and practice on this point, of the Church of Scotland only, not ployments, believing he has enough to supto what Calvin did at Geneva, but to the doc- port him till that time. A friend reminded him that a sick and poor relative was depentrine and practice of the reformed churches of the middle ages, of the primitive and apostolical church, and to the Scriptures. But has not Calvin himself been misquoted? We appeal tered by the earnings he might receive for a few days' labour, even if he did not need them original, and see, whether what he says has himself. His reply was, "all mankind are bearing on the point in issue. You will now my brothers and sisters-my relatives any bearing on the point in issue. You will find, he is not treating in the place quoted, of the rights of ruling elders, nor yet of the office itself, which he mentions in that whole book only incidentally; what he says of the right of have no more claim upon me than others." The New York Post says: " A female was taken out of the Harlem rail road cars on Saturday, in such a state of raving madness, that it required four persons to hold her. Her in-sanity was occasioned by the influence of the

doctrines of Millerism." A Boston paper states that out of eighteen or twenty in the Lunatic Asylum in Concord,

## intimates nothing, but in opposition to the right of the people, the multitude. The principle asserted is, that ordination pertains to the officers of the church, and not the members. He DOMESTIC INTELLIGENCE

THE SWORD OF WASHINGTON, AND THE CANE OF Franklin.—An interesting ceremony took place in the Hall of the House of Representatives in Congress on Tuesday, 7th inst. It was the presentation to that body of the battle sword of Washington, the father of his country, and the gold-headed cane of the Philosopher Franklin. They were pre-sented by Samuel T. Washington, and most of the Senators were present to witness the ceremony.

Mr. Somers, of Virginia, performed the task of presentation, and from all accounts did it in a masterly manner. The speech of Mr. Somers was closed by a resolution providing that the relics should be deposited in the State Department.

and Clarion counties have gained in seven years 3299 taxable inhabitants. Jefferson county has now 1788 taxables, an increase of 90 per cent. in seven years. Cambria county contains 2433 taxables. In 835 the number was 1912.

DEATH OF AN INDIAN.-Hotulkee. ctiarchie's principal chiefs, died on the 25th ult., of inflammation of the lungs. He would not take the medicine prescribed for him by the regular sur-geon, but chose rather the pow-wowing or conjuring f an Indian doctor, and died under his treatment

ARKANSAS. - By a census of Arkansas, taken the

from high authority that a soft answer turneth away wrath, we will let this pass, and such like, only venturing to hint to your correspondent, the great advantage in argument of keep-

but from a single individual, who, of course, lays no claim to be a prelatical bishop, how presbyter; I presume the elders of the church will hardly feel constrained to pay any more respect to it than may be due to the advice of an individual, which they may follow or not, as each one sees fit. Having thus endeavoured to respond to whatever of argument appears in the numbers of Calvin, to correct his mistakes as to what our views are, and to explain those views; it remains for us to substantiate those views by an appeal to the only legitimate sources of evidence, in the case, the word of God and our book of discipline, by whose decision fairly interpreted we cheerfully abide. This we propose to do in the next num

Leonard's liquor store \$2000; Heart & Berry, drug-

At Baltimore, Maryland, on Monday evening, a fire broke out in the back part of the dry goods store of Mr. H. Diffenderffer, on Baltimore street, third house west of Gay street, which spread with such rapidity through the premises, that the stock of goods was entirely consumed. The house was destroyed, and the back part and upper story of the adjoining store occupied by Messrs. Stearns & Sikken was also burnt. The stock of goods belonging to the latter gentlemen was mostly saved by removal. Sparks from the confiagration were carried some distance, one of which falling down the chimney, and into the cellar of the American newspaper office, set that building on fire, but a timely discovery prevented the flames from doing much damage.

Counterfeit Coix.—It is stated that Mexican dollars made of German silver, and plated by a magwidow of Mr. Bethune. Of course it is authentic. "The article which appeared in the
Journal of Commerce respecting Doctor Morrison is correct in many particulars, but not as
respects the London Missionary Society, of
which the late Doctor John M. Mason and dollars made of German silver, and plated by a mag-netic process, are in circulation, and are very difficult of detection. Almost all sorts of coln are counter-feited, and the counterfeits are much more difficult of detection than the counterfeits of paper bank

> FINANCES OF OHIO .- The Auditor of the State esti-FINANCES OF OHIO.—The Auditor of the State estimates the interest on the domestic debt at \$1,000,000 and a deficit in the means of paying it of \$206,736 63, and the amount required to finish the public works, pay existing debts and outstanding bonds, &c., at \$2,631,323.86, to meet which will require a considerable increase in the amount of taxes, which it is proposed shall be levied within the counties traversed by these works.
>
> Massachusetts Railroads.—The Bay State has eight Railroads within her borders, four of which, the Worcester, the Lowell, the Providence, and the Eastern, lead to the city of Boston. The total length of these four is one hundred and sixty-six miles. They cost \$9,334,530, and yield an average profit of 6 9-10 per cent. on their capitals.

STOCKBRIDGE INDIANS.—It is proposed to admit a portion of the Stockbridge Indians, residing in Wiskonsan, to the privilege of American citizens. They have petitioned Congress for the purpose. It appears that there are in all, one hundred and ninetythree souls. They have fifty houses, many good and valuable farms, stocks, &c., and became civilized and christianized, and have residing among them

Ized and christianized, and have residing among them a minister of the gospel.

INDIANA SCRIP.—An act has just passed the Indiana Legislature, which provides, that the Treasury notes of that State, bearing 6 per cent, and those bearing 1-4 per cent, shall be received for all county

dues, by the collectors.

Kentucky State Debt.—The debt of Kentucky as stated by the Secretary of State, amounts to \$3,903,782. Besides which she has issued \$2,000,000 \$3,903,782. Besides which she has issued \$2,000,000 of Bonds to the Bank of Kentucky and the Northern Bank of Kentucky, for which she holds the stocks of those banks. Her bonds are also held by the Board of Education to the amount of \$917,500, but as the system of education has been put into operation to a very limited extent, not more than \$10,000 of the interest on these bonds is demanded.

UNITED STATES AND MOROCCO.—It will be remembered that some time since, Mr. Carr, United States Consul at Tangier, left his post, because of alleged insult to the American flag, &c. &c. The Madisonian publishes an official letter from Mr. Madisonian publishes an official letter from Mr. John F. Mullowny, to Mr. Webster, dated Tangier, Dec. 12, 1842, from which we learn that the difficulty has been settled. Mr. Mullowny proceeded to Tangier, had an interview with the Bashaw, and made the following demands:

First, that as the Lieutenant Governor of Tangie First, that as the Lieutenant Governor of Tangier had been lately removed from office, without the presence of Commodore Morgan or myself, that (he) the Bashaw would make to me an acknowledgment in writing, that the Lieutenant Governor had been removed by orders from the Emperor, in consequence of having caused the difficulty between the two courties

secondly—that the flag of the United States would be hoisted on Monday, the 12th inst., and saluted with twenty-one guns from the town batteries; that I would then proceed to Gibraltar as early as convenient, and return to Tangier in a United States vessel of war, when I would be sa-luted with a certain number of guns, and that an equal number be fired in return from the town batteries upon my landing; that the Moorish flag would then be hoisted at mast-head on board said vessel of war, and saluted with twenty-one guns. All these terms have been fully granted, and certificates exchanged in writing, that they will be faithfully

by their country.

Opinion—The Court are therefore of opinion,
That a mutiny had been organized on board United States brig Somers, to murder the officer

and take possession of the brig.

That Midshipman Philip Spencer, Boatswain's
Mate Samuel Cromwell, and Seaman Elisha Small, were concerned in, and guilty of such mutiny.

