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TERMS.

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For the Preacher.

Difficulties of Westminster Calvinism. No. 3.

The charge preferred against "Westminster Calvinism," by the author of the "little book," now under examination, is, that, by teaching that the divine decree extends to "whatsoever comes to pass," it makes God the author of sin. In our last number we produced a variety of examples in Scripture which clearly prove that the decree of God, does extend to the sin-actions of men; and yet, this decree does not in any degree interfere with the liberty of man, nor involve God in the guilt of his wicked actions. "Westminster Calvinism," therefore, stands vindicated in the charge of "inconsistency" preferred against it by our author.

Content with an effort to make our Confession self-consistent, the author of the "little book," with intrepidity worthy of a better cause, proceeds in the next place to prove those texts of Scripture on which "Westminster Calvinism" relies for support, do not in reality sustain it. Having shown his complete failure in the former effort, let us now inquire whether he has been any more successful in this latter attempt.

In the Confession of Faith, the doctrine of the divine decree, is stated in the following language. "God from all eternity, by the most wise and holy counsel of his own will, freely and unchangeably ordained whatsoever comes to pass." This complex proposition evidently consists of several parts.

In the first place, there is a plain statement of the divine decree. "God, hath ordained whatsoever comes to pass."

In the next place, the properties of the divine decree, are described. It is "most wise," "holy," "free" and "unchangeable."

After having stated the doctrine and described its properties, the Confession then presents the texts of Scripture on which it is for support. Some of these texts refer more particularly to the doctrine itself, and others describe the properties of the divine decree. Without regarding this obvious distinction, however, our author, apparently for the purpose of making the Confession appear ridiculous, selects some of these texts which describe the properties of the divine decree, as though they were designed to prove the doctrine itself, that God decreed future events. For example, he refers to Rom. 11:33. "The depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways, finding out," to prove that God's counsel or decree, is "most wise." And

surely, the proof is very pertinent and conclusive. But our author, most disingenuously represents the Confession as employing this text to prove that God hath ordained "whatsoever comes to pass." Accordingly, after quoting this text, he represents the Confession as drawing from it this conclusion,—"Therefore God hath ordained whatsoever comes to pass." And then, with a view to show that this conclusion, (which is not the conclusion of the Confession but one of Mr. Jameson's own fabrication,) does not follow, he introduces his unanswerable argument, the note of admiration, "!" And still further, to silence effectually all opposition, as it is very easy to multiply arguments of this character, he subjoins two more of his conclusive arguments, adding,—"Very conclusive indeed!"

It is in this way that our author proves that "Westminster Calvinism," is oppressed with an intolerable burden of difficulties. He exercises his ingenuity in fashioning a man of straw, and then displays his heroism in exterminating the creature of his own fancy.

The text on which the Confession relies for the support of the doctrine, that God hath ordained "whatsoever comes to pass," is Eph. 1:11. "In whom we have obtained an inheritance, being predestinated according to the purpose of him, who worketh all things after the counsel of his own will." In these words of the Apostle we are taught,

1. In the first place, that the inheritance of which believers are made partakers in Christ, is one to which they have been predestinated, or appointed beforehand. And here we have the divine decree, in so far as it relates to those who are the heirs of salvation. But,

2. The Apostle adds, that God, "worketh all things after the counsel of his own will." Here we have the general decree of God as extending to all things.

The first, I understand our author to admit. His language is, "Let it be admitted that the salvation of some men, or the fact that they have obtained an inheritance is consequent on their being predestinated unto life." But to the latter, namely, that the decree of God extends to all things, he objects. Hence he says, "Yet it by no means follows, that God unchangeably ordained whatsoever comes to pass." I in turn will cheerfully admit, that this conclusion does not follow from the words embraced in the first clause of the Apostle's declaration,—“in whom we have obtained an inheritance, being predestinated.” These words are not quoted for that purpose, by the Confession. They are quoted to prove that the purpose or decree of God extends to the salvation of believers. And this position they conclusively establish. But, the Apostle proceeds to speak of the divine decree generally, and he adds,—“according to the purpose of him, who worketh all things after the counsel of his own will.” And these words just as conclusively establish the doctrine, that the decree of God extends to all things, as the preceding prove that it extends to the salvation of them who have obtained an inheritance in Christ Jesus.

That the full import of these words may be perceived, I observe that God works in

a great variety of ways, in creation, in providence and in grace. In some instances he puts forth his power immediately, and works without the intervention of means, but more commonly he accomplishes his purposes by the instrumentality of subordinate agents. All his creatures, whether rational or irrational, good or bad, animate or inanimate, are employed by him in the execution of his designs. But according to the Scriptures, whatever may be the instrumentality employed, God is the agent, who, doeth according to his will in the army of heaven and among the inhabitants of the earth. The instruments employed are his creatures, whose power to act is derived from him, who are upheld and sustained by him in the exercise of their peculiar powers, and whose agency is contrived in such a manner as to be made subservient to the accomplishment of his purposes. Accordingly, God is represented in the Sacred Scriptures as doing that which is brought about by the instrumentality of his creatures. Hence, such language as the following, which is of frequent occurrence in the word of God, "The Lord gave," exclaimed the bereaved patriarch of Uz, "and the Lord hath taken away, blessed be the name of the Lord." Job 1:21. A hurricane from the wilderness, the lightnings of heaven, and a band of plunderers had been the instruments employed in taking from Job his children and his flocks. But viewing the hand of God in all these things, this "perfect man," who "feared God and eschewed evil," declares, "The Lord hath taken away." Again; "Shall there be evil in a city and the Lord hath not done it," inquires God by the prophet. Amos 3:6. "I form the light and create darkness, I make peace and create evil; I the Lord do all these things." Isaiah 45:7. In the accomplishment of the works here referred to, a great variety of instrumentalities are employed; but in relation to every one of them, the declaration of the Lord is,—“I the Lord do all these things.”

It is, however, particularly in relation to the doctrine that the divine decree extends to the sinful actions of men, and that there is a divine agency in bringing these to pass, that the pious sensibilities of our author are completely shocked. To suppose that the divine decree extends to such crimes as "murder, adultery, rapine and drunkenness," and that they come to pass in accordance with the divine purpose, he intimates, is a thought too abhorrent for utterance. And, as indicative of the inexpressible horror, which such a thought excites, he brings forward a fearful array of those "arguments, which antagonists must feel but cannot answer, "!!!"

But let the author of the "little book," be calm and composed, and read his Bible. Thus it is written; "and the anger of the Lord was kindled against Israel, and he moved David against them, to say, Go number Israel." In a parallel passage it is said, that "Satan, stood up against Israel, and provoked David to number Israel." 1 Chron. 21:1. In relation to this matter, David himself when brought to proper reflection, acknowledges, "I have sinned greatly, because I have done this thing." And yet it is said, that God "moved" him to do it, and also that Satan "provoked" him to do this thing. And

however men may choose to explain the different declarations, they both express a revealed truth. Again, it is said to David, "Thus saith the Lord, Behold I will raise up evil against thee, out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbor, and he shall lie with thy wives in the sight of this sun. For thou didst it secretly, but I will do this thing before all Israel and before the sun." 2 Sam. 12:11. Should the author of the "little book," read such declarations as these, in any other volume than the Bible, he would doubtless give utterance to his indignation, in the exclamation, "What horrible Calvinistic stuff!"

But let us proceed a little further in the examination of the Scriptures. "Let him alone" exclaims the pious David, in relation to the wicked son of Sera, "and let him curse, for the Lord hath bidden him." "So let him curse, because the Lord hath said, Curse David." 2 Sam. 16:11. When the Lord sent his servant Moses to the impious king of Egypt saying, "Let my son go, that he may serve me,"—he at the same time declared, "I will harden his heart, that he shall not let the people go." Exod. 4:21. And our Lord adores the wisdom and glory of God displayed in the divine administration while he declares, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt. 11:25.

My particular object in quoting these passages of Scripture, is to show that according to the Bible, however men may choose to explain it, God has an agency in bringing to pass those very events, in the accomplishment of which, men who are the instruments, act with perfect freedom, and at the same time, act most wickedly. Our author admits, that, "All that God does, he worketh according to the counsel of his own will." p. 57. The texts of Scripture to which I have referred, clearly prove that God does bring to pass events of that character, which our author maintains, it would be inconsistent with his holiness to decree, or purpose. But he admits, at the same time, that "all that God does, he worketh according to the counsel of his own will." If, then, as the Scriptures expressly declare, God hardened Pharaoh's heart, he did this according to his own purpose. If he moved David to number Israel, in doing which thing, David sinned greatly; if he said to Shimei, Curse David; then according to the admission of our author, God did all these things in conformity with the counsel of his own will. And independent of the admission of the author, it is utterly inconsistent with the nature of an infinitely wise, intelligent being to suppose that he would act without design, or otherwise than in accordance with his own purpose.

I may remark, with reference to the true meaning of such passages of Scripture as these to which I have referred, that while they certainly do teach that there is a divine agency in connection with the sinful conduct of men, it is such an agency as is consistent with the liberty of man and the infinite holiness of God. If there is any meaning in language, the words of our Lord, "thou hast hid these things from the wise and prudent and hast revealed

them unto babes," do convey the idea that there is a divine agency in the one case, as really, as in the other. The agency, I admit, is in some respects very different in the two cases, but its reality is not the less certain. In the case of Pharaoh, we are not to suppose, that evil was infused into him by divine power; but he was left under the power of those lusts which he cherished, and that divine grace which could have effectually subdued his heart, was not exercised. Shimei, was not excited by a divine influence to curse David, but the divine restraints were withheld and the wickedness that was in him displayed itself. And these and similar events of a sinful nature, God is pleased to permit that from them he may take occasion to display his own glory in making them subservient to the accomplishment of his own most wise and holy purposes.

But there are some other texts, which the author of the "little book," would have the reader to believe, afford little aid to the cause of "Westminster Calvinism," which shall be the subject of examination in our next number. CALVIN.

For the Preacher.

Union of the Churches.

Dear Sir:—This present year is a most interesting period in the different branches of the Secession churches throughout our land. The basis of union for their consolidation is published. Presbyteries are to report on it to their respective synods in a short time, and the unknown termination of the present movements will be the result of the harmony or discord of the presbyteries for a few months to come. If the harmony and unanimity, which have been manifested in conventions and synods progress as heretofore, the union is certain. If roots of bitterness spring up, and are cultivated, and they can easily spring up, and they are easily cultivated, the union is for a moment delicate. With hope, therefore, and fear and trembling, we approach the subject, and we will touch only on those points which we believe to be obstacles in the way of the union.

The first thing that we notice is the proposed testimony. It has been treated in a few instances, by speakers and writers, with a severity which we think it does not deserve; and although we believe it will not be adopted as a term of communion, unless much reduced in size, yet we believe it will answer an important end in the formation of the union on the best of principles. It will teach these three churches to form more correct notions of a proper testimony than they have at present.

It is a settled matter, that these churches are all Presbyterians. They have all the same confession of faith and catechisms—They are all supposed to be honest in their profession—Their confession of faith is supposed to be abundantly extensive, reaching to all parts of revealed religion—That they are of one mind about the establishing of any particular church in these United States. Their faith, therefore, about the magistrate's power over the church and in the church, is the same; for none of them believe in the supremacy of the civil authorities over the church in matters of religion. It is obvious, therefore, that if the union is defeated it must be because of some diversity of opinion about the mere form of their testimony.

I am glad on this day of liberty to use my privilege of speaking freely to the masters of the Associate Church and the Reformed Church on this subject: and as they have given us the liberty, we hope they will not be offended. And we now tell the rulers in these churches plainly, that since the day we examined their testimonies, we disliked the form of them. Be not alarmed about orthodoxy. We are not opposed to a pointed testimony against

prevailing errors in the church. We are in favor of a more pointed testimony than either of them has at present. We have thought these testimonies faulty, because they do not let you know where the errors are taught, against which they testify. They leave you in the dark, and send you out into the world without an index, telling you of certain erroneous professors, concealing at the same time their names and places of residence. Mistakes are easily made by young disciples, who are strangers in the religious world, arising from the very nature of these testimonies—mistakes detrimental to truth and charity; for the plan is favorable to suspicion, and of course to slander. In all cases where mistakes are made, in the application of the condemned errors to innocent societies, strife and hatred will be the native consequence. This form of testimony-bearing is without example in the Holy Scriptures. Where do the apostles testify against errors without mentioning the persons who held them, so that the men of their generation might know them? The first assembly at Jerusalem condemned the conduct of certain brethren; and their errors were real, nothing imaginary about them. Paul withstood Peter to the face because he was to blame; and he tells the world wherein he was to blame. Our Lord laid down a rule, which is applicable to all cases of testimony-bearing against erroneous professors, "Go and tell him his fault between him and thee alone," &c.; that is, deal with the erroneous persons, first privately, then publicly, respecting their errors, so that the charge can be made out against them by undeniable testimony.