That had not the execution taken place, an attempt would have taken place to release the prison-ers, murder the officers, and take command of the

ject on the western rivers. It consists simply of a. wrought iron guard extending around the bow of the boat, well strengthened and secured, and which can be elevated or depressed to suit the draught of water The guard first strikes the obstruction, and allows the boat then to sheer off from the enag.

ATTEMPT AT MURDER AND PIRACY.—The Boston Daily Advertiser of Friday contains an account of an attempt of the mates of the brig Poultney, of Baltimore, to murder Captain Mouatt, of that vessel, on the 25th of November, near Pernambuco. The captain was knocked down by the second mate as he attempted to reach the deck one morning about 3 o'clock, and severely injured. The steward and crew prevented the matter from going any further. The second mate, whose name is John Lewis Grille, was arrested at Pernambuco, by Mr. Snow, United States Consul, and sent home in the brig Navarre, which arrived at Philadelphia on Monday the 6th inst., where he had a hearing in the United States Consul, and was ordered to find bail in the sum of eight hundred dollars to answer to the charge of an assault, with attempt to kill captain Mouatt. Some of the crew testified that they had been asked to join the mates in taking the vessel. Captain Mouatt is sixty-five years of age, an old trader to South America, and much respected. He owned half the vessel and cargo. He had no difficulty either with the mates or the crew, but was rather remarkable for being too easy with his men, and too indulgent to his mates.

Common Schools in New York.—By the report of the Superintendent of Common Schools in New York.—By the report of the Superintendent of Common Schools in New York.—By the report of the Superintendent of Common Schools in New York.—By the report of the Superintendent of Common Schools in New York.—By the report of the Superintendent of Common Schools in New York.—By the report of the Superintendent of Common Schools in New York.—By the report of the Superintendent of Common Schools in New York.—By the report of the Superintendent of Common Schools in New York.—By the report of the Superintendent of Common Schools in New York.—By the report of the Superintendent of Common Schools in New York.—By the report of the Superintendent of Common Schools in New York.—By the report of the Superintendent of Common Schools in New York.—By the report

too indulgent to his mates.

Common Schools in New York.—By the report of the Superintendent of Common Schools in New York, it appears that there are 10,893 school districts in the State. Reports from all these, except two hundred and forty eight, give 598,479 children as the number attending school. The average time, during which the schools were taught, was eight months. Less than one half the children attend school regularly. The productive fund was \$1,968,291. Decrease from preceding year, \$68,335. The receipts by the Commissioners during the year were \$662,903. by the Commissioners during the year were \$662,903.
Teachers' salaries, \$573,578. Expended for libraries \$93,237. Only five hundred coloured children attend the schools out of the city of New York. The District Libraries contain more than a million of volumes. Departments have been organized in sixteen institutions for the education of teachers of common schools, and six hundred and eighty-one students are umes. Departments have been organized in sixteen institutions for the education of teachers of common schools, and six hundred and eighty-one students are in course of instruction. There has been a failure in the design contemplated by these departments, owing to the small appropriation for them. It is recommended to abolish the office of inspectors of common schools, and have their duties discharged by the support of the content of the perintendents. The more frequent employment of female teachers in the winter schools is recommended, and also the introduction of vocal music.

## FOREIGN INTELLIGENCE

PARTIES SENATOR—On Tuesday, Silas Wright, Jr., was elected Senator, to represent the State of New York, in the Senate of the United States, for six years from next March.

Cordage Factory Burry.—The Boston Daily Advertiser of Tuesday morning says:—We learn from a gentleman who arrived in the city last evening from Plymouth, that on Saturday afternoon the Robbins Cordage Factory in that town took free in the tarring room, and that all the buildings of the Factory were destroyed, together with the stock and machinery contained in them. A large two story building adjacent to the Factory was also burnt. The loss is ascertained to be \$24,000—all insured.

\*\*The Court of Inquiry in Commands and the Court of Inquiry in the case of Captain Mackenzie, Lieutenant Gansevort, and the office of the Texan toops invading Mexico, has been confirmed. The Mexicans lost about 400 with the respective reaching of the Texan lost but eleven killed, and nineteen wounded. The Texans lost but eleven killed, and nineteen wounded. The Mexicans from 1500 to 1800. The intelligence had not demped the ardour of the people. Two or three their knowledge of their profession, and that no patch the training from a gentleman who arrived in the city last evening from Plymouth, that on Saturday afternoon the Robbins Cordage Factory in that town took free in the tarring room, and that all the buildings of the effect of the state of the training to the tra

## MARRIED.

At Milton, Pa. January 12th, by the Rev. Mr. Hildt, D. J. W. Wright to Miss Anna Mathea, only daughter of the late Dr. Matthew B. Grier, of Williamsport, Pa. On the 2d inst, by the Rev. E. Wilson, pastor of the Firs Presbyterian church, Newark, Delaware, Mr. Thomas Full Control to Miss Hannah, daughter of Learnah, Articles Presbyterian church, Newark, Delawar ton to Miss Hannah, daughter of J Esq., all of Cecil county, Maryland.

SARRAMA.—By a crosses of Ashesses, then the proposed of the property of the control of the property of the control of the cont

Munroe ch. N. Y. per Rev. J. Jay Tho Elizabeth Henry, ch. of Germantown, Esq. 25. Miss Theodosia Bayard, the

bost, well strengthened and secured, and which can be elevated or depressed to such the draught of water The guard first strikes the obstruction, and allows the boat then to sheer off from the enag.

RAIL ROAD CONVENTION AT ALBANY.—A Convention is about to assemble at Albany, composed of representatives from all the Railroads now in operation between Buffalo, in New York, and Portland, in Maine. This chain being now complete, it is proposed to arrange the times of departure of the different trains, so that passengers can be conveyed throughout the entire line (about six hundred miles) at a uniform price, without any delay or loss of time.

THARE CHILDREN BURNT.—On the night of the Bluth Lt., the house of Mr. Post, in Nunda, Allegheny county, New York, was burnt to the ground, and three children perished in the flames. The fourth was so dreadfully burnt about the neck and head, that it is feared he will not survive. The parents, after putting four of the children in bed in the foom where the fire originated, wentto visit a neighbour about a mile distant, leaving the house in charge of the children, the eldest of whom was but six years old, and the sequel may easily be imaked the children, the eldest of whom was but six years old, and the sequel may easily be imaked.

UNIVERSITY OF NEW YORK.—The Chancellor of the University, in a letter to the Governor, states that the number of students in four classes of the surveys of the children, the Guernor, states that the number of students in four classes of the surveys of the children, the Guernor, states that the number of students in four classes of the surveys of the children, the Guernor, states that the number of students in four classes of the surveys of the children, the Guernor, states that the number of students in four classes of the surveys of the children, the Guernor, states that the number of students in four classes of the surveys of the children of the Guernor of the Conventor of the Con

The sixth lecture of the Rev. Mr. Vanarsdale, on the Bible in its relations to the human mind, will be pronounced tomorow (Sabbath) evening, in the First Reformed Dutch Cffurch of Philadelphia, Crown, near the corner of Race and Fifth streets, Subject, The destiny of the mind of man, as unfolded in the Bible. Service to commence at seven o'clock.

The Presbytery of St. Louis,

Will meet at the North Apple Creek church, in Cape Girar deau county, Missouri, on the first Thursday in April next, John F. Cowan, Stated Clerk.

Young Men's Bible Society-Philadelphia.

FROM TEXAS.

Accounts to January 21st, have been received at New Orleans from Texas. Congress adjourned on the 17th. A bill had passed repealing the duty on sugar, coffee, and steel. T. J. Rusk had been appointed Major General of the militia. The defeat end capture of the Texan troops inveding Mexical Property of the Society, in the Penn Square Presbyterian church, (Rev. Mr. Lord's.) on Broad street, above Chestnut.

ISPORY OF THE REFORMATION.—THE CHEAPHELITION OF D'AUBION'S HISTORY OF THE REFORMATION—'I hree Volumes 12mo.—for One Dollar.
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PHILE AD ELPHIA AND WAND MANEW YOR K. COM FOE BR WAR YOUR AND WAS A S. OF OR STATE WHILE IN A

o far to sustain the Roman Catholic and therefore we propose that one or best sustain formular should be brought sufficient and the mouths of the Protesting and the Protestin redisca variable miracle. If this we require to predict that it would it all the other means adopted to asier than to get up such a farce ed that none were permitted to speak ich the extenses. Here is Mr. Con-

brightlip bescribes it—a towery statue of patieted sizetale, with a other sign of fife than the statuel, with the patient of the control of t and more like one in death; her face changes in durit blueist patenges; twice or thrice there was a shuddering motion of the whole frame, and a sound like a groun or vestrained shrick; and then, at last, her arms were stretched out as it open the cross, with the same visible shudder, and her head tell forward on her breast. She had been some time in this position before F. Capistran came in—out of breath. or on one occusion the wounds of each hand, they looked free Of course I did not dare to feel

uso dreadful to look at; it seemed as if a large mail had really gone through. They were covered again directly, and Don Taulo left us to return to his pentients. We were about going, which Domenica made signs, which her kister interpreted to mean that we might stay longer; and she gave each of us some plous prints, acquaring them with her joined hands, and hissing them before she did so. I felt, however, as if we had hardly a right to remain longer introding upon her softude; and in a sow minutes we took our leave, with food, indeed, for many a day's remembrance, and more

teed, for many a day's remembrance, and more han ever satisfied that the passion of our Lord has graced subject for us all to meditate wish that Domenical should be removed to some place where her solitude might be less inter-rupted, and her spiritual and temporal necess?

The Lady's account ands:

The Lady's account ands:

It is painful to her to see worldly people;
but, such is her implicit obedience to her confessor, that a single word of her name, Maria, suffices to call her to herself; and to us
present it seemed like calling a marble statue
into life, so totally dead was she to all passing
around—her gentle, breathing alone indicated
any thing living in the hed. Sundays she cam
municates, and then she is, raised completely
in the air, as if to meet her Saviour midway. the air like Si. Theresa used to be. Maria is rather pretty, naturally; but constantly communing with her Saviour in ecstasies, gives her such an angelic look that the grentest heauty in the world cannot boast of. She is also done to all but her confessor; but she eats a line fruit occasionally. I have never seen any thing so marked as the different feelings, or rather so plainly manifested in these two extraordinary beings, as the devotion of Maria to the Blessed Sacrument, and that of Domenica

ding-garment, and I was resolved to lose no time.

The next day I wrote a letter to Mr. Hervey, wherein I asked his instruction concerning bese things, and went with it myself. By good providence I found him alone, and having delivered the letter to him, after reading it, he received me in a very courteous, affable manner, that at once recommended him to me. If had expected from the strict pety displayed in his Meditations, to have found a severe, solemn aspect, gloomy, and monastic; instead of which I found a courteous, well-behaved gentleman, a pleasing cheerfulness shining in his countenance.

After a proper introduction, he took a Bible and proposed reading a chapter, which being quite agreeable to me, he chose the \$7th chapter of Ezekiel, and commented upon it as he read, in such a manner that my very soul burned within me. The power of God breathed upon the word, that it was aweeter to my spirit than honey or the honey-comb; and after he had done, he spoke of man's fall by meture, and salvation by grace, so as to captivate my very soul. After staying till pretty late, it took my leave; and as I walked home I felt such mental pleasure, as quite targished all my can stay very soul. After staying till pretty late, it took my leave; and as I walked home I felt such mental pleasure, as quite targished all my can stay went and vanity. I was now convinced the only see the stay of the captivate mental pleasure, as quite targished all my can stay very and the very soul captivate.

HARD QUESTIONS. A Correspondent winless us to ask the our renders who are well versed in the aptical stands upon the following points: 1911 de 11. As to the baptism of Archbishop Sack Adam, Clarke, distinctly, asserts, that, obei ed, and some baptismal register bee adduced? It is very desirable that the trut

"2. The like question may be asked of Bishop Butler, also of Bristol, and subsequently of Durham. It is a strange thing, if these two men should have been occupied for many years in ordaining clergy men and consecrating other selves. And we must also reme

being men of little note, have escaped all remark and all inquire.

3.00 Archbishop Tillotson the doubts are various. Did he even receive baptism at all?

Was he not often challenged to show when and where he was baptized, and did he evel satisfy the inquirer! Again, was he ever ordained a deacon at all; or a priest, by any one entitled to confer orders in England! It none of these questions can be satisfactorily answer. ed, what sort of a succession does it leave in the Church of England I except, indeed, it can be argued, that an unbaptized and unordained bishop can yet confer orders, and consecrate

King Charles I, received no other than Pres byterian baptism? This blessed saint, say it seems never to have occurred to him that beptism, to be valid, according to the Laudean

baptism, to be valid, according to the Laudeau scheme, must be received at the hands of an Episcopally-ordained minister.

"But this leaves matters in a strange confusion. The Church of England—or at least the Prayer-book, se far as that speaks the mind of the Church of England—calls Charles a 'blessed martyr;' and applies to him, most improperty and almost prolanely, such texts as 'When the husbandmen saw the son, they said. This is the heir, come let us kill him, &c.,—and 'the man of thy right hand, the son of man, whom thou madest so strong for thine own INTERVIEW WITH MR. HERVEY, AUTHOR OF THE Self. And yet upon Tractarian principles titled to the name of Christian; having never been admitted in the Church of Christ by valid

and lawful baptism!"
The above are our Corres which we have given in his own words. If any of our readers are able to afford any furthe information on either of these points, we shall be happy to hear from them.

A SMALL DISCIPLE.

There are such. We have seen them. our readers never saw one, we are gladin We will give a brief description of one, hoping they

may be profited by the picture. If the actual worth of that book could have bee an incitement to a large acquaintance with it, or the earnest injunction of its author to study it, had prevailed, there would have been deep knowledge of it. But they have both failed The Scriptores are a territory into which he has taken only now and then a hasty ramble Long and diligent journeying then, to know what might be known, has never been practised Hence a very small circle of ideas would em brace all his knowledge of the lively oracles. 2. He is very sparing in his attendance open Christian privileges. Custom, and perhaps other motives, make him acquainted with the sanchiary on the Sabbath, but he is seldom discernible on other occasions. This neglect helps to keep him small. If he only had the heart to turn into all the fat pastures that are open to

him, be might find ample food, and increase is spiritual stature. And shad had maille so the same and the same in the prayers themselves gannet be otherwise than small. They do not go largely forth, expending and increasing, as they must from an heart all on fire with love and zend. They are fellered and cramped, and are dwarfish. There is nothing of the giantiabout them.