In the year 1820, the Rev. Dr. Anderson assisted me at a sacrament, being on his way to synod which met at Huntingdon. It was the time of the formation of unions among Seceders in Nova Scotia, Ireland and Scotland; and arrangements were made preparatory to a union between the Associate and the Associate Reformed of the West. Of course, the conversation turned on the subject of testimony-bearing. I mentioned to him the objections which I had to the plan of our testimony—that as it did not profess to be a book of principles different from the Confession of Faith, but the carrying out of these principles, excepting on the power of the civil magistrate; and as we believe the Confession and Catechisms to be a full system, our testimony should be no more than a statement of the reasons why we do not hold communion with other churches, particularly Presbyterians. To my surprise he replied, that these were his own views at the time he wrote the testimony, but he said he was overruled in this matter by Mr. Beveridge. Mr. Beveridge thought, said he, that this plan would make the testimony too personal. I then gathered courage, and insisted that this is the excellence of the plan—that it would abridge the work—that it would secure caution in making charges against societies—that if errors were committed on this plan, by blaming societies incautiously, the complaints of the injured party would soon cause the testimony to be corrected—that this plan would bring the cause of truth and duty immediately before the community, and the merits of the controversy would be known without delay, and our testimony would be more active and successful.

We will grant that if the Confession of Faith is defective on any point, it ought to be completed. If there is any thing erroneous in it, the error ought to be corrected; but we do deny the propriety of taking up the subjects that are satisfactorily handled in the Confession and Catechisms, and writing them over again and making a book of them sufficiently large for a new Confession of Faith for any church in the world, and calling the book by a new name, but in reality making it a new Confession of

Faith, to be added to the old one, either as an introduction or sequel. If the old Confession of Faith needs to be remodelled, let us have a new one in imitation of it, or let it be original; but if it be sound and good in all its parts, and fit for the church in the present day, let it not be thrown into the shade by a book as large as itself on the same subjects; for there is great danger of not getting a clear view of the strength and beauty of its principles, in every particular, through the medium of a large modern book, which professes to give an original exhibition of them adapted to the present state of society.

What then is to be done with the new testimony prepared by the convention and now transmitted by synod to presbyteries and sessions? The first use which we would make of it, is to show by it that these churches after several years patient investigation, have clearly shown that they all hold the same principles, and that there is nothing in which the one society can testify against the other, and that there are no grounds for their separate communion. The new testimony is more extensive than any of the old ones, and all that we have heard against it in synod, or out of synod, as a basis of union, unless it be against its redundancy, or form, is mere cavilling or misconstruction. So we say of what we have seen in print against it: It could be easily shown, that a disposition to find fault is the true cause of the objections.

The second use which we would make of the testimony, is to trim it down of all its redundancies, until we would not have a sentence in it which treats on a subject that is clearly and fully handled in the Confession and Catechisms. We are pleased to see the objections made to the negative propositions, imaginary errors, and useless repetitions of the doctrines of the Confession. It tends to its own correction, and will do more than could be done in any other way, to teach these three churches the proper plan of a testimony. We hope it will be read carefully, and that it will be a schoolmaster to bring them to see a more excellent way of bearing testimony. The imagination has not been idle in forming some of the errors which have been brought up for condemnation in modern testimonies. Those errors which are so fine and slender that they appear to have no body in society, and are so hard to be defined, ought to vanish into empty air; and we should condemn only those which have a real existence, and are uncondemned. In all cases where modern errors are the same with those condemned in the Confession and Larger Catechism, I would let these venerable documents have the honor of being the "standing testimony" against them. There should nothing come between any of the explicit parts of these documents and the public mind, in the form of a testimony, but the preaching of the gospel, the freedom of speech and the press.

The third use which we would make of the testimony is, when this trimming down of it is completed, so that the Confession and Catechisms can shine directly on Society, and not by borrowed light, it will be found that they will form an admirable bond of union for the united Presbyterian church—that it only needs an adopting act and a few foot-notes, three or four, to make it both the Confession of Faith and testimony of the United Church. With these appendages I would say let it be left entire; and with a respected father in the Associate Church I would say, I cannot think from the opinion I have formed of the Associate Reformed Church, that there can be any serious difficulty in their way, of closing in with the proposal. We hope that they will take the matter into their most serious consideration, and that the

wisdom which is from above will govern them. The Adopting Act, and a note under the twenty-third chapter on the power of the civil magistrate circa 1820 in the United States, would be in accordance with their Confession; it is easier to write the note than to the Confession on this subject. We have some remarks to make on the particulars of the new testimony, to be contained in the note to the Confession. We attend to them hereafter. D. H.

From the Toronto Bazaar
The Liverpool Conference.

(From a Correspondent of Northern War-)

This important and deeply interesting meeting has now finished its session. Seldom, if ever, has such an assembly convened, or issued in such unexpected and gratifying results. The reader of your journal may be aware that the meeting owes its origin to an invitation sent in the name of seven denominations of Christians in Scotland, in a circular addressed to the Evangelical Church of England, Wales, and Ireland, to a preliminary meeting at Liverpool the first of October, for the purpose of making arrangements for a large meeting in London, "to associate and cooperate the strength of an enlightened testantism against the encroachments of Popery and Puseyism, and to protect the interests of a Scriptural Christian-

ITS DOINGS.

It was unanimously agreed that there should be a union not of churches or parties, but of individual Christians; the great principles on which they agree should form the basis of union; that it should be distinctly understood that there was to be no compromise, even concealment of principles conscientiously held by one of the parties, and none should be considered, by entering this union, as sacrificing his own or sanctioning those of others at points wherein they might differ; at the same time, they should endeavor in contending for truth, to cultivate mutual forbearance and brotherly love each other. To see how far this could be carried into effect, a large committee was appointed to draw up articles which might define those who were invited to join in the proposed federation. This committee brought their report by Dr. Candlish in the evening; and leaving it to the great meeting at London to fix definitely on the terms of agreement, they proposed that the union should be called, THE EVANGELICAL ALLIANCE, and that it should consist of those holding the sentiments known as evangelical on such points as the following:—the authority of the Scriptures as the sole and sufficient basis of faith and practice; the Trinity; the total depravity of human nature; redemption by Christ the only mediator; justification by faith alone; regeneration by the Spirit; the Ministry and Sacraments. Of course, I do not pledge myself to exact words or a complete enumeration of the terms. These, it will appear, were proposed, not as terms of ecclesiastical fellowship, but men of friendly co-operation in the furtherance of common objects. This proposition being submitted to the conference after the most friendly discussion, with cordial and unanimous approval. It is impossible to describe the session which beamed on every countenance after this unexpected manifestation of agreement. The objects of the Alliance were then considered and agreed upon; cannot now enter into any detailed account of these, embracing, as they do a large field of Christian exertion, for its main ends the better instruction of the community in the principles of Protestant faith, the resistance of the

error, and help to those struggling under persecution. Nor was the Sabbath forgotten, a strong resolution in favor of its religious observance having passed unanimously. Lastly followed the machinery by which the whole was to be conducted—the appointment of national committees for England, Scotland and Ireland—aggregate and district committees—and, finally, the agreement to hold a grand general meeting of Protestants from all parts of the world in London during the ensuing summer. The time was not finally fixed, though June and July were spoken of. I had almost forgotten to mention that all political agitation was pointedly disclaimed as forming any part of the objects of the alliance. This being a preliminary meeting, many things were, of course, merely put in the form of propositions. It would be obviously premature, therefore, to pronounce any judgment on what is likely to be the result of this important movement. One great end has doubtless been already accomplished. Here were nearly two hundred ministers, belonging to all the evangelical denominations in Great Britain and Ireland, who had formerly kept aloof from each other as strangers, nay, contended against each other in many instances on the field of controversy, and who, if they ever met, only did so to exchange civilities on a platform, convened to talk of the points in which they might agree, and the plan on which they might combine and co-operate against their common enemies—superstition, ungodliness and infidelity. And here they assembled together for three days in close conference, and frank communication of sentiments, with not a jarring word, not a single ill-tempered speech, not a dissent, nay, not even a vote! Every thing was carried by acclamation. The members expressed their concurrence by lifting up their hands, and sometimes by standing up, as one man, animated by one spirit! Truly might this be traced, as it devoutly was, to the presence of the good Spirit of God. It is surely a step, and a long step too, in the right direction. Fondly do we trust that what has begun so well will issue in the best and happiest effects; and that the world and the church may have reason to bless the day that originated THE EVANGELICAL ALLIANCE.

Religious Movement in Germany.

Our readers have learned, from the religious and political papers, the progress of this wonderful movement, which commenced about one year ago. It seems to be diffusing itself into all parts of that country. It is spreading even in Bavaria and Austria, which are the most Roman Catholic countries of all Germany. The governments of those countries, as well as some others, have set themselves against the movements and are doing all they can to impede, when to prevent is impossible.

It is a movement which excites both hope and fear in the hearts of those Christians in Europe who know most about it. One thing is certain: which is, that it demands the earnest prayers of all who love the Truth, that God would deign to guide, overrule, purify it. It seems to embrace multitudes of people that are actuated by various considerations. While Czernski and some others seem to be truly evangelical in their views, and evidently seek a spiritual disenthralment, as well as deliverance from the absurd superstitions and grinding despotism of Rome; there is another portion, headed by John Ronge, who was in some sense the originator of the movement, who have, there is too much reason to fear, been actuated by a desire to obtain only an emancipation from the gross idolatry and mental servitude of Romanism, and have no just apprehension of the nature of true christi-

anity. Their religion is negative rather than positive. Many of that party, including their leader himself, are probably no better than Rationalists. It is possible also that some among them are even looking no higher than to some amelioration of their civil and political condition. There is evidently great danger of the movement descending rather than ascending, in the line of proper views and motives. But we must *hope*, especially we must *PRAY*.

There are several things which encourage, in respect to this movement.

1. It is detaching masses of people from Rome, and bringing them into a position in which it will be easier, infinitely easier for the gospel to reach them, than if they had remained in their old estate. It is a fact full of encouragement, that these German Catholics are causing a new translation of the Bible to be made for their especial use. This is wise. It is of great importance that they should stand by themselves, and avoid the name of Protestant. To fall into the Protestant ranks, would be fatal to these new reformers. The governments, therefore, which forbid them to worship in the Protestant churches, are doing the very best thing they can for the movement, whether they intend so or not.

2. It is pleasing to see how wide is its influence. That it has gained a good foothold in the Polish part of Prussia, and is even entering into what is called the modern kingdom of Poland, would seem clear from what the papers tell us. Nor are there wanting symptoms of its finding sympathy in France. If the Bible had received as great a diffusion in all the Roman Catholic world, as it has in some portions of it within twenty-five or thirty years, we should have much more ground to hope for a very wide, if not universal spread of this movement than we now have.

3. What abundant motive do we find in this movement for a greatly increased activity in the work of disseminating the Scriptures! It is by the spread of the light which they alone can diffuse, that the gross errors of Romanism are to be destroyed, and the pure gospel made to prevail in all the earth.—*Journal of the Foreign Evangelical Society.*

New Movement in Switzerland.

FROM DR. MERLE D'AUBIGNE TO ARCHBISHOP BONAR, ESQ. GENEVA, NOVEMBER 13, 1845.

Dear Sir and Brother—The news is of great moment,—one hundred and fifty pastors of the Canton of Vaud have given in their demission. Students, matured men, and aged men, are all of one mind. The majority of the others will follow without doubt. I have just been interrupted by the visit of one of the principal laymen of Lausanne, Mr. Dorat, of our President of Watteville, and of the Count St. George, who brought me this intelligence, and asked what was to be done. We have resolved upon a public meeting for prayer to night, and our general committee has nominated a commission for corresponding with our Vaudois brethren. I have also advised, that the Vaudois ministers, (for instance, Rev. Messrs. Scholl and Bœuf, formerly ministers in London,) should write to Dr. Chalmers, to ask him for his detailed advice in regard to the founding of a Free Church in our country. Be so kind, while thanking him for his letter, to recommend the thing to him. At the present time, our Vaudois brethren desire the prayers and counsels of foreign brethren, but no money. I hope, above all, that they will recognize it also as a duty of Catholic Christianity. I think that we shall form a Free Church, which shall embrace French Switzer-

land and France. Be so good as some way to communicate this intelligence to all the ministers of the Free Church of Scotland, and to request the prayers of all the churches on the ensuing Sabbath.