They are drops, small drops, and not very near together either. We have heard one commend-ed who gave all that she had, which is a large ed who gave nil that she had, which is a large donation; and of others who have given them selves—and of others who have done what they could. All this is large and noble. But this disciple was never found in such company. It is pitiful to see one who is so largely indebted to God's beneficence, as a disciple, and one whose profession implies so much, and one whose profession implies so much, and one whose hopes embrace so large and glorious an inheritance bereafter, it is pitiful to find charity with him a small affair. It ought to be one of the largest of his Christian graces, indeed Paul would have disciples abound in it of much that it should be tike a manule covering and hinding together all the other Christian graces, the recent both of perfectness." We wish this distinction that the remark of the country benefit to the covering and hinding together all the other Christian graces, the recent both of perfectness." We wish the distinction he had benefited by Paul. When a noble in the largest of the Christian graces, the next "that the remark of the country is the hings of large, not one of the lord's Supper to his people with the disciple was never found that the coverant data that the remark of the country is the prelated in the country of the coverant of the coverant data that the remark of the country is the prelated in the coverant of the coverant data that the remark of the country is the prelated in the coverant of the coverant data that the remark of the coverant of the coverant data that the coverant of the coverant of the coverant data that the coverant of the coverant data that the coverant data that the coverant data that the coverant of the coverant of the coverant data that the coverant data that the coverant data that the coverant data that the coverant of the coverant of the coverant data that the coverant data that

hoping that to some of our readers, this account of the small disciple shall be at Ir

EARLY EPINCOPACT IN SCOTLAND

a sufficient number of bishops for the newly formed Episcopal Church of Scotland, These were easily found; but as only one of the old Scotlan bishops remained alive, some difficulty accurred as to their ordination. This difficulty ops insisting on the invalues, or irrespyterion ordination; and the following apostate Scottish ministers who accepted of the office, were consequently re-ordained and consecrated with great splendour by the bishops of London and Andrews. Mr. Andrew Fairfoul, archbishop of Galloway. Mr. James Hamilton, bishop of Galloway, and Mr. Robert. Leighton, bishop of Dunblane. Sydserf, the old Scottish bishop, was put into the see of Orkney. Having magnificently entertained the Scottish and English pobility in London, these new made hishop returned to Scotland in the beginning of 1662; and with the exception of Leighton, entered Ediaburgh, with so much pomp and splendour, that even. Burnet was ashamed of the scene (Burnet's Hist. vol. i. p. 234.) The revery which followed among these right reverends and their profigate associates, was so indecent and disgusting, that Leighton himself, who refused to join in their carousals, was forced to an angry Providence, that how fully seeves he was satisfied as ito Episcopacy itself, yet it seemed that God was against them, and their was placed a state, in form of an old hag, build up his church, so that the struggling abo it seemed to him like a fighting against God.3 (Burnet, vol. i. p. 231.) Kirkton, p. 135.) The other nine histors to complete the complete for Scotland, were consecrated at Holy house on the 7th of May; I and on the 8th, the day on which the parliament assembled, in consequence of an act being passed resestablishing them in all their privileges and immunities, they took their seats in the house as members of the legislature. Thus was Prelacy forced upon the people of Scorland, without even asking their consents May, those Presbyteries where the incompanion were supported and all church judicatories were prohibited from relas

was declared, that " the ordering and dist of the external government and policy of the right of the crown, by virtue of his royal pre rogative and supremacy in causes acclesinsti-cal." The parliment, whose acts, to use the words of Wodrow, "established iniquity by law," next proceeded to declare the covenants, both national and solemn lengue, to be unlawful, imposed against the fundamental laws of the kingdom, and with the acts of assembly by which they were approved, not only void an nulls but abrogated as seditious; and thany writing, speaking, printing, preaching, praying &c., tending to stir up a dislike of his majes ty's royal prerogative and supremacy in cause ecclesiastical, or the government by archbish ops and bishops now settled, or tending to jus tify any thing done since 1638," subjected the offender to all the pains appointed by the law for sedition. This anhallowed act, which, as we shall afterwards see, entailed on the Covenanters the most dreadful persecution, completely destroyed the liberty of the subject, an enslaved at once the bodies and consciences the people to the very worst species of despot-ism. (Apologetical Relation, p. 181. Hind Let Loose, p. 115.)

Having passed an act requiring all minister who had been settled in parishes since 1649, to take presentations from their respective patrons, and have collation from the bis dipoese, under pain of being deprived of thei benefices; the parliament ordained every per son who assumed an office of trust to take and sout is not in them, only a part of it. And when but a small part of the soul is engaged, the prayers themselves parted by a reformation, or any other pretext whatsomever the prayers themselves parted by a transfer by a reformation, or any other pretext whatsomever following most disgraceful and ensuring oath reformation, or any other pretext whatsomever to enter into leagues and covenants, or to take up arms against the king or those co ed by him; and that all those gatherings, con vocations, petitions, protestations, and erecting or keeping of council tables that were used particularly, that those onths whereof the one was commonly called The National Covenant, (as it was sworn and explained in the one eternal things. Instead of searing upward as the contest of strong faith, that may be found in Zion, you were to place him beside some of the men of strong faith, that may be found in Zion, you would be surprised at the contrast. Their shadow over him would make it difficult to find am.

5. He is very small also in his strong faith, they are drong the same and the contrast of the same and the s the beginning, and for the carrying on of the

Covenances, but they had sadly fallen in ever point of view, both in character and profession Hamilton in particular, when administering the ordinance of the Lord's Supper to his people in Cambusethan, not only excommunicated all who were not true to the dovernant, but significantly shaking his lap, he internated that thus would all, who in

tep 241.

Hist, vol. iv p. 348.)

Hist, vol. iv p. 348.)

This session of parliament the 9th of September, without too twithout persecution in vari was placed a statue, in form of an old hag having the covenant in her hand, with this su perscription, a GLORIOUS REFORMATION. On the other side, there was mother statue, in a Whigmbir's habit, having with Malionants. On the top of the arch was placed a statue, representing the devil as an angel of light, with this label in his mouth, STAND TO THE CAUSE. Whim the srch, upon ERING UP THE KING. On the left hand, cription ACT OF THE WHEN STREET HAIR From Covenanters with applifted hands,
From remonstrators with associate bands,

Inch the back of the arch was drawn the pic-WITCHCRAFT. At drinking the king's health, fire was put to the frame, and all was consumed to ashes paffer which there appeared a tablet supported by two angels, bearing this in-

scription: Great Britain's monarch on this day was born.
And to his kingdoms happily restored.
The Queen's arrived, the mitte now is worn;
Let us rejoice, this day is from the Lord, Fly bence, all traitors who did mar our pence, and Fly hence, schismatics who our church did rent, Fly covenanting, remonstrating race; Let us rejoice that God this day bath sent;

Any comment on this execrable fransacti which to this day has left a foul stain on the fallen town, would be superfluous; there being as yet no law requiring so fearful an outrag to be committed, on what was conscientlous! held sacred by thousands throughout the king

The privy council having met on the da following the adjournment of parliament, a order was issued for diocesan meetings to t held throughout the country in the month October. These orders were in general dis garded by the ministers in the south and west who were encouraged in their opposition to t unhallowed mandates of the government by t noble stand made by the non-conformist minis ters in England, who, to the manber of three thousand, chose to be thrust out of their livings, and subjected to persecution, rather han violate their consciences. In order to earry helr enactments into effect, the privy roun repaired to the west country, their progres repaired to the west country, their progress being marked by the most disgraceful debauchery. In Ayr they drank the devil's health at middight at the market-cross, and then proceeded to Glasgow to promote the grand cause of Prelacy, and give another blow to the covenant. Fairfoul, the bishop of that discess—having complained, that, notwithstanding the act of parliament, none of the young ministers and acknowledged him as their history and had acknowledged him as their bishop, and that, consequently, he had all the edium of the office, but none of its power—requested that all who reluced to submit might be banished from who relused to submit might be banished from their parishes. The council was accordingly convened at Glasgow on the 1st of October, when an act was framed by this drunken meeting—for only two of the members were sober—depriving of their stipends for the past year,

#9 In Tangler," saya Wedrow, MMiddleton lis short while, in contempt, till death seized and by a fall he broke the bone of his righ arm, and the broken home, it the next tombbe down a pair of stairs, went into his side and wounder him, so as he turned first stupid, and very quickly died. I have it from good hands, that in times of a him good hands, that in times of it, that coming out of the place where he and other half taken it, he said to some gentlemen and other

vants would have prayed entempore, ministers brought their people about the the Sunday nights, where the sermons men, were seemed to speak their sense and their anner inner, and by these means they had a comprehension of matters of religion greater than I have seen among people of that sort any where. The preachers went all in one tract, of reising observations on points of doctrine out of their text, and proving these by reasons, and then of applying those, and showing the use that was to be made of such a point of doctrine; both for instruction and terror; for exhorlation and comfort, for trial of themselves upon it, and for furnishing them with proper direc-Upon the back of the arch was drawn the picture of rebellion, in a religious habit, with eyes that the people grew to follow a sermon quite through every branch of it. As they lived in grest familiarity with their people, and used to causks of eod's wrath. Round about her were lying acts of parliament, acts of committees of estates, of general assemblies, commissions of the kirk, on.; and about her was this superscription, referenced by them. They were found to be an adverted to the superscription, referenced by them. They were found to be a superscription, referenced by them. They were found to be a superscription, referenced by them. They were found to be a superscription of the kirk of the least disorder in druptenness and helps: And this was so, methodical that the people grew to follow a sermon quite through every branch of like a sermon quite a sermon quite through every branch of like a sermon quite through every branch of like a sermon quite a sermon quite a sermon qu the lenst disorder in drunkenness, persons were cited before the church session, that consisted of ten or twelve of the chief of the parish, who, were solemnly reproved for it." For forning tion and other crimes they were rebuked before the church. (Burnet, vol. i. pp. 258, 259.)

ORIGIN OF SABBATH SCHOOLS.

Mr. Thomas Robbins, of Rochester, New York, in a communication to the Tribune, con-tradicts a statement recently made by G. P.

the grent objects that are now so highly and justly, esteemed. They encouraged and enjoyed religious Revivals, they promoted Pagan and Domestic Missions, the circulation of the Scrip-Domestic Missions, the circulation of the Scriptures, Sabbath schools, and the education of piqua young men for the Gospel Ministry. In the Proclamation for the annual Fast in 1727, the Governor of Connecticut called on the people to "pray to God to favour elle endeavours for the conversion of the heather." The Governor of Massachusetts, is his speech to the General Court in 1732, recommended to them to make provisions for the support of Missionaries among the Ensitra Ladana of the Province. The Monthly Concett of Prayer, no far as I am informed, was first proposed by President Edwards, in his "Humble Attempt," published in 1746. A Bible was printed in Philesholm, "without note or comment," is 1781.

now quenched and put out a and les us pray to God, our Lady. St. Peter, and St. Paul, that all the senses of his body may fail, as now the light of his candle is gone out, except he comes, on sight hereof, and openly confesses his damanable heresy and blank. his damnable heresy and bluephemy, as repentance, as much as in him lies, mak isfaction to God, our Lady, St. Peter, as Paul; the worshipful company of this Cl And as the staff of this hofy cross now down so may be infined to recent and pentariod att Batter Down and guilt recent and Bayen Moore, Register.

PROGRESS OF THE COSPEL IN THE SOUTH SEA

Nothing in the history of the human rac can appear to the reflecting mind more gratify ing or extraordinary, than the establishment of a mission under the auspices of the chiefs in the letands of the South Sea for the propuga-Mr. Thomas Robbins, of Rochester, New York, in a communication to the Tribune; contradicts a statement recently made by G. P. Discoway, Esq., of New York, that the first Sabbath-school in this country was organized by Bishop Asbury, in 1776, at Hanover, Virgima. Similar schools, he says, were in existence at Plymouth, Massachusetts, as early as 1669, as well as subsequent to that period, and prior to 1776. From Mr. Robbins, Essay we copy the annexed passage in reference to the early Ecclesiastical History of this country:

The Ecclesiastical history of our country is very imperfectly known. The statements of books, made in a horry, are to be received with caution. The records of churches and Ecclesiastical Bistory of them are lost; and there were no religious periodicals to preserve important facts. A weekly paper of eight octavo pages, called The Christian History, whis published in this country previous to The The Christian History, which communiced in July, 1981.

The Christian History, which the provide in Boston in 1748, and 44, by Mr. Thomas Prince, and is a work of great value. I have not found that any other religious periodical was published in this country previous to Theological Magazine, it is not concerned in July, 1981.

The Christian History of the country previous to The Theological Magazine, it is not concerned in July, 1981.

The christian History of the proper of the christian provided in the country previous to The Theological Magazine, it is not concerned in July, 1981.

The christian History of the country previous to The statements of the two clusters of the Society Archipela decrease in July, 1981.

The recent correction of the christian properties and provided the christian provided to the country previous to The terminal provided to the second provided to the country previous to The terminal provided to the country to the provided to the pro

to that we liave not yet received the

FORMIDABLE OBSTACLE TO MISSIONS .- OU en have been frequently apprized that the Catholic Church has been for some time by opposing Protestant Missions out their priests wherever such a been established emong the heat nated by an English Journal, "That the Sciety of the Propagands at Rome received laster the sum of upwards of \$500,000, which loved in following the miss abours by instilling into the minds of the bent in the errors of the Roman Catholic faith.

special meeting of the General Synod of ck and T. L. Hoffedits, D. D., appoint committee to proceed to Germany with the in-ation to Dr. Krummacher. A plan was re-ried for the endowment of the German prohip. This plan contemplates the raisi

A GOOD EXAMPLE. A pastor in Virgini who endeavours to keep his people informed of every thing that occurs, affecting the interest of Zion, says in a private letter: " During the past year I procured and read, and then vires lated a copy of Dr. Mark's (D'Aubigné) inim itable history of the Reformation aid I have hought lately a great deal on the importance o widely circulating this excellent work. A few ation the purchase of several copies. since received orders for lorty-five cop of Carter's cheap edition, and expect more." A notice paster of a small congregation in

me work for members of his congregation.

sus Christ is constituted of the whole body of and Immorality in the Legislature of Pennsylincere believers. It is the spiritual temple, and vania, have reported a resolution requiring the they the living stones of which it is composed, closing of the Locks on the State Canals on It has rules for its ontward government and the Sabbath, and shad and order, but these are not its essence; it has a life distinct from them, and however excellent they

A WORTHY EPISCOPALIAN.—It is extremely

may be, they are of but temporary use, and the

Church in its perfect state in heaven will be

entirely independent of them. Like the scaf
of its Articles, there are some who not only they are not the building itself. Nothing can Rev. Mr. Spears, the paster of one of the Epis-evince greater ignorance of the true nature of copul churches in Philadelphia, has recently religion than the zealous preference of its forms published a sermon, an extract from which is to that which constitutes its vitality. To imate that that is exclusively the true Church the author maintains sound views of the sovetion, whose ministry is regarded as exclusively for the answer of the preacher to an object ralid, and whose prescribed ceremonies are as usually urged against these views.

devoutly observed as if they were divine appintments, and then to make salvation condi-ment or membership in such church, is a self-lusion of fearful import. Under such a de-tion are Popery and high-church Episcopacy. a are Popery and high-church Episcopacy rest who are not endued with so excellent a beary to the word of God, they make salva-

th cheerfulness and delight. We do not mean excessive attention to outward forms of deevery good work. The highest glory of the