It has just been told us, that a Vaudois layman has already contributed 60,000 francs in behalf of the Free Vaudois Church. I am &c.

FROM REV. DR. MALAN TO THE REV. DR. CANDLISH. GENEVA, NOVEMBER 14, 1845.

My letter of the 12th, dear and honored brother, has already mentioned the demission of Mr. Scholl, one of the pastors of Lausanne, who has been sentenced to three (not one) months of suspension from his ministry. The same day another pastor of Lausanne also gave his demission, equally from the pulpit; and so great things begin to be put into motion by the Supreme Lord of the Church.

There is a confederacy of feelings and actions among all the faithful—I mean the truly evangelical—ministers of the Canton de Vaud, which is the largest number of them, if not even the whole. By the last law, there was a possibility to call a general synod of the classes or presbyteries; but, as the calling was in the hands of the State, the pastors preferred to meet spontaneously in Lausanne; and that assembly, composed of nearly two hundred and fifty members, pastors and young ministers, met the 11th and 12th, and solemn things indeed were resolved.

A Free Church is, therefore, founded in the Canton de Vaud; and it is begun in a very different position from that of the Scottish one. In this, the pastors were received with opened arms by the people—by their very parishes; and so their parting with a mother was to be welcomed by dear sisters. Here, in Vaud, the people are averse; the majority in it are Infidels; and most likely, also, the Government will not allow the formation of meetings, and especially of another Church. England is free, and Scotland is free, but Vaud is not; and it is not to be conceived how that secessions from the Establishment will be constituted in one.

But the Lord knows his own ways. He has already moved a beneficent and pious man of that country to offer £2,400 for the beginning of a fund, which is, for this land, a very large sum; and if our God is pleased to have a living and free Church in Switzerland, he knows also how to form it. The Council of State of Lausanne met immediately after the assembly of the pastors. It must be very anxious; for if it expected that forty, perhaps, of the pastors should give their demission, and that it (the Council) would at length get rid of these forty *nomiers*, it was far from supposing that such a number of pastors would do the same.

We wait as does the servant—"looking to the hand of our Lord;" and this we know, that *all his decrees* will stand, and that his beloved Church will be agreeable in his sight.

Human Sacrifices now Offered.

The impression prevails, that these horrid rites have been abolished in India. Alas! the impression is not correct. The *Bengal Hurkaru* of Aug. 5, 1845, mentions a Government Act to suppress human sacrifices in the hill tracts of Orissa, and then gives the following shocking account of the manner in which the victims are procured and slaughtered. Surely the dark places of the earth are full of the habitations of cruelty.—*Christ. Intel.*

Among the Khands it is considered ne-

cessary that "every farm should share the blood of a human victim, at the time when each of the principal crops is laid down, while a harvest oblation is deemed scarcely less necessary than a spring sacrifice; and it is considered in the last degree desirable, that several offerings, according to the promise of the year, should intervene betwixt them." Besides these regular offerings, there are others constantly demanded by special events and circumstances, believed to call for public expiation or atonement with human blood, to avert the supposed wrath of that dread deity, the Earth-God.

From the fluctuating variety of circumstances that may lead to the performance of these bloody sacrifices, it is plainly impossible to form a precise estimate of their annual average. One thing is very certain, and that is, that the number annually sacrificed, *must amount to many hundreds, and probably even to thousands.*

The unhappy victims are provided by a class of Hindoo procurers, called *Pancas*, who purchase them without difficulty upon false pretences, or kidnap them from the poorer classes of Hindoos in the low country, either to the order of the Abbayas, or Khand priests, or upon speculation. When conveyed to the mountains, their price is determined by the demand, varying at from fifty to a hundred *lives*; that is, of sheep, cows, fowls, pigs, &c. A few are always, if possible, kept in reserve in each district, to meet sudden demands for atonement. Victims of *either sex* are equally acceptable to the Earth-God—children, whose age precludes a knowledge of their situation, being for convenience sake, preferred. From the moment the victim is bought, he is regarded as a consecrated being, and treated with all imaginable respect, till the fatal hour of immolation arrives.

The ceremonies observed on the occasion of a sacrifice, are complicated, and extend over three days—accompanied with drinking, feasting, music, dancing, and obscene riot. We can only refer to the termination of the tragic scene. In the neighborhood of each village or hamlet, there is a clump of deep and shadowy forest-trees, kept sacred from the axe, and studiously avoided by the Khand, as hunting-ground—this is the chosen place for the sacrifice—this is the *Meria Grove*. The particular spot of the grove being selected, the victim is, on the third day, conducted to it. As he "must not suffer bonds, nor, on the other hand, exhibit any show of resistance, *the bones of his arms*—and, if necessary, *those of his legs*—are now broken in several places. The priest, assisted by others, then takes the branch of a green tree, which is cleft at a distance of several feet down the centre. They insert the Meria within the rift, fitting it, in some districts, to his chests, in others, to his throat. Cords are next twisted around the open extremity of the stake, which the priest, aided by his assistants, strives to close. All preparations being now concluded, about noon, the priest gives the signal, by slightly wounding the victim with his axe. Instantly, the promiscuous crowd, that erewhile had issued forth with stunning shouts and pealing music, rush with maddening fury upon the sacrifice. Wildly exclaiming: "We bought you with a price, and no sin rests on us!"—they *tear his flesh in pieces from the bones!* And this horrid rite is consummated! Each man then bears away his bloody shreds to his fields, and from thence returns straight home. For three days after the sacrifice, the inhabitants of the village which afforded it, remain dumb, communicating with each other only by signs, and remaining unvisited by strangers. At the end of this period, a buffalo is slaughtered at the place of sacrifice, when all tongues are loosed."

BIBLICAL EXERCISES.

PSALM 16: 8-11.

8. I have set the Lord always before me: because he is at my right hand, I shall not be moved.
9. Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.
10. For thou wilt not leave my soul in hell: neither wilt thou suffer thy Holy One to see corruption.
11. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.

And Jesus said unto them, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me." It is evident from these words of our Lord, that he himself is the great subject of the book of Psalms. Of the ancient prophets generally, who spake as they were moved by the Holy Ghost, it is said, that, they prophesied of the "sufferings of Christ and the glory that should follow." But in no part of the Old Testament, have we so constantly and so clearly presented to our contemplation the glory of his person and the grandeur of his work of redemption, as in this portion, in which the church is taught to celebrate the high praises of our God.

Among the psalms in which our glorious Redeemer is distinctly exhibited to the view of our faith, the one now before us, occupies a prominent place. Not only will this psalm admit of an application to the Lord Jesus, but there are some things here declared which can be applied to none other. In these verses, we behold our divine Redeemer, unmoved in the prospect of his overwhelming sufferings; rejoicing in the confident hope of a complete victory over death and the grave, of a triumphant resurrection, and glorious ascension to the right hand of the majesty on high.

"I have set the Lord always before me," v. 8. In his mediatorial character, our Lord exercised faith in the promises of God, and looked to him confidently for help. Among many other promises made to the Messiah, we may refer to the following. "With him, my hand shall be established, mine arm also shall strengthen him. My faithfulness and my mercy shall be with him, and in my name shall his horn be exalted." Psalm 89:21. On these and similar promises, during the period of his humiliation and sufferings, he exercised unwavering faith; and anticipating the time when he should be brought triumphantly through his sufferings, he remained unmoved. Yea his heart was glad, and his tongue which is, in an important sense, the glory of human nature, gave expression to his joy. And though, in the accomplishment of the work of redemption, it was necessary that he should suffer death, yet knowing that death had no power to detain him in the grave, he declares, "my flesh also shall rest in hope." v. 9.

The hope which he cherished, is more fully expressed in the following verse. "For thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption." v. 10. An inspired Apostle has furnished a commentary on these words, from which we may derive important aid in their interpretation. After quoting the latter verses of this psalm, the Apostle Peter observes,—“Men and brethren let me speak freely unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet and knowing that God had sworn to him with an oath, that of the fruit of his loins according to the flesh, he would raise up Christ to sit on his throne; He seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.” Acts 2: 29-31. It is evident, then,

1. That these words do not relate to David. This distinguished servant of God, died long since, and experienced corruption; and says the Apostle, "his sepulchre is with us to this day." But the

Psalm speaks of one who should not see corruption.

2. The person here spoken of, is Christ. David being a prophet, in these words, "spake of the resurrection of Christ."

As there is some ambiguity in the original terms here "translated soul," and "hell," it will be necessary to inquire into their meaning.

The Hebrew term translated *soul*, signifies breath, life, the vital principle in animal bodies, and sometimes a dead body. It is at least doubtful whether it is ever used in the Sacred Scriptures to signify the immortal part of our nature. But in the poetical parts of Scripture, it is very commonly used to designate *the person*, without reference to either distinctive part of our nature. For example, "Many there be, which say of my soul, there is no help for him in God." Ps. 3: 2. That is, Many say of *me*, there is no help for him in God. Again, "In the Lord put I my trust; how say ye to my soul, flee as a bird to your mountain." Ps. 11: 1. The meaning evidently is, How say ye to *me*, flee as a bird to your mountain. And such I understand to be the import of the term in the verse before us. Thou wilt not leave *me* in hell.

The word which is rendered *hell*, signifies the state of the dead, the grave. It is derived from a root which signifies to *ask*, to *inquire*; because, say some lexicographers, it is the state in which those are, who are out of the way and are *to be sought for*; but, more probably, because of the character which is given to the grave. "There are three things," says Solomon, "that are never satisfied, yea four things say not, It is enough." Prov. 30:15. And of these, the grave is one; it is never satisfied; it still asks for more. The original word is very frequently rendered *grave*. The patriarch Job exclaims, "O that thou wouldst hide me in the *grave*." Job 14: 13. And Jacob in his perplexity and distress says to his sons, "Then shall ye bring down my grey hairs with sorrow to the *grave*." Gen. 42:38. And such I understand to be its meaning in this place. The first clause of this verse will then read, "Thou wilt not leave me in the *grave*."

According to an idiom characteristic of Hebrew poetry, the same idea is expressed in language somewhat different, in the different clauses of the same verse, the latter being in some degree exegetical of the former. Examples of this kind are numerous. "Seek ye the Lord while he may be found; call upon him while he is near." Isaiah 55:6. And so in the verse before us. In the first clause, the idea is expressed indefinitely; thou wilt not leave me in the grave. In the latter clause the same thing is declared, but more definitely, "Neither wilt thou suffer thy holy One to see corruption." That is, thou wilt not leave me in the grave so long as that my body shall experience corruption. Though our Lord bare our sins in his own body on the tree, yet his nature was never contaminated with sin. Though he took upon him human nature, he was not a natural descendant of Adam, and therefore did not inherit from him that depravity of nature which is found in all the offspring of Adam. Accordingly, the angel who announced his birth said to his virgin mother,—“The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God.” Luke 1:35. The body of our Lord was holy; and though it lay for a short season in the grave, it did not experience corruption.

Instead of being left in the grave to undergo corruption, our Lord expresses his confidence that the bars of the tomb should be broken asunder, and that the gates of immortality should be opened up before him. "Thou wilt show me the path of

life." v. 11. "Whom God hath raised up," says the Apostle Paul, "having loosed the pains of death, because it was not possible that he should be holden of it." As the wages of sin is death, it was necessary, that as our surety, he should suffer death. And having by his death made an end of sin, death had no longer power over him, and he ascended in glorious majesty to the right hand of the Father, in whose presence is fulness of joy, and at whose right hand there are pleasures for evermore.

From these words, let the Christian learn,

1. That, in imitation of the example of his divine Master, it is both his duty and his privilege in the prospect of difficulties and trials, to set the Lord before him, and rest with unshaken confidence upon his promises. In the prospect of overwhelming sufferings, and of an ignominious death, our blessed Redeemer set the Lord before him. And resting confidently upon the divine promise, that he would stand at his right hand, he remained unmoved. Humble believer! fear not though the Red Sea may be before thee, impassable mountains on either hand and a powerful foe upon thy rear. The promise of thy Father is,—“I will never leave thee nor forsake thee.” Therefore you may say, "We will not fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

2. The resurrection of Christ is an example and a pledge of the resurrection of his redeemed. "Christ is risen from the dead, and become the first-fruits of them that slept." "If we believe that Jesus died and rose again, even so them also that sleep in Jesus, will God bring with him."