Christian is to be a member of such a Church-

it will be the pledge of his higher glory in a

Church above, which shall be free from all A GOOD CONFESSION .- The United State Catholie Magazine, published in Baltimore, in ing remarkable passage: "The Ismily of Fen-elon was no less distinguished by its antiquity than for the figure it has made in history. One of his ancestors was Bertrand de Salignac, Marquis de Fenelon, known as the author of bassador at the court of Elizabeth, and correscondent of poor Mary of Scots. His reply to Charles the Ninth, who wished him to represen to the Queen of England the motives for the ssacre of St. Bartholomew, will show the inendence of his character: Sire, were I to empt to colour over this terrible execution, I ould consider myself an accomplice in its

The writer of the article then remarks, " W all have occasion to see that our Fenelon

ruilt. Your majesty had better confide the task

Is it possible that a magazine published with the approbation of the most Reverend Archishon," commends this language of the Marquis de Fenelon 1 Does it venture to style it a massacre, in the execution of which there was guilt from which the Marquis shrunk? Are Roman Catholics willing now to say that Pope Gregory XIII. was guilty of an impiety in hav ing a medal struck commemorative of the event in which an angel is represented as the great nurderer ? However this may be, we are glad that there are some Roman Catholics who condemn the wholesale butchery of the unoffending Protestants. A request bed b

SINCULAR. - We have heard from persons in different parts of the city of Philadelphia, that two girls, of ordinary appearance, are passing through the streets inquiring at every house if there are any Roman Catholic servants living there? The fact has excited some curiosity, but it appears that the girls are not very communicative. What does it mean? Can any of our readers solve it?

byterian," The writer contrasts these reverend more of its productions. 12 10 VIOLED

recently stated, in two hundred and seventyfour streets there are nine thousand families wholly destitute of the Scriptures!

THE SABBATH. The Committee on Vice ter, but we shall have that by and by.

or to the building, they are accessary, but hold, but featlessly maintain the truth. The high is presented under a certain administra-reignty of divine grace. We have only space of whose ministry is regarded as exclusively for the answer of the preacher to an objection

ment of God. amount . Salt at the order of this in

orian Bishop with heresy, for no other reason, as we can see, than his intimacy with Presbyterians and Congregationalists, holds the departure "This is my con following bigoted language, which is worthy of ye love one another as I have loved you,"

L' L'confess that to my simp these questions present a very serious aspect and none the less so from the circumstance the this interesting foreigner sets so lightly by his apostolical descent and ancient worship, that he his congregational and Presbylerian friends but either with a bitter trony of which we may not, in charity, suspect him, or with a simplicity and ignorance, which are totally without a parallel, compliments them upon the fraternal love of Christians in this favoured land! It would form a curious topic of inquiry, if he were asked what he supposes to be the elements of a regular Church, and how he can imagine that he altar, no vestments, and no regard for those so-cred forms which he has always been accustomed to venerate. But I only mention the which he makes his appearance here, are of a kind which aggravate the difficulty. It is not, perhaps, very strange in itself, that those who have no strict ideas about heresy, should be interistics of the case are scrutinized, the more the conclusion forces itself upon my mind, that n the present aspect of the question, we cannot without a total dereliction of our principles old out to him the hand of ecclesi owship, or, by any official act of ours, under ubstantiate his claims

SCRAPS .- When a man strongly holds what spiritual in religion, he loves the image of that all are agreed, that the Lord Jesus, as the Christ wherever he sees it; but when in the sence of spirituality, he is devoted to the exernals of religion, he is ready to call down fire from heaven to consume even the friends of Christ, who may not conform precisely to his

The most rampant bigots of outward forms n religion, are generally those who have been roselyted from denominations in which forms east prevail.

They have least religion who can with difficulty admit that the religion of others is genpline, and instruction, were intrusted, and by whom the Church was to be propagated to the end of time. That the apostles possessed this secondary office, that they constituted an order ine, for to "esteem others better than ourelves" is a chief feature of true religion.

There are some men, we should rather say many, who are ever ready to pronounce con-troversy unchristian, although involving the chief doctrines of the gospel, who will at the same time freely repel an attack which affects them personally. It shows, we think, that they have more love for themselves, than zeal

THE CHURCH, THE CHURCH!-To show the spirit of high-church Episcopacy in the presen day, let the following suffice. An Episcopa minister in writing from some place, which he dare not name, to the Editor of the Banner of OxFORD DIVINITY .-- We have received a the Cross, says, among other precious things, CAPORD DIVINITY.—We have received a the Cross, says, among other precious things, epistle, first verse. "The elder (ho presbute that on his arrival at his parish, "Instead of ros) &c." again in the third epistle, first verse. Donne, and Bishop Mclivaine, &c., by a Pres- found about one hundred and fifty belonging -to what do our readers think? to the Mo contlement, and from the defence of Oxford Di-mons? to the infidels? to the devil's party vinity by the one, and its condemnation by the worse than all this-" belonging to Wesley' other, a very excellent view of this heresy is Society!" What a heathenish neighbourhood obtained. The illustrative notes by the author Surely the Methodists, imitating the Editor of add much to the interest of the pamphlet, and the Banner of the Cross, should forthwith re render it very pleasant reading. To talk of the nounce their heresy, and ask pardon, and pray unity of the Episcopal Church while its digni- for admission into the true Church. Another taries are thus toto colo apart, is an imposition of the dreadful evidences of depravity which this on the public. The author wields a vigorous new apostle found in his parish on his arrival, pen, capable of doing the cause of truth good was this: "as to burial, it was just to put service. We hope we shall be favoured with man in the ground-and there leave him." And pray what should be done with a dead man? Should he not be put into the ground, THE REIGN OF SIN .- Even in the principal and when in, should he not be left there cities of Christian America, perhaps not one- Would the new missionary leave him above fourth of the population pay the outward re- ground, or when once buried, disinter and sell spect to religion, of going to church. It is him to the anatomists? Oh no, the lamenta worse in Europe. In Liverpool, as it has been from is, that the dead should be buried in uncon secrated ground, and without a true successo of the apostles to read the service over him Our Romish friends would say that even this latter would not avail without a little holy wa-

> EARTHLY GLORY. - Abdalrahman the third. the great Caliph of Cordova, left the following record which may be regarded as his estimat of earthly grandeur :- "Fifty years have reigned. Riches, honours, pleasures, I have enjoyed them all-exhausted them all. The kings, my rivals, fear me and envy me, yet esteem me. All that men desire has been lavished on me by heaven. In this long space of apparent felicity, I have calculated the number of days in which I have been really happy—they amount to fourteen! Mortals, learn how to appreciate greatness, the world, and life."
>
> A still more distinguished personage than the Caliph, who, with more extended facilities for apparent felicity, I have calculated the number

> enjoying the pleasures of the world, drank clerical character." It is true nothing is said deeply at every spring, gave as the result of as to the point, by whom ordination by impo-his experience—"Vanity of vanities, all is va-these Elders must have perpetuated their office.