3. From the preceding remarks, it will be seen that the speculations in which some have indulged, with regard to the soul of our Lord visiting the abodes of misery, during the time his body remained in the grave, originate in an entire misconception of the meaning of this passage. These words were spoken, an inspired expositor assures us, concerning the "resurrection of Christ." And it was the body of Christ, and not his soul, that was raised from the grave. With regard to the destination of his soul, during the period intervening between his death and resurrection, why should there be among Protestants, who take the Bible as the rule of their faith, any diversity of opinion? When about to expire upon the cross, did he not commit his departing spirit unto God? "Father, into thy hands I commend my spirit!" In the blissful presence of his Father, then, and no where else, are we to look for the soul of our Lord; during the time his body lay in the grave. But these words do not relate to his soul, but to his body, which was raised up from the grave. In this sense, the passage is correctly exhibited in our Larger Catechism. In the answer to the 50th question, speaking of the humiliation of Christ, it is said, that he was buried and continued in *the state of the dead* until the third day; which hath been otherwise expressed in these words, *He descended into hell*." Our Lord is therefore in these words, exhibited to our view as in the state of the dead, and his body in the grave. And he expresses his confidence, that he would not be left in that state; nay, that he should not remain there, until his body should see corruption.

LETTER FROM ASSYRIA.

BEROUT, (Assyria,) 7th August, 1845.

Messrs. Editors:—On leaving Cincinnati I promised to write you immediately after I should have visited Damascus. Though I visited that place soon after our arrival here, yet I have not found a convenient opportunity of writing you sooner. You will excuse the delay.

The road from Berout to Damascus passes over Mount Lebanon, here two miles in height, wild, rough and precipitous. After riding one day along the brink of many appalling precipices, where, had my horse stumbled he would have fallen half a mile, I found myself on the plain between Lebanon and Anti-Lebanon, called the Bukaa—the *Cælo-Syria* of the ancients. This place is from two to fifteen miles in width and forty in length, extremely fertile, and under the hands of American agriculturists might have made an Eden. Only a small part of it is now cultivated. After crossing this valley the road enters a defile and passes through the first chain of Anti-Lebanon, and enters into another noble plain, several miles in breadth, with a rich soil and well watered, but not a dwelling or human being to be seen—nothing to break the dreary solitude but the harsh cackling of the wild partridge. Beyond this plain the road again enters a defile, called Wady Souk, or the black passage. This passage is about ten miles in length, and is scarcely wide enough for a loaded mule to make his way along the channel of a small rivulet, that winds its way down between these "everlasting hills." Along the whole length of this "Wady" the naked rocks are piled up to the very clouds! This is much the highest chain of Anti-Lebanon, and it appears to have been rent asunder from its summit to its base to form this defile. The imagination cannot picture a wilder scene. Leaving this, the road passes over high, barren plains, and among precipitous, chalky cliffs, as naked as the primordial world before the command of Omnipotence clothed it with vegetable life. After the traveller passes through more than twenty weary miles of such country—a country that looks as if it had been withered and burnt up by some fearful curse of the Almighty—on turning abruptly around an eminence, the whole plain of Damascus, a perfect sea of the deepest green, extending as far as the eye can reach—the city with its five hundred minarets—its villages and gardens—all burst suddenly upon his sight, forming the most striking contrast with the desolation around and behind him that is possible to conceive.

Damascus is situated on the rivers Barada and Fichée, the Abana and Pharpar of which Naaman, the leper, boasted. See 2 Kings 5:12. They would not be called rivers in our country—they are much less than the Little Miami. On entering the city all the poetic feeling inspired by a distant view is rapidly dissipated. The streets are not more than ten feet in width, and piled up with the accumulated filth of years. Nothing is ever removed from them—the putrid carcasses of cats, dogs and donkeys are objects that every where meet you. The walls of the houses are built of mud and unshapen stone up to the top of the first story, above that of mud and poles of the *populus angulata*, resembling our western cotton wood. There are no windows next the streets, which consequently appear more like the avenues of a large prison than the thoroughfares of a populous city. Go through the whole town, except the bazaars, all is alike—the same monotonous mud-walls and filthy streets is all you see. But the contrast between the streets and the interior of the houses is as great as that between the smiling verdure of the plain and the arid desolation of Mount Libanus. You enter through a rough gate along a dark, narrow and filthy passage, and are ushered into the court and from thence into the rooms. All you have read in the Arabian nights of enchanted castles and palaces is more than realized. The houses are very large, many of them covering an area of more than half an acre of ground. In the centre of all the houses is an open court, from sixty to one hundred or more feet square, curiously paved with marble of many colors, and in this a fountain or

marble basin three feet in depth and from ten to thirty feet square, with jets playing in the most fantastic manner, keeping the basin full of pure, fresh water, in which hundreds of gold-fish of various sizes are seen sporting. In the courts are spaces left for trees between the slabs of the marble pavement, and oranges, lemons, citrons and vines are growing luxuriantly, and when I was there the three former were bending with fruit. Roses, jassamines, peonies, and other flowers of every hue and fragrance were blooming in all parts of the houses and courts. The interior of the rooms corresponds with the external magnificence. The ceiling is from thirty to sixty feet high, laid into diamond forms, and painted and gilded so as to give the whole the rich and varied coloring of the peacock's plumes. The sides of the room are formed of the most beautiful marble, laid with pearl and narrow slips of mirrored glass—the entire walls curiously decorated and ornamented from bottom to top. The floors of the rooms are divided into two parts, the one raised a foot and a half above the other. The lower is of marble, the same rich and variegated colors as the sides of the rooms. In the centre of the room is a marble basin, three or four feet in diameter, with a jet d'eau in the middle constantly playing, producing in the apartments, the most delightful and refreshing coolness. The more elevated floor is made of cedar-wood, covered with rush mats, on which are spread the richest Persian carpets. Around three sides of the room is extended a divan, or kind of sofa, raised about a foot above the carpet, covered with the richest damask silk, and furnished with an abundance of cushions and pillows, enclosed in the same rich and gaudy material. The style of this kind, and furnished in the same style of stately magnificence, surrounds the whole court. In these the Moslem lord lounges away the greater part of the day; smokes his *Narquill*,* and dreams of paradise and the bright-eyed Houris that are to attend him when he reclines under the shade of the Tooba tree, in the seventh heaven.

A stranger, seeing for the first time, all this magnificence and beauty—the lofty and pictured rooms, with their rich furniture—the marble-paved court, with its fountains, its fishes, and its never-ceasing murmur of waters—the deep green foliage of the trees and their golden fruits—the freshness of flowering shrubs, and the varied hues of their blossom, while gamblers, with their beautiful dark eyes and eagle-like limbs are gambling amongst themselves—is bewildered, and feels as if he were passing through the changing scenes of a vivid dream, instead of viewing a reality in the exercise of his sober senses.

The mascaloon carries on an extensive trade with Persia, on the East, and with Arabia, on the West. Her own manufactures are extensively sold through all these countries. Besides these, she traffics largely in European merchandise. The population of the city and environs does not exceed 130,000. Say 100,000 Moslems, 20,000 Christians, and 20,000 Jews. The Moslems are much fairer than the other inhabitants of Syria.

I will write you again in a few months, and have patience to read this.

I have just room to say that we are residing in Mount Lebanon, three hours from Beirut, at an elevation of 4000 feet. We have facilities here for acquiring the language which we cannot elsewhere in Syria. On this account, we will still make Beirut our residence for a time.

Truly yours,
J. G. PAULDING.

The *Narquill* is a kind of pipe introduced into this country from Persia. It consists of a small bottle, with a broad, flat base, like a cork bottle, with a tube open at the top and to the top of the back is attached the bowl of a pipe, with a tube open at the bottom, and extending almost to the bottom of

the bottle. To the side of this, another short tube is soldered, with the lower end passing just within the bottle, but not down to the water. Both are wound with wet tow or cloth, and pressed into the neck of the bottle, so as to render it airtight around the tubes. To the shorter tube is screwed a flexible tube of about half an inch in diameter and several yards in length fitted with an amber mouth-piece. The tobacco is put into the bowl of the pipe, and the smoker, by a strong inspiration, forces the smoke down the tube through the water. Rising to the surface, it passes through the short pipe and the flexible tube into his lungs, from whence it is expelled through the nostrils or mouth, or both, according to the fancy of the operator. A most pernicious custom here, as elsewhere.

For the Preacher.
LETTER FROM THE WEST.

MR. EDITOR:

In Wilmington, the county-seat of Will county, Illinois, there is an exceedingly interesting congregation of the Associate Reformed Church. It was organized and built up by our very worthy brother, Rev. Wilson Blain: no other Associate Reformed minister has ever preached there except Mr. Barnett, who preached one day. With what ministerial labor Mr. Blain, with the generous consent of the people under his pastoral care, has been able to perform in Wilmington, such has been the prosperity of this congregation, that in the short period of one year it has attained sufficient strength to be able, by a little exertion, to support a pastor. You remember that General Synod was earnestly solicited to send them supplies, but for some reason none could be sent. That they might not famish for want of preaching, Mr. Blain continued to give them one-third of his labors until early in autumn, when the state of his health forbade him to do so any longer. He informs me that "they are peculiarly situated, and to leave them for six or eight months without any preaching would be ruinous in the extreme." Many of them, perhaps the majority, are in a great degree strangers to the A. R. Church, and while they heartily receive its doctrines, and approve of its discipline and all its peculiar usages, and desire to remain in connection with it, they will be easily discouraged by the failure of their frequent efforts to obtain supplies, their confidence in the A. R. C. will be destroyed, and they will feel themselves under the necessity of seeking a connection with some other branch of the church. Now, shall they be left in these circumstances? Can no one be found who will go and administer to them the bread and water of life? Shall the A. R. Church lose this congregation, which, on many accounts, might very soon become one of the most important in the North-West? Shall Mr. Blain, who planted this church, and has suffered so much labor, and fatigue, and expense, and exposure, to water and sustain it, see it lost to the A. R. Church; lost perhaps as a congregation to the whole church of Christ? Do you not, Mr. Editor, know of some one who could go to Wilmington and labor until the next meeting of General Synod, without violating his duty to the church? I think it my duty to raise an entreating voice in behalf of this congregation. For the ministers in the West to supply them is at present impracticable. Mr. Blain resides about sixty miles from Wilmington; I, about eighty. Feeble health forbids him from going at all. I have three young congregations, each in circumstances similar to those of Wilmington, which require all my time and attention; and to travel in the winter so great a distance through the stormy prairies of Illinois, would be a hazardous undertaking. The other ministers of this state reside at various distances, from one hundred and sixty to three hundred miles from there, and of course cannot be expected to go. If we all lived within the bounds of one, two, or three counties, and had our vacancies amongst us, as is the case with all the presbyteries farther east, as numerous as

they are, we could supply them liberally ourselves; but we are scattered over three hundred miles extent of country, and our vacancies are scattered over Illinois and the territories of Iowa and Wisconsin. Hence you will see the necessity of sending a larger proportion of missionary labor to the West than to the East, and the reasonableness of the importunity with which our delegates to General Synod call for many laborers.

I will farther say concerning Wilmington, that it is situated on the Kankakee River, and in the centre of a large, fertile, beautiful and healthy tract of country; and a branch of the Illinois and Michigan Canal will extend to it and give it many commercial advantages. I think it is destined to be a place of considerable size and importance, and if the congregation there is not neglected and lost, I have no doubt but it will soon become both an interesting and pleasant location for a minister. Any one desiring information concerning it, can obtain it by applying to Rev. Wilson Blain, Hebron, Porter county, Ia.; or Mr. Daniel Stewart, Wilmington, Will county, Illinois.

J. P. PINKERTON.
Peoria City, Nov. 3, 1845.

For the Preacher.
Juvenile Missionary Societies.