> a divine command. It is one enforced by he example of the Great Master who first loved us, that we might love him. The early Christians delighted to exemplify this precept. It is It is unequivocally stated that a man cannot shall now attempt to show from the Scriptures, love God, unless he love his brother, that is, he where we find an order of officers instituted, love God, unless he love his brother, that is, he can have no religion, unless he obey this law of love. It is indispensable in the formation of Christian character; it is an essential feature of beauty in the ministerial character. The ambasadors of Christian hasadors of Christian character, and the same of the ministerial character. The ambasadors of Christian hasadors of Christian hasadors of Christian character. The ambasadors of Christian character, and the same of the same of the christian character for said the same of the christian character for said the same of the same of the christian character for said the same of the same of the christian character for said the same of beauty in the ministerial character. The ambassadors of Christwho are sent on the same errand, should entertain for each other the highest regard. They should hear with each other a half milies; they should suffer no party jealousies and rivalries to interfer with this mutual affection. Surely they are brethren; they

a gospel of love, guard against an over sensino offence was intended; and the most painful alienations have resulted from the most trivial causes. Hear the Lord just on the eve of his

nary one, as Presbyters, or elders, or bishops, in which respect they were the model of the fu-ture and perpetual officers of the Church; which

office they are to commit to others as their successors, to whom as the ordinary and perpetua

office s of the Church, its government, disc

verse of his first epistle, an apostle of Jesus Christ, but also, in the fifth chapter of the same

epistle, an elder or presbyter-"The elders

(presbuterous) that are among you, I exhort who am also an elder, or more strongly a co

who am also an elder, or more strongly a co-elder, (sumpresbuteros) as well as (kai) a wit-ness, &c." Here he acknowledges himself not only as possessing the extraordinary office of the apostleship, but the ordinary office of the

eldership, and in this respect on a level with the elders whom he addresses, a fellow elder,

colonging to the same order—the presbyterate

ndeavour to show that the apostles appointed o

ordained successors to themselves in this or-dinary office; that they continued this order of

elders, designated alternately bishops or pres-byters; that to this one order of Presbyters or

elders, they entrusted the spiritual instruction

which they planted to be perpetuated to the end of time; that they formed one order; that they

were admitted to this order by one common or

dination; that between them, there was perfec

parity as to rank: that they had common presby

erial powers, were bound to perform commo

duties, and especially that to all alike belonge

the whole power of ordination or appointment of their successors. 2d. We will see to what ex-

As to the first proposition, in order to prepare the way for the Scripture arguments, we ap-

gogue, which all admit to have been the mode

of the Christian Church. On this point, I can

only refer to the opinions of the learned, and

will give them so far as they bear upon the

points at issue, as I find them in Dr. Miller's

work on the Ruling Elder. "Nothing can be

nore certain, says he, than that from the ear-

liest notices we have of the institution, and through its whole history, its leading officers

consisted of a bench of elders," to whom were

intrusted the government and discipline of the congregation. Without quoting from the work

which is accessible to all, we believe the tes-

timonies of the learned there referred to, render

probable or certain, in reference to the elders o

the synagogue, the following points, viz: that they were called by common official names,

such as overseers, presidents, bishops, &c., that

government and discipline; that they were

the decided opinion of Vitringa;) "that they all

received one and the same ordination; though he admits a diversity of functions: that son

roled, others taught, &c.; that they were all or-

and since ordination pertains to government as nothing appears to the contrary, the fair

participated in ordination of both classes of el-ders by imposition of hands. As it is agreed beyond all doubt that the Elders in the Church

were taken from the elders in the synagogue it is reasonable to infer, that in all important respects they are entirely analogous. This we

one and the same rank and order;" (this was

tent their powers and duties were diverse.

dec." Upon which I remark, that these elders were apparently ordained in the same way, there being nothing to infer the contrary; that there was a plurality designated by the same generic term; they were like the elders of the synagogue, and those before mentioned in Juddea, and of course embraced both classes of rulers and teachers. If not, then in these churches first organized by the apostles, there were no ruling elders, and these were all preaching elders, which is fatal to Presbyterunism. Lastly, observe, a plurality of elders were appointed over every church, Acts xv. 4. Elders ("presbuteron") are mentioned as existing in the church at Jerusalem, as the only order of officers beside the apostles; and that these were entrusted with the government of the Church, is evident from the 5th and 6th verses. When a question of doctrine arose, the apostles and elders came together to consider of this matter, and as appears from 22d and 23d verses they decided it. Here the elders are mentioned indiscriminately as administering the discipline of the church; of course both classes of elders are meanly or there were no Ruling aldaes; is this BULING BLDERS No. V. Mr. Editor-There are but two con can be sustained; either upon the authority of the ther upon human expediency, or divine was device, though a very wise and useful one, and worthy to be retained as a matter of sound pub-lic policy. But if st, then it follows that the resbytery, the first of which menuscent the Scriptures. See Acts xvi. 4: xx. 17. Pausent to Ephesus and colled the elders (presburous) without distinction and delivered to them his farewell. Charging them in the 28th verse to take heed to themselves and to all the flock over which the Holy Ghost had made them overseers (Episcopous, Bishops.) Here the Elders, including both classes of course are called both Presbyters and Bishops, placed over the both Presbyters and Bishops, placed over the his take heed to themselves and to all the flock over which the Holy Ghost had made them overseers (Episcopous, Bishops.) Here the Elders, including both classes of course are called both Presbyters and Bishops, placed over the both Presbyters and Bishops, placed over the control of them has been on reading rouncert. No libraries, no reading rouncert. No libr same authority which devised it, may define alter, or abolish it, and assign to it whatever powers or duties it pleases; in short may make what it pleases of it. With those who take this ground we have no controversy; the question is worth it, its solution turns upon the mer interpretation of a statute, resting upon human authority. If the Ruling Blder is not a scrip tural Presbyter, and his office a divine institu-tion, then of course we claim for him no part of the power of ordination, or any other presbyterial power; it would be manifestly inconsistent to accord him any, and in this view, our constitu tion has done what it has no right to do, viz: added to the appointments of God, as to the government of the Church. If the Ruling Elder be a scriptural Presbyter, and his office a divine institution, then are we bound, to take ual government and instruction of the churches over which they were placed; that they were as we find it instituted according to the funda-mental law of the Church-the word of God known by the generic term presbyters or elders, without adding to, or taking therefrom, and or bishops in the more general sense of that word; that they received a common ordination; that they were equal in rank; and that together accord to it such powers as are there granted and to withhold from it none which are no there denied. Upon this ground, we propose hey constituted the spiritual court or consis tory, the Presbytery, to which were intrusted th spiritual affairs of the congregation.

In this view of the subject, I am sustained only king and Head of the Church, established therein a spiritual government: that he entrust ed this government in the first place to the hands of his twelve apostles, who possessed twofold office; 1st. an extraordinary one (as apostles) to be executed and exhautted in their own persons as founders of the Church, and re-vealers of its laws, and doctrines, in which they

by Dr. Miller. See page 53, ch. 3, of his work on Ruling Elders. See also his work on the Christian Ministry. See more particularly as o the identity as to order of the Ruling and Preaching Elders, pages 67, 68, 69, 70, chap. 3d of his work on the Ruling Elder, which it is needless to quote, as the book is in every Now if this view be correct, it follows n ressarily, we think, that the powers and rights of these Presbyters or Elders were the sameand of course their powers and rights as to the whole matter of ordination were the same, unless the contrary can be shown from those pas-sages which establish, as we think, a diversity of ffice, assigning to one class the functions o ruling, to the other, that of preaching, &c. Le

us examine in the second place then, to what extent those passages establish this diversity. The first are Rom. xii. 6, 7, 8, and 1st Cor. xii. 28, which prove I admit that among the Elders of the Church, there were those who ruled," and were entrusted with "govern scriptures prove then as to the diversity of the settles the question, so far as th e Scriptures are concerned let Tim iv 14 It is said that Pimothy was ordained by the laving on of the hands of the Presbytery; not of the preaching Presbyters alone : but of the Presbytery, of al who were members of the Presbytery-who were Presbyters. Were there no Ruling Presbyters in this Presbytery? Of course there were. If so, they united in the imposition of hands. Are not Ruling Elders Presbyters now? are they not members of all our Presby teries ?.. If so, then in every case of Presbyte rial ordination, what restricts them from the whole power of ordination, as fully as is exer cised by the preaching Elder? I had though of showing that these views are sustained by our form of government, and ecclesiastical his tory, and by all the defenders of Presbytery against prelacy and independency, but my time and limits will not allow. I will only say as only say as to the first, that our book, as ull admit, confers upon them as members of Presbytery, all

more time and space for the full elucidation of enough to point out the mode of reasoning by which I have felt, in common with others, constrained to adopt conclusions different from those of a majority of our brethren. I suppose you would hardly be willing to grant me more room in your columns than was occupied by my opponent, nor indeed do I feel willing to intrude myself longer upon the attention of your readers.

that in the apostolic church there was but one souls, as well as sailors? Are they not equally order of church officers invested with the spirit-ual government and instruction of the churches They are more so. Look at the poor fellows who are at the frontier posts. They are shut out from the possibility of hearing a gospel ser-mon during the whole time of their enlistment; while the sailor, when he is in port, may, if h

chooses, go to church.