MR. EDITOR:

A letter on the formation of Juvenile Missionary Societies, in Sabbath schools, addressed to a minister of the gospel by Rev. Dr. Scudder, lies before me. The author of this letter has been for twenty-three years a missionary in Madras, India. About three years ago he returned to this country, for the restoration of his health, which had become seriously impaired; and in the course of the ensuing year, he expects to return to India. He is at present industriously employed in visiting the prominent towns and cities of the West, holding what are called Missionary Conventions, and we trust, he is effecting much to relieve the churches of that miserable apathy in regard to the heathen, which has so long operated to seal up the sympathies and charities of the people, on their behalf. He seeks to call out all classes of Christians to pray and labor for the rescue of the wretched victims of idolatrous worship; he does not exclude the children from this work of benevolence and love. And why should he? Our children are to be trained up to a spirit of Christian philanthropy, and how can this spirit be so effectually promoted, as by an habitual devotedness to acts of philanthropy? I will extract a few lines from the conclusion of this letter:

"My dear brother, I have been among the heathen: I dwelt among them, and expect to dwell among them again. My heart is sick and my head is faint, with the burden of these perishing millions. I look over the moral landscape, and my eyes are wearied with the dreariness of the prospect. I come to you for help, I come to you with the entreaty not merely that you will do all in your power to urge forward the adult part of your charge to the great battle which has been commenced between heaven and the combined armies of both earth and hell; but that you will use your utmost efforts to furnish it with well-equipped recruits from the ranks of the children now under your care. I come to you with the entreaty that you will establish a missionary association among them. . . . Is it not enough that forty thousand millions of these poor heathens have entered eternity since Christ lifted up his voice and said, 'It is finished?' Shall fifty thousand of that great phalanx of six hundred millions of our perishing fellow men (a phalanx which would fill an oblong square of a mile in width, and of a hundred miles in length) go down, daily, to the grave, without the very last possible degree of effort on your part to evangelize them? By your love for that Saviour who has

made you to differ from so many myriads of your race; by your hopes of salvation through his precious blood; by the joys of heaven and the torments of hell; by all the solemnities of your dying hour, and by the realities of the judgment day,—I conjure you to comply with the request I have made, and form the children of your charge into a missionary association. And when this little association is organized, see to it, that its members are supplied with intelligence of such a kind and to such an amount, as shall awaken their attention to the wants of a dying world. 'The Day-Spring' and similar publications will furnish them with such intelligence. Labor of this kind will, with the blessing of God, be attended with the best results. The children will soon lay their little plans for the good of their fellow men, and they will carry them out with avidity. And what is of unspeakable importance, such labors, we have reason to believe, will often be overruled for their conversion. That God does thus overrule them I am a witness."

Here follows a draft of a Constitution of a Juvenile Missionary Society.

1. This Society shall be called the Sabbath School Missionary Society of —.
2. The officers of this Society shall consist of a Superintendent, who shall be its President; of three scholars, who shall be its Vice President, Secretary, and Treasurer; and of a Board of Managers, consisting of three male and three female scholars.
3. Every scholar who subscribes *one cent weekly*, shall be a member of this Society.
4. It shall be the duty of the Board of Managers to collect the dues from the members, on the morning of every Sabbath.
5. The Society shall meet once a month, (or once in three months) when either addresses shall be delivered, or missionary intelligence shall be communicated by the Secretary, or by some other person appointed for this purpose."

Could not missionary societies of this description be organized in all our congregations? We have a foreign mission to sustain, and it must be apparent, that without regular, systematic contributions for the purpose, it must fail for want of support. The propriety, or rather the necessity of missionary associations among the adults of our congregations is evident. Let our children also participate in the blessed privilege of contributing to the universal dissemination of the gospel. Let parents direct and encourage them in this good work. Let the children have the honor of contributing of funds which they call their own,—of earnings which they have been enabled to make, under the kind direction of their parents. Many ways and means will suggest themselves to the minds of parents, who are disposed to encourage the giving spirit in the hearts of their children. "The liberal man deviseth liberal things."

The benefits conferred upon the children themselves, who may be the subjects of such training, will be incalculable; and the paltry sum of one cent weekly, if regularly collected from our children, would, at the close of a year, swell to a sum that might accomplish mighty results for the salvation of the souls of those, who now sit in the valley of the shadow of death. Our children, thus educated to sympathize for those who are perishing for lack of the gospel, and to contribute for their relief, regularly and systematically, will not close their ears and seal up their hearts, against their Macedonian cries, as now, too many, alas! of their fathers are prone to do. Our hope for the universal dissemination of the Christian religion is in the rising generation. May God bless them, and make them instruments to turn the people from darkness to light, and from death to life.

It is a regulation, I believe, of the Episcopal church, and perhaps of some others, to recognize every baptized member,—

every child, from the period of its baptism, as a member of the missionary society under the control of the church, and bound to contribute to its funds. The propriety and usefulness of such a regulation, needs no plea in its defence.

Shall not the Treasurer of our General Synod have occasion hereafter, to enter upon his annual report, the contributions of our Sabbath school missionary societies? The hearts of our children, I know, are ready to respond favorably to such a call. If they do not, the fault must lie with those who are responsible for their education.

M. N. Y.

THE PREACHER.

WEDNESDAY, JANUARY 7, 1846.

With this number we enter upon our editorial career. Naturally enough, on such an occasion, the thoughts that are most encouraging are most indulged. And we confess, that in the relief which we experience, and the anticipations we enjoy, there is no ordinary pleasure; but which, as others in different circumstances could scarcely be expected to appreciate it, is best treasured in our own heart.

If not so pleasing it may be more important to offer, at present, a few suggestions, which, if regarded, will tend to the greater satisfaction of our readers, as well as our own enjoyment, in future. We do not expect to please all, not merely of our patrons but of our personal friends; and shall not be greatly disappointed or alarmed at occasional exhibitions of dissatisfaction or displeasure. We shall not allow such things to affect us overmuch; still it would be desirable to avert them as far as possible. For this purpose we would suggest, that if readers would not be so exacting in their expectations, their disappointments would be less, and their satisfaction would be greater. They should not expect that an editor will express their views, solely and precisely, on all subjects on which he may have occasion to write; or, they should not be astonished, much less disappointed, if he do not. So long as they persist in such a diversity of views themselves, to demand of him to treat every subject in a manner pleasing to them all, is to place him in an incomparably worse position than that of the poor Hebrew in the land of Egypt, *making brick without straw!*

Nor should they expect to be perfectly satisfied with the selections that may be made from the writings of others. Here is encountered an equal diversity of tastes; and every man, consulting his own taste, thinking that the articles which please him are the very kind that should always be inserted. Can all be satisfied? Not until every man becomes an editor for himself! Then there might not be perfect satisfaction; but it is not likely there would be much complaint.

In regard to original communications there is the same difficulty. On all the fundamental doctrines of Christianity, we doubt not, our correspondents and the great mass of our readers will agree. But there are many less essential and less important subjects, associated with religion and morals, on which there may be some difference of views; a difference that

may exist and be maintained in consistency with "the unity of the Spirit in the bond of peace;" and which, while it is thus maintained, may be expected to result favorably to the truth. It is not the charity which rejoiceth in the truth that will not tolerate an expression of opinion different from its own. We do not make these remarks in anticipation of any great diversity of views, on any subject that may be discussed through the columns of the Preacher. We hope for much unity, and harmony, and peace. But we deem it proper, while adverting to unreasonable expectations, to remind our readers, that in a paper which is not merely the medium of our own thoughts, but that through which brethren are expected to interchange views on all subjects of interest to the church, they must not expect that all the communications which it may be proper to insert, will perfectly accord with each other, or with the views of our readers, or with our own views. For ourself, we wish it to be distinctly understood, that unless an article be known to accord with our views, or be editorially approved, it is to be accredited to its author.

We make these remarks in advance, before our readers can suppose that we have been provoked to them; and if they will receive them in the same feeling in which they have been offered, and adjust their expectations accordingly, we will hope to serve them with some degree of acceptance and usefulness.

It might be expected by some, that in this article we should give an outline of our future course. It is not prudent to make rash promises. We think it better to let this be developed as we proceed. All that we feel at liberty to promise, is to do the best we can, to make *The Preacher* subserve the best interests of the church.

Second A. R. Synod of the West.

We have read with much interest the minutes of the proceedings of the last meeting of this Synod. They show increased and increasing prosperity. Our brethren have a wide and interesting field, and with life and energy are they striving to occupy and cultivate it.

We take from their published minutes the following resolutions on subjects of general interest: On the subject of our foreign mission they adopted the following preamble and resolution:

"Whereas, in consequence of famine in Syria and the adjacent countries, and the war which has recently raged in Mount Lebanon, the expenses of our missionaries have been, and will for some time likely be considerably greater than have been estimated, and as it is unspeakably important that this mission be fully sustained in the commencement, therefore,

Resolved, That it is the duty of our churches and vacancies to make special efforts in raising funds for meeting the expenses of this mission, to be remitted to the Treasurer of the General Synod at its next meeting, and that ministers and probationers in the bounds of our synod, be and hereby are, instructed to lay this matter before the people."

In addition to this, they adopted and ordered to be read in all their pulpits, a pastoral letter, presenting the claims, and

urging upon their people the duty of immediate effort in support of this mission.

On the union of the churches, after an extra-judicial conference, in which they had a free interchange of views, they resolved,—

"1. That in the judgment of this Synod, the union of the churches represented in the Convention is a desirable object, to be sought with perseverance and in the exercise of *Christian love, forbearance and long-suffering*, while all concerned should feel, and deeply feel, that schism in the church is sinful, and especially is it sinful on the part of those who are not willing to use all lawful means to have it removed.

2. *Resolved*, That there is no reason why the basis of union as presented by the Convention, may not with some amendments which no doubt will be made on a more careful revision, be acceded to on the part of the churches concerned."

The Presbytery of Monongahela,

Met on Tuesday, the 30th December last, in the First Associate Reformed Church, in this city. Mr. Fife, a student under the care of Presbytery, delivered a homily as a specimen of progress in Theological study. The Rev. Alexander Blaikie, late of the Presbytery of Caledonia, under the inspection of the Synod of New York, presented testimonials of his good ministerial standing, and on his request was received a member of this Presbytery. The Rev. John F. McLaren, of the Synod of New York, was present and was invited to take a seat as a corresponding member.

Besides the ordinary business of Presbytery, a considerable portion of time was occupied in a free interchange of views on the Basis of Union adopted by the Convention of Reformed Churches. The brethren of the Presbytery are very unanimous with regard to the importance and desirableness of union. And though we greatly prefer the mode of bearing testimony, on which the Associate Reformed Church has hitherto acted, yet we are not disposed to regard the mode proposed in the Basis, as an insuperable barrier in the way of union. In the event, however of the plan proposed in the Basis being adopted, there are many of the articles embraced in it, which we would desire to see omitted, and others somewhat modified.

On a preceding page, will be found an article on the Basis of Union, from a respected brother of a sister church, which we publish with great pleasure. But, while we are willing that the subject should be freely discussed, we must not be held responsible, for the peculiar views of any of our correspondents.

The Letter from Assyria,

Published in this number, was addressed to the editors of the Cincinnati Gazette. Dr. Paulding writes, in this instance, merely as a traveller; but as every thing from our missionaries is looked for with anxiety, we have gladly given his letter an insertion.

We hope, after some time, to be able to lay before our readers more frequent and direct communications from the same source.

The Conference at Liverpool,

Of which we have been able to insert a very brief account, is perhaps the most important movement of the age. The great ends for which the conference was called, and the encouraging results of its first deliberations, seem to have attracted the attention and to have profoundly interested the Christian world. The meeting in London in June will be watched with great anxiety. The church is to be growing weary of discord and union, and to be longing for unity and peace throughout the world.

If any of our subscribers be overlooked in the distribution of this paper, if they will bring or send us notice with their names and places of residence, they can be supplied, and there is care that they receive the paper regularly in future.

OBITUARY NOTICES have so accumulated on our hands, that we know when we shall be able to insert them. We would suggest brevity in preparing such notices, and all other communications on subjects that will admit of

For the Pre-

The Hagerstown Congregation.

MR. EDITOR:

Some time since it was published, that the Associate Reformed congregation of Hagerstown, Maryland had made application to the Presbytery of Carlisle, in connection with the General Assembly Presbyterian Church, had been received under its care at the late meeting of the Presbytery. That congregation had belonged to the following paper was presented, and the clerk was directed to have it immediately adopted published. By an insertion in the Preacher, to place a matter in which an Associate Reformed Presbytery feel interested in its true

To the Associate Reformed Presbytery of Philadelphia.

The session of the A. R. Church of Hagerstown, and the congregation in their care, in a congregational meeting, respectfully represent,—That for reasons that seemed sufficient, application to the Presbytery of Philadelphia, in connection with the General Assembly, to be taken under their care—that it is not because of any fault to find with the body with which we have been in connection; but that we have been in connection; but that we are truly thankful for the kindness and hospitality we have there enjoyed;—but the reasons have led us to take this course.

1st. The distance of our church from the other churches of the presbytery, the consequent difficulty and expense attending the ecclesiastical courts.

2d. The inconvenience of ministerial aid and counsel, on special and other occasions.

3d. The knowledge of the existence of slavery in our country, an occasion of offence to some of our brethren, and the fear that it might be a hindrance, or at least a embarrassment to the Union of the Churches, which we earnestly desire to see effected.

We will only add in conclusion, in making this proposed change, no change is made in our principles—none in our order or usages—none in the feelings of love and fellowship with which we regard you and the other portions of the A. R. Church, and we desire that peace and prosper-

through the blessing of God always remain.
 A. YOUNG,
Sec'y of Congregational Meeting.
 Hagerstown, Md., Oct. 1, 1845.
 This paper was accepted, and the following minute adopted; viz., That while the members of Presbytery think that the church in Hagerstown should have submitted to us the subject of their transfer before the final steps were taken, yet we appreciate the reasons that led to the course pursued, and hope that it may tend to their convenience and the Union of Reformed Churches to which the paper refers.
 J. B. DALES,
 Clerk *pro tem.*
 Philadelphia, Dec. 15, 1845.

THE PRESBYTERY OF THE LAKES

Will meet in Newcastle, on the third Wednesday of January, at 11 o'clock, A. M.; and will be opened with a sermon by the Rev. Wm. P. Breaden. Subject—*The Sovereignty of God.* Rev. John J. Findley was appointed to preach in the evening.

Messrs. William Findley, Niblock and Oliver, *Ministers*, and Dodds and Hall, *Elders*, were appointed a committee to examine the Basis of Union, suggest whatever amendments may, in their judgment, be deemed proper, and report at the next meeting of Presbytery.
 JOSEPH H. PRESSLY, P. C.

SCHEDULE OF APPOINTMENTS
By the Presbytery of Monongahela.

FIRST CHURCH OF PITTSBURGH.
 Burnett, 3d Sabbath of January. To dispense the Lord's Supper.
 Scouller, —2d Sabbath February.
 J. Buchanan, 3d " "
 Blaikie, 4th " "

SECOND CHURCH OF PITTSBURGH.
 Blaikie, —1st Sabbath January.
 Bower, 2d " "
 Scouller, 3d " "
 J. Buchanan, 4th " "
 Steele, —1st Sabbath February.
 R. A. Browne, 2d Sab. " "
 Harper, 3d " "
 J. Buchanan, 4th " "
 Blaikie, —1st Sabbath March.
 Scouller, 2d " "
 Harper, 3d " "
 R. A. Browne, 4th " "
 Scouller, 5th " "

MOUNT GILEAD.
 R. A. Browne, 2d Sabbath January.
 Blaikie, 4th " "
 Thompson, 2d Sabbath February.
 Steele, 4th " "
 Blaikie, —2d Sabbath March.
 Weir, 4th " "
 R. A. Browne, 1st Sabbath April.

RACON.
 Harper, 1st Sabbath January.
 R. A. Browne, 3d Sabbath January.
 Blaikie, 1st Sabbath February.
 Bower, 3d " "
 Steele, 1st " March.
 Blaikie, 3d " "
 Steele, 5th " "

DEER CREEK.
 Blaikie, 2d Sabbath January.
 Weir, 4th " "
 R. A. Browne, 1st Sabbath February.
 Blaikie, 2d " "
 Harper, 4th " "
 Harper, 2d " March.
 Scouller, 4th " "
 Blaikie, 1st " April.

INDIANA.
 Scouller, 2d Sabbath January.
 Harper, 4th " "
 Cochran, 2d Sabbath February.

TARENTUM.
 Steele, 3d Sabbath January.
 Harper, 1st " February.

HANOVER.
 Blaikie, 3d Sabbath January.
 J. Buchanan, 2d Sabbath February.
 Bower, 1st " March.
 Harper, 4th " "

HOOKESTOWN.
 Bower, 1st Sabbath February.
 " 4th " "
 " 4th " March.

INDUSTRY.
 Weir, 2d Sabbath January.
 Steele, 2d " February.
 M'Elroy, 2d Sabbath March.

EAST PALESTINE.
 Steele, 4th Sabbath January.
 M'Elroy, 4th Sabbath February.
 Blaikie, 4th " March.

ROCKY SPRINGS.
 Bower, 1st Sabbath January.
 J. Buchanan, 3d Sabbath January.
 Scouller, 1st " February.
 Blaikie, 3d " "
 J. G. Brown, 1st " March.
 Steele, 3d " "
 Blaikie, 5th " "

NEW BRIGHTON.
 Steele, 2d Sabbath January.
 Scouller, 4th " "
 Harper, 2d " February.
 J. G. Brown, 4th Sabbath February.
 Steele, 2d " March.
 J. G. Brown, 4th " "
 " 1st " April.

ST. CLAIR.
 J. Buchanan, 1st Sabbath January.
 Bower, 3d " "
 M'Elroy, 1st Sabbath February.
 Scouller, 3d " "
 Weir, 1st Sabbath March.
 Harper, 5th " "

MARRIED,

On the third of December last, by the Rev. R. Gracey, the Rev. D. B. JONES, of York county, to Miss LAURA, daughter of John Garvin, Esq., of Gettysburg.

But happy they! the happiest of their kind! Whom gentler stars unite; and in one fate, Their hearts, their fortune and their being blend!

On the 23d of December last, by the Rev. Dr. Pressly, Mr. WILLIAM BRYSON, of West Deer Township, to Miss ELIZABETH CUNNINGHAM, of Pittsburgh.

On Tuesday, December 30, 1845, by the Rev. John Stockton, Mr. WILLIAM WILSON, to Miss SARAH M'CUEN, all of Cross Creek Township, Washington County, Pa.

OBITUARY.

DIED, Nov. 14th, in Ohio co., Va., Mr. ANDREW MAXWELL, in the 49th year of his age, of an affection of the lungs. The subject of this obituary notice has been a regular and excellent member of the A. R. Church, for more than four years, in Middle Wheeling Congregation. His warmth of affection, amiable disposition, firmness and decision of character, have secured for him the regard and love of all who knew him. A pious Christian, a devoted husband, an affectionate father, a true and unwavering friend, and a highly valued citizen, is taken away from the sufferings and vicissitudes of earth. The congregation of which he was a beloved member, has sustained a severe loss by his decease. Seldom is it the lot of a surviving friend or pastor to record the death of one so much beloved in all the relations of life—one so meek and submissive to the will of heaven—one so pure, so upright, so correct, and so ripe for the society above. Let those who knew and loved him, cherish his virtues, follow his footsteps, imitate his pious example, and they shall see him again. "Mark the perfect man and behold the upright: for

the end of that man is peace." And let the widow and orphans meditate on, and apply the sweet and gracious promises, "I will never leave thee nor forsake thee." "He will be a father to the fatherless, and a husband to the widow."

DIED, at Paris, Washington co., Pa., on Tuesday morning, November 4th, JOSEPHINE ELIZABETH, daughter of the Rev. J. M. and Ellen Jane Galloway, aged three months and sixteen days.

DIED, at the residence of his mother-in-law, Mrs. Ewing, in Robinson township, Allegheny co., August 24th, 1845, JOHN MCGINNESS, a ruling elder of the A. R. Church of Birmingham, aged 32 years, 6 months and 11 days, leaving a widow and two small children to deplore his untimely loss. As a citizen, his intercourse with society was upright—as a christian, his deportment was becoming the gospel. In his last illness he afforded gratifying evidence to his friends that he had been delivered from the power of darkness and translated into the kingdom of God's dear Son. The affliction which terminated his earthly career, was of nine weeks' continuance; during which time his sufferings were often excruciating, yet they were endured with the utmost patience and resignation. To counterbalance the pain and prostration of the outward man, the inward was renewed day by day, and he was blessed with that to which comparatively few attain—"the full assurance of hope." Again and again did he, not in a spirit of pride and self-confidence, but in humble reliance upon the finished work of redemption, declare himself "ready to depart and be with Christ Jesus." And when at length he was summoned to enter upon an unseen world, he departed full of hope and peace, leaving behind him the strong attestation of a dying man to the power of the gospel to sustain the soul amid all the solemn realities of a dissolving nature and an opening eternity.

In his death the Church has lost a worthy member and an energetic officer, society an useful citizen, and the partner of his bosom an invaluable friend. But let the Church bow submissively to the removal of a pillar from the earthly to the heavenly temple, and the bereaved wife and mother look to Him who has promised to be "the widow's stay and the orphan's help" for protection and support for herself and fatherless children.

DIED, near Dumontsville, Fairfield co., Ohio, December 4th, 1845, after a short illness, WILSON, son of Stephen P. and Emily Buchanan, aged two years.—He "that is born of woman is of few days—He cometh forth like a flower and is cut down; he fleeth also as a shadow, and continueth not"—"Weep ye not for the dead; neither bemoan him."—"Shall we receive good at the hand of God, and shall we not receive evil?"

DIED, at the house of her grandmother, on the 11th December, Miss M. FINNEY, aged about 17 years, after one week's sickness—a warning to youth.

DIED, on the 13th November last, JOHN SHIELDS, a ruling Elder in the A. R. congregation of Racoon, in the *thirty-fifth* year of his age.

DIED, on the 25th December last, JAMES W. SIMPSON, infant son of John W. and Ann Simpson, aged 22 months. "As for man, his days are as grass, as a flower of the field so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting, upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them."

Each man's soul is worth more to him than the whole world. Hence the gain is loss, if he gain the whole world and lose his own soul; for he loses more than he gains.

ACKNOWLEDGMENTS.

The receipts of the following sums for the different funds of Synod, is hereby acknowledged.

	S. F.	D. M.	F. M.
Knoxville, Rev. Lorimer,	\$6.00		2.00
Richmond, " "	8.00	1.00	
Mrs. Bussen, Young Men's Fund,	\$1.00		

RECEIPTS FOR THE PREACHER.

John M'Gill,	George Clark,
James Crawford,	Alex. Ralston,
Robert Forsythe,	Rev. R.G. Thompson,
John Vincent,	son,
Margaret Ramsey,	Wm. Welsh,
Rev. R. C. Greer,	E. F. Carson,
Rev. R. A. Ross,	M. R. Bartlett,
James Gray,	Alex. Campbell,
James F. Harper,	Sam'l Mitchell,
Robert Moffett,	John Irvin,
Caroline Aul,	James Campbell,
Wm. Lusk,	Thomas Warren,
John Berry, Jr.	J. K. Riddle,
James Robeson,	James Hall,
Hugh Hart,	James Adair,
Margaret Leonard,	David Irwin,
	John Hultz.

Persons indebted for the first three volumes, or any of them, will please make payment to Robert Dunlap, jr., Market street, Pittsburgh; or John Sterrit, Federal street, Allegheny.

MONEYS RECEIVED FOR THE FOURTH VOLUME OF THE PREACHER,

Not otherwise receipted for.

Robert Dunlap,	Wm. Ross,
James Blackwood,	T. R. Gilmore,
Jesse Fulton,	Wm. Carnes, Esq.
Mrs. H. Sylvester,	Matthew Dickey,
David Cunningham,	John S. Hamilton,
William Wallace,	H. J. Bonner,
Calhoun Clogston,	Jane Taylor,
Adam Green,	— M. M'Donald,
S. M. Bell,	J. S. Armstrong,
A. E. M'Connell,	Mary Jane Pedan,
Elijah Waddle,	D. B. Jones,
James A. Frazier,	Samuel Patterson,
Esther Hurrel,	John Meloy,
John Vincent,	John M'Corkle,
Robert Wilson,	Thomas Ritchie,
Samuel Boden,	Giles Lawton,
James Gilmore,	John Henry,
John Johnson,	Alexander Rogers,
Samuel Eckleson,	Wm. Glass,
Isaac Temple,	Robert M'Clure,
William White,	Thomas Alford,
George Hunter,	Wm. Miller,
Robt. C. Taylor,	William Happer,
Francis Killen,	Matthew Dinsmore,
M. Ann Gibson,	Hugh Dalzell,
Wm. Jones,	John Neil,
Joseph Schall,	Thomas Smith,
James M'Allister,	Elizabeth Moss,
Esther Buchanan,	James T. M'Bride,
Thomas M'Corkle,	David A. Black,
Sam. E. Brownlee,	John Wallace,
Julia Sweeney,	Wm. Irwin,
William George,	M. Allen,
Alexander Turner,	Thos. Dorrington,
James Mathers,	S. M'Kelvy,
David Garden,	Miss J. Richmond,
Alexander Hadden,	Wm. Garvin,
John Canning,	Mr. — Irwin,
Isaac Cotts,	Mary Bradshaw,
John Hamilton,	John M'Gill,
Elliott & Orr,	Jas. T. M'Night,
James Gray,	Wm. B. Hamilton,
W. & R. Johnston,	David M'Kee,
Ruth P. Garden,	John Arnold,
Wm. Stewart,	Elizabeth Waddle,
J. W. Clemens,	Andrew M'Allister,
Robt. Gibson,	James C. Barclay.
Alexander Miller,	

UNITY.

One Lord, one faith, one baptism.—EPH. 4 : 5.
That they all may be one; as thou Father, art in me,
and I in thee, that they also may be one in us; that the
world may believe that thou hast sent me.—JOHN 17:21.
Let us love one another, for love is of God.
1 JOHN 4 : 7.

One baptism, and one faith,
One Lord, below, above!
The fellowship of Zion hath
One only watchword,—Love.
From different temples though it rise,
One song ascendeth to the skies.

Our sacrifice is one;
One Priest before the throne,
The crucified, the risen Son,
Redeemer, Lord alone!
And sighs from contrite hearts that spring,
Our chief, our choicest offering.

Oh, why should they who love
One Gospel to unfold;
Who look for one bright home above,
On earth be strange and cold?—
Why subjects of the Prince of Peace,
In strife abide, and bitterness?

Oh, may that holy prayer,
His tenderest, and His last,
The utterance of His latest care,
Ere to His throne He pass'd,—
No longer unfulfill'd remain,
The world's offence, His people's stain!

Head of Thy church beneath,
The Catholic,—the true,—
On her disjointed members breathe,
Her broken frame renew!
Then shall thy perfect will be done,
When Christians love and live as one.

A N A M E D.

BY MRS. L. H. SIGOURNEY.

GENESIS 11 : 4.—Let us make us a name, lest we be
scattered abroad.

Make to thyself a name—
Not with a breath of clay,
Which, like the broken hollow reed,
Doth sigh itself away;
Not with the fame that vaunts
The tyrant on his throne,
And huris its stigma on the soul
That God vouchsafes to own.

Make to thyself a name—
Not such as wealth can weave—
Whose warp is but a thread of gold,
That dazzles to deceive;
Nor with the tints of love
Form out its letters fair;
That scroll within thy hand shall fade,
Like him who placed it there.

Make to thyself a name—
Not in the sculptured aisle;
The marble oft betrays its trust,
Like Egypt's hoary pile.
But ask of Him who quelled
Of death the victor-strife,
To write it on the blood-bought page
Of everlasting life.

Governing by "Moral Suasion."

I have a friend who is a firm believer in it, and who has practically discarded corporal punishment as an element in parental discipline. I saw him a few months since. He was as enthusiastic as ever in his theory of governing by moral suasion alone; and as I was a little curious to see the operation of his system, I the more readily complied with an invitation to spend a day or two in his family.

I observed that during the time I was in the family the children did not attend school. When I inquired of the mother if there was a vacation in their school, she replied that there was not, but that they had taken their children from the school they had been attending a few days previous, because the teacher had punished one of them, and they had not been able at that time to find another teacher in whose discipline they could have confidence.

I think I had not been twelve hours in the house, before a case occurred which, in the judgment of the father, demanded the exercise of his peculiar system. It was this. Charles, a boy of about six years of age, was rolling his hoop in the field just in the rear of the house. The grass had grown so much in this lot, that the father did not wish it trampled upon and had previously given such directions to the children.

My friend called to the offender. "Charley, dear," said he, in the blandest tones imaginable, "don't you remember father told you yesterday, you mustn't play in that field any more till it is mowed?"

He seemed to have no such recollection; but whether he had or had not, he went on with his play.

"Charley," said his father again, "will you please to stop rolling your hoop, and come away from the mowing lot?"

No answer.

"Come, my son, won't you please to do as father tells you?"

Still no effect was visible, unless perhaps the velocity of the hoop was accelerated a little.

"Charles, will you stop trampling down the grass to oblige me? I am afraid your little calf won't have any hay to eat, if you tread down the grass so."

"Dickey don't eat grass," said the little hero; and he went on chasing his hoop.

"But may be he would like some next winter, Charley. I am sorry you do not mind your father. Are you not going to be a good boy, now, and do as I tell you?"

Still the system did not operate well. The machinery seemed to be rusty.

"Charley, my dear, do you remember the fifth commandment?"

I dare presume that all the children could have repeated the catechism from beginning to end; they were well instructed, for both parents were professedly pious; but master Charles was far too much engaged at the time to be catechised. He was doing a great work, so he could not come down to the New England primer. He was training up his father in the way he should go.

The mother then appeared at the door. "Come, Charley dear," said she, "come here and see what mother has got for you. I wouldn't play there any more. Come and play in the house with sister. That's a good boy." So saying, she retreated, leaving the reins of government entirely in the hands of my friend, the *paterfamilias*, who then said, in a tone of voice a little more nearly approaching the point of sternness, but not quite reaching it.

"Charles, I am astonished. Do you mean to obey your father or not?"

"I'll come in a minute."

"That's right, my son. I thought you would mind me, because you know it is naughty to trample down the grass, when your father asks you not to do it."

Master Charles did not happen to have any watch with him, so that his minute proved to be a very long one, which circumstance his father ventured, though with great diffidence and self-distrust, to hint to him.

Our promising young master, having somewhat laconically dissented from the opinion aforesaid, and doubtless wishing to give a *running* commentary on the theory of government by moral suasion, then went off in a tangent line, chasing his hoop at full speed quite across the field.

"Now," said my friend, turning me, "I suppose your advice would be to punish that child severely; but I shall succeed without assault and battery—you may be sure of that."

I told him I was no friend of undue severity in parental government; that I hardly knew precisely how I should act in similar circumstances; but that I thought there was some excellent instruction conveyed in one of the fables I used to read at school in Noah Webster's spelling-book, about "an old man who found a rude boy upon one of his apple-trees, stealing apples." I said that the old gentleman's course always seemed to me to be philosophical, and that, at any rate, it was eminently successful.

After a few moment's reflection, the father seized his hat, and went in pursuit of the young gentleman, who exhibited a very respectable acquaintance with some of the

principles of trigonometry, by describing rapidly sundry arcs, triangles and rhomboids, though it cannot be denied that the prosecution of this useful science, just at that period, somewhat retarded the operation, for the time being, of my friend's system of government. But the father soon showed that he understood Euclid too—he was a surveyor, by the way—and overtook the young master. Then he took him affectionately by the hand, and brought him screaming and struggling to the house. The triumph, however, was not regarded as quite complete. He seated the promising youth in the piazza, after having given his hoop to another child to put away, and addressed the sufferer in a strain consisting of about equal parts of reproof and consolation:

"Charley, my dear, don't you know it is very naughty not to mind father? You will never do so again, will you? There, don't cry any more; will Charley be a good boy, now? Kiss me, my child, and always do as father tells you. Will Charley be good?"

Charley of course had not the least objection in the world to being good, if he could have his own way about it; and after the kissing (which, I could not help noticing, was a sort of *vicarious* kissing, all on the side of the father,) master Charles was allowed to go about his business, while the father took occasion, for my special benefit, and in view of the interesting scene which had just passed under my notice, to deliver a homily on the omnipotence of moral suasion, and the evils of corporal punishment in parental discipline.—*Mother's Magazine*.

A HORRIBLE PICTURE.

Except in the annals of Eastern despotism no parallel can be found for the disasters of the Papacy, during the century and a half which followed the extinction of the Carolingian dynasty. Of the twenty-four popes who ascended the apostolic throne during that period, two were murdered, five were driven into exile, four were deposed, and three resigned their hazardous dignity. Some of these Vicars of Christ were raised to that awful pre-eminence by arms, and some by bribery. Two received it from the hands of princely courtisans.

One was self-appointed. A well-filled purse purchased one papal abdication; the promise of a fair bride another. One of these holy fathers pillaged the treasury, fled with the spoil, returned to Rome, ejected his substitute, and mutilated him in a manner too revolting for description. In one page of this dismal history, we read of the disinterred corpse of a former pope, brought before his successor, to receive a retrospective sentence of deposition, and in the next we find the judge himself undergoing the same posthumous condemnation, though without the same filthy ceremonial.

Of these heirs of St. Peter, one entered on his infallibility in his eighteenth year, and one before he had seen his twelfth summer. One again took to himself a coadjutor, that he might command in person such legions as Rome then sent into the field. Another, Judas-like, agreed for certain pieces of silver to represent the Patriarch of Constantinople as Universal Bishop. All sacred things became venal. Crime and debauchery held revel in the Vatican; while the afflicted church, wedded at once to three husbands (such was the language of the times) witnessed the celebration of as many rival masses in the metropolis of Christendom. To say that the gates of hell had prevailed against the seat and centre of Catholicism, would be to defy the Inquisition. But Baronius himself might be cited to prove that they had rolled back on their infernal hinges, that thence might go forth malignant spirits, commissioned to empty on her devoted head the vials of bitterness and wrath.—*Edinburgh Review*.

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EXCHANGE HOTEL, Dec. 9, 1844.

Messrs. Editors:—Having been for some time past very much afflicted with a severe cold and almost constant cough, and having tried various remedies, such as cough candies, syrup, &c., and all of no effect, I was induced by my esteemed friend, W. W. Wallace, of this city, to make a trial of R. E. Sellers' Cough Syrup. I did so, and to my great surprise, I received almost immediate relief. It was with the greatest difficulty that I could lecture before my respected classes, but on taking a spoonful of the syrup, just before entering my lecture room, I could speak with perfect ease during the evening. I would particularly recommend it to clergymen, lawyers, and other public speakers. I have used two bottles only within the last six or eight days, and I am now perfectly cured. I feel it to be my duty as a philanthropist, to make this public acknowledgment of the efficacy of the article, for I consider it to be the best now before the public. The taste is as pleasant as honey. Before leaving the city, I intend purchasing a dozen bottles for my own use if afflicted again, or for others who may need it.

JAMES H. PORTER,
Professor of Mathematics.

Prepared and sold, wholesale and retail, by R. E. Sellers, No. 57, Wood street, Pittsburgh.

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Any person who will procure five subscribers, and transmit the money, shall be entitled to a copy of the Preacher for one year.

For the Preacher.

Essentials of Westminster Calvinism. No. 4.

In my last number, the attention of the reader was directed to some of those texts of Scripture, on which our Confession of Faith more particularly relies, for the support of the doctrine that God hath foreordained whatever comes to pass. And I thought, that with those who are willing to bow to their understandings bow to the Oracles, it appears that the Scriptures clearly establish the conclusion, that whatever God brings to pass in creation, providence and grace, takes place in accordance with the counsel of his will.

After a statement of the general doctrine of the divine decree, the Confession directs our attention, to the origin of the decree of God with regard to future events. "Although God knows whatsoever may come to pass upon all supposed conditions, yet hath he not decreed any thing, because he foresaw it as future, or at which would come to pass on such conditions." Con. Ch. 3, sec. 2. Admitted that there is in the mind of the Omnipotent, a determination with regard to future events, a question naturally arises,—was the existence of this future event determined, or not, before it came to pass, independent of the divine will? Or, does it come to pass, because its future existence was decreed? The Confession denies the former and affirms the latter.

And here, it should be observed, that when we speak of the operations of the divine mind, we must remember that the incomprehensible God, is not like unto imbecile man. Though from the imperfection of our minds, we must view the operations and the foreknowledge of God distinctly, and contemplate the one as preceding the other, yet, in reality, these do not exist separately in the mind of God, nor is there with the Eternal, succession of time. There was not a time, when any future event was decreed, and its future existence was unknown; for the purpose and foreknowledge of God are eternal. But when we speak of the divine decree as preceding the foreknowledge of God, we have reference to the order of nature. And from what we know of the operations of our own minds, it is not conceivable how it can be otherwise, but, that in the order of nature, a determination with regard to the future existence of any event should precede the foreknowledge of that event. For,

How can we know, that we will do any particular thing that is future? It is only by forming a determination in our minds, with regard to our future conduct,

We cannot possibly know what we will do until we have formed a purpose in our own minds with regard to it. From the very nature of an intelligent being, therefore, it follows that, in the order of nature, God's determination with regard to future events, precedes his foreknowledge. And in accordance with this view, it is said, with reference to the death of the Son of God, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Acts 2:23. In these words we have the "determinate counsel," or purpose of God in relation to the crucifixion of his Son, as preceding his "foreknowledge." But while we view the one as preceding the other, in the order of nature, they do not exist separately in the mind of the Omnipotent with whom there is neither past nor future, but all existence, is an ETERNAL NOW.

Whatever then may be the nature of any future event; whether it may be brought about in obedience to the laws of nature, by the direct interposition of God, or by the instrumentality of rational and moral agents; whether it may be an event accomplished by the direct exercise of God's power, or an event which he is pleased in his providence to permit, there is in the order of nature a determination with regard to its future existence preceding the foreknowledge of it.

2. To suppose the future existence of events, without at the same time admitting that there is a purpose of God in relation to them, is to introduce into the divine government, an efficient, intelligent agent, who is independent of the Governor of the Universe. Let us for the sake of argument suppose, that the omniscient God foresaw that certain events would take place, with regard to which there was no determination of his will. There must be an efficient agent, who gives existence to these events. This agent is either a creature dependent upon God, upheld by him and subject to his control, or he is an independent being. If the latter, God is virtually brought down from the throne of the universe and a rival is introduced into the divine government. But if the former; if the agent by whom these future events are brought to pass, is dependent on God and subject to his control, then, he can do nothing without the divine concurrence and permission. And it therefore follows irresistibly, that there was a divine determination with regard to these future events. It belongs to the nature of an intelligent being, to act in accordance with a previously formed purpose. And consequently it was the purpose of God, either directly to influence the agent, or to permit the agent to be influenced to pursue such a course as to secure the future existence of these events.

In support of the affirmation that, "God knows whatsoever may or can come to pass," our Confession refers to Acts 15:18, "Known unto God, are all his works from the beginning of the world." The author of the "little book," frankly admits, that in this instance the Confession has happened to state the truth; but at the same time, he contends, that it has made a very awkward blunder in quoting a text which does not prove it. And he speaks with us much confidence, as though he

verily believed that he is the man, and that "wisdom shall die with him." Hear him! "This doctrine," says he, speaking of what our Confession teaches on this subject, "this doctrine is true and can be well supported by Scripture and reason. But Calvinism in attempting to prove it, from the passage given above, involves itself in an absurdity, and manifests its want of skill in using the sacred oracles." p. 60. What a pity our author had not been present to help the theologians of the Westminster Assembly to a suitable text in support of the truth!

But let us look at this text for a moment, and possibly, after all, it may appear, that there is not such an entire "want of skill," in its application, as our author would have the reader to suppose.

The words in question, form part of a speech delivered by the Apostle James, in the Synod of Jerusalem. Some difficulty had arisen in the primitive church, in connexion with the admission of the Gentiles into the household of faith upon terms of equality with the Jews. "And the Apostles and Elders came together, for to consider this matter." After Peter and Paul had given an account of the success which had crowned their ministry among the Gentiles, the Apostle James addressed the assembly; and produced proof from ancient prophecy to show, that the events which had occurred, and which had excited so much amazement, were in exact accordance with the predictions of sacred Scripture. In a prophecy of Amos, God had long since declared his purpose to enlarge and prosper his church, and to introduce the Gentiles into it. The prediction closes with this declaration,—"saith the Lord who doeth all these things." While these promises with regard to her future enlargement and prosperity, are given to the church, the honor of accomplishing them, God claims as due to himself. "Saith the Lord, who doeth all these things." And then the Apostle adds the words in question. "Known unto God, are all his works, from the beginning of the world." It is evident then that his knowledge is infinite; and therefore as the Confession declares, "God knows whatsoever may or can come to pass." And as these words of the Apostle James clearly prove that the knowledge of God is infinite, extending to all his works in all parts of his dominions, whether in the department of creation, providence, or grace, they conclusively establish the doctrine taught in our Confession.

And now if a whisper could have access to the ear of "Licinius," the adulator of the author of the "little book," I would say to him,—Advise your friend to try to understand what he is writing about, before he presumes to impute to others a "want of skill," in the application of Scripture.

Before I dismiss this subject, I would take the liberty of referring our author and his friend, to the remark of the celebrated Wesley on this passage of Scripture. "This text," says Wesley in his notes on the New Testament, "this text, among a thousand more, is an unanswerable proof, that God foreknows future contingencies, though there are difficulties relating hereto, which man cannot solve." It would seem, then, that our author

judge, even Wesley himself stands convicted of a "want of skill," in the application of Scripture!

I now invite the reader's attention to those texts of Scripture, by which our Confession proposes to prove that the reason why one thing rather than another is decreed, is to be found in the divine mind. God hath decreed future events, not because he foresaw, that they would take place independent of him, but because, it was his will that they should come to pass. In support of this doctrine, the following texts are quoted. "For the children being not yet born, neither having done any good or evil, that the purpose of God, according to election might stand, not of works but of him that calleth, as it is written, Jacob have I loved, but Esau have I hated. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." Rom. 9:11, 13, 16, 18.

From these words of inspiration it appears,

1. That God makes distinctions among men, and extends that favor to one which he withholds from another. "Jacob have I loved,"—"Esau have I hated." He has mercy on one, while another he hardeneth. It further appears,

2. That the reason, why such distinctions are made among men, is to be found in the divine mind. Why was Jacob loved and Esau hated? It was not because of the merit of the one or the demerit of the other; for the distinction was made before they were born, and before they had done, either good or evil. And still further, it is said, that this distinction, was not of works, but of him that calleth. Again, it is said of God, that he hath mercy on one, while he hardeneth another. And what is the origin of that distinction? It is to be traced to the divine will. He hath mercy on whom he will have mercy, and whom he will he hardeneth.

On this latter passage, our author remarks—"There can be no doubt that God will have mercy, on whom he is willing to have mercy, and that he will harden, whom he is willing to harden; but still the point which Calvinism wishes to establish is untouched." To this I reply, that what Calvinism wishes to establish by this text, is, that, the reason why mercy is extended to, or withheld from sinful man, is to be traced to the *divine will*. And these words establish this conclusion as clearly as language can express it. He hath mercy on whom he will have mercy.

But, saith our author,—Arminianism teaches that God will have mercy on the man who repents of his sins and believes on the Lord Jesus Christ; and that he will judicially harden the man who quenches his Holy Spirit and rejects the various means of salvation."

To this I reply,—that if our author means to say that Arminianism teaches, that the reason why mercy is extended to one man, is, because he repents and believes, then, the teaching of Arminianism is very different from that of Paul. Paul traces the exercise of divine mercy to the will of God, and not to any thing meritorious in its object. Faith and repentance, according to the teaching of Paul,

are the gracious fruits of the mercy of God exercised towards sinful man, and not the procuring cause. It is only in consequence of the exercise of his mercy towards man, that any of our sinful race believe in Christ and turn from sin to God. And that mercy which arrested a persecuting Saul, and brought him as an humble suppliant to the feet of Jesus, can change the heart of the most hardened rebel. And according to the teaching of Calvinism, and I will add, according to the teaching of Paul, the reason why this omnipotent grace is exercised in one case and not in another, is to be traced to the sovereign will of God. He hath mercy on whom he will have mercy, and whom he will he hardeneth.

The reader will please to observe that we are not concerned at present to inquire into the full import of these words. They are in the case before us, quoted by our Confession for a particular purpose. The point now to be established, is, that the reason of the divine decree, is to be found in the will of God. Jacob was loved; Esau was hated. He hath mercy on one; he hardeneth another. Why? "Even so Father for so it seemed good in thy sight." And while our Lord contemplates this principle in the divine government, he ascribes glory unto God. "I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so Father, for so it seemed good in thy sight." CALVIN.

THE PASTOR'S JOY,

AN ANNIVERSARY DISCOURSE,

Preached before the Associate Reformed Congregations of Richmond and Knoxville, on the occasion of the conclusion of the seventh year of their Pastor's labor among them; and now furnished for publication that the thoughts therein contained may not only be profitable to the members of one, but of other pastoral charges; and that, by the blessing of God, many faithful Christian Pastors may have cause of rejoicing.

TEXT—"I have no greater joy than to hear that my children walk in truth"—3 JOHN 4 verse.

Society is not only characteristic of man but, in some measure, of all living, sentient beings; from the most inconsiderable of Jehovah's works on earth, through the various orders of created intelligences, men and angels, up to the adorable THREE, Father, Son, and Holy Ghost. It is there the perfection of all society exists, in the sweet concord and harmony of the Triune God.

Of the creatures upon the earth, man is peculiarly a social being, and formed for society; without which life itself were intolerable. As such, many and interesting are the relations man sustains to his fellow. Husband, wife, parent, child, father, mother, brother and sister, are but a few of them; none of which are void of interest and enjoyment, when properly appreciated and rightly improved. From no relation may there arise more true enjoyment to the one and the other, than that of pastor and people: he, the commissioned servant of the Most High, an ambassador of the Lord of Hosts; and they, the people of his charge. He and they alike immortal; in their present, preparing for a more glorious state beyond the grave; and the great end and design of his office to teach them how to live here, that they may be fitted for the enjoyment of God hereafter. Of all callings, none higher in its end, and productive of more spiritual enjoyment on every hand, when duly appreciated and improved.

Of this relation, in its responsibilities and enjoyments, are we reminded, as, in the Providence of God, we are brought to the last Sabbath of a pastoral year. Seven years since, by the imposition of the hands of the presbytery, we were set apart to

watch for souls in this place, and now for just double the length of time that our Lord ministered on earth have we endeavored to go out and in among you. And whilst with our Master, whose words were often despised, we have had our discouragements, by reason of the unbelief and impenitency of some; yet have we had our joys. Our path has not been wholly overcast. True, that with the devoted minister of Christ Jesus, discouragements may be heaped upon his troubled soul, as in regard to many he may labor in vain and spend his strength for nought and in vain, and the people of his charge may live in malice, and envy, and hatred. But if, in regard to others, success attend his labors,—if such scenes of strife are seen to subside, and they live together as they should, in the exercise of Christian love and forgiveness,—if they be found faithful and diligent in the use of means,—if consistent in their profession, he must also have joy in the midst of sorrow, and will adopt as his own, the language of the aged John contained in the text. John, the youngest of the disciples of our Lord, at the time of their call to the apostleship, but now the only survivor of the twelve—and it is most likely about the age of one hundred—could, with the greatest propriety, address the whole Christian church as his children, as he was perhaps the only one then living that had seen Jesus Christ. Gaius, to whom this short epistle was addressed, was doubtless the same as mentioned Acts 16:23, and who was Paul's host. The second verse, contains the salutation of the aged John, desiring that the soul of his son Gaius might prosper and be in health; in the 3d verse he alludes to the good report he had concerning him, and the feelings of his mind on hearing that report, "I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth;" and then follow the words of our text, which we propose to consider, not only as the words of the apostle, but as the deep and heartfelt expression of every devoted minister of Christ Jesus—"I have no greater joy than to hear that my children walk in truth."

In the prosecution of this subject we propose the consideration of the following heads of discourse.

1. *The people of any pastoral charge as the children of the officiating minister—"my children."*

2. *That course of conduct, on their part, which is calculated to inspire joy in his bosom—"their walking in the truth."*

3. *His joy arising from this source as superior to all other—"I have no greater joy."*

1. *The people of any pastoral charge as the children of the officiating minister.*

As children, do the children of God sustain a twofold relation—to God and to their spiritual teacher, who is over them in the Lord. Unto the God of salvation do they sustain the relation of children, and are so called,—“If children then heirs”—“Beloved, now are we the sons of God.” As born of God are they his children—as they have just entered on a new career—as teachable yet liable to imposition—as, under God, in a state of training; being the subjects of care, instruction and discipline,—as yet in a state of minority, being under tutors and governors, until the time appointed of their Father, when they shall be advanced to a state of majority, and shall enter upon the full possession of that inheritance in reserve for them,—and as yet growing and advancing to maturity, and the stature of the perfect man in Christ Jesus, are they the children of God as saith the Lord, “I will be a Father unto you, and ye shall be my sons and my daughters.” It is in this relation, the same apostle exhorts, 1 John 5:21, “Little children keep yourselves from idols.” To their

pastor also do they sustain the relation of children, as in the text—“my children.”

1. *As the fruit of his ministry.*

Through the preaching of the gospel in Galatia had many been converted unto God, and on his leaving them for a time, there came in heretical teachers among them, and turned them away from the simplicity of the gospel. These converts the apostle addresses by letter in the language of most feeling parental affection, Gal. 4:19, “My little children of whom I travail in birth again until Christ be formed in you.” As the fruit of his ministry, he claimed a propriety in them as his children. So also of believers in the church at Corinth, 1 Cor. 4:15, “For in Christ Jesus I have begotten you through the gospel.” It is through the truth that men are begotten of God; and as, by the administration of the truth by the minister of Christ Jesus, any are born into the family of God, may that minister claim a propriety in them as his children, being through his instrumentality changed from darkness to light, and from the power of Satan unto God, and being under his care in training for the life to come. And whilst we are pleased to claim as our children, many whom on taking the oversight