The family of the sailor does not share his privations. They are in cities where churches, and schools, and Bibles, and tracts are within their reach; but the wives and children of the soldiers are equally destitute with himself, and share in all his hardships. It is painful to think of the situation of the great numbers who died in Florida; not a Chaplain, not a Christian man near them to give them a word of exhortation, or point them to a Saviour.

It is the same in the Hospitals at the different

stations. Not even religious books are put within their reach. Yet some of them are children of Christian parents who have gone astray, but remember on the bed of sickness something of the instructions and prayers of their pic mothers, and fear to die. they unbosom themselves, or of whom are they lation? Dark, dark is their passage to the grave! How long will it be before the Christian community will awake to a sense of its criminality, and inquire what can be done for this so much neglected class of our fellow sin-

and ruling, as Behold her, surrounded by hosts of dissenting we think we have shown, and none has yet sects, who, having no other common ground, shown the contrary satisfactorily. All that the unite on this one point alone, to persecute that Scriptures prove then as to the diversity of the offices of Ruling and Teaching Elder is, that ruling or government is the peculiar office of the former, leaving him the possession of all other temples, thou haughty Pharisee! and there behold her temples, thou haughty Pharisee! and there behold her temples, thou haughty Pharisee! Twill thank any one to show the contrary from for their persecutors. Go to her temples, and I will thank any one to show the contrary from for their persecutors. Go to her temples, and Scripture. There is one passage which I think learn that the only weapon she essays to wield, Presbyterial powers and rights, except as to the ors, Turks, Infidels, and Heretics, have each,

to the first, that our book, as all dashit, one fore speak pury, and the search of the speak of

Church lessnys to wield prayer, ous kinds of weapons, treacherously Protestants of all ranks Many w WHAT HAS BEEN DORE FOR THE SOLDIES!

Mr. Editor—Having seen in the New York Observer, an article headed, "What has been done for the Sailor?" the question instantly occurred, What has been done for the Sailor? The first was answered hy recounting many efforts which have been made to bring seamen to the knowledge of a Saviour, and to improve their condition generally; and a degree of success has attended them, sufficient to gladden the hearts of their friends.

But the second question can only be answered by telling what has not been done. No appeals have been made to the public on their behalf from the pulpit or the press. No prayer for them has been offered at the Manney their of the more than the went of the most of their friends.

But the second question can only be answered by telling what has not been done. No appeals have been made to the public on their behalf from the pulpit or the press. No prayer for them has been offered at the Manney the press. No prayer for them has been offered at the Manney terminating the spirit of the mock and forgiving the contents. cess has attended.

consider it. Here the elders are memory.

consider it. Here the elders of elders are meant, or there were no Ruling elders in this presbytery, the first of which mention is made in the Scriptures. See Acts xvi. 4; xx. 17. Paul sent to Ephesus and colled the elders (presburous) without distinction and delivered to them has been offered at the Monthly Control of the mock and forgiving for them has been offered at the Monthly Control of the mock and forgiving the min the 28th verse to take heed to themselves and to all the flock over which the Holy Ghost had made them over the press. No payer to the public on their behalf from the public on their behalf f as to caricature truth by representing to be the conspicuous grace of the Chu

BROTHERLY LOVE.

The Apostle says, " Let brotherly love con time." This holy principle of Christianity, this cement of the spiritual temple, this bond of union to the church, requires to be assiduously cherished, or it will languish and grow cold, in such a world as this, where so many oncongenial influences surround it. Next to the love of God, love to the brethren is the most vital, and, therefore, the most important branch of holiness. It is incufcated more frequently than any other Christian duty, as it is the root on which all social virtues depend. It is made a badge of our religion by its divine authors. "Hereby shall all men know that ye are my disciples, if ye have love one to another." It is given as the sure evidence of our love to God; "For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen." The want of it is a certain evidence that the soul which is destitute of it is still in an unregenerate state. "He that loveth not his brother abideth in death," and the possession of it is an indubitable evidence, that we are of the than any other Christian duty, as it is brother abideth in death," and the possession of it is an indubitable evidence, that we are of the number of the children of God, "We know that we have passed from death unto life, because we love the brethren." And it is the grand criterion by which Christians may be distinguished from others; "In this the children of God are manifest, and the children of the devil; whosever doeth not righteousness is not of God, patther be that have the not his brother." devil; whosever doeth not righteousness is not of God, neither he that leveth not his brother." All who are taught of God, are taught this lesment." But I ask, can any one show, that these passages take away from the Ruling Elders their powers and rights as Presbyters, in ordaining others as Presbyters? I cannot for my life see the ground of such an inference. The next passage is 1st Tim. v. 17, which only shows that one class of elders laboured in word and doctrine, as well as ruled; and the other class ruled, but did not labour in word and doctrine. Does it follow from this, that they were deprived of their functions as Presbyters in ordination? So far from these passages proving any such thing, they prove the contrary, if ordination pertains to government and ruling, as we think we have shown and none has very assume it as a brotherhood. And some appear to this brotherhood. And some appear to this a very low test of Christian character, and a very low test of Christian character, and a fear, lest holding it out prominently as such, would tend to encourage unconverted persons would tend to encourage unconverted persons that favourably concerning their spiritual lor their persecutors. Go to her temples, and learn that the only weapon she essays to wield, is—unceasing, fervent, humble prayer. Go in the morning, before the sun begins his daily course, and listen to their agonizing cry:—

"Father, forgive them, they know not what they do." She prays—and she has nought to fear, but every thing to hope. For eighleen "Father, forgive them, they know not what they do." She prays—and she has nought to fear, but every thing to hope. For eighteen hundred years, she has borne these Jaunts and insults; and for eighteen hundred years, she has followed the example of her Lord—"Who, when he was revited, reviled not again:" but has esteemed herself blessed, when reviled and persecuted, and when they spake all that is evil against her, falsely, for His sake; yea, she has been glad and rejoiced, for her reward is very great in heaven. They persecuted the Prophets that were before, and she esteems herself happy, to be counted not unworthy to suffer like them. From the day of her Saviour's birth, she has been persecuted. Herod first unsheathed the sword against the Holy One, and from that time till now, it hath never been returned to its scabbard. Kings, Princes, Emperiors, Turks, Infidels, and Heretics, have each, in turn, and all combined, essayed to extirpate the hated race. But all without avail; her ranks have been sometimes thinned, but never broken. Persecution is an evidence of her torighteen the difference who are guilty of this broken. Persecution is an evidence of her torighteen from the day of her Saviour's birth, she has been persecuted. Herod first unsheathed the sword against the Holy One, and from that time till now, it hath never been returned to its scabbard. Kings, Princes, Emperiors, Turks, Infidels, and Heretics, have each, in turn, and all combined, essayed to extirpate the hated race. But all without avail; her ranks have been sometimes thinned, but never broken. Persecution is an evidence of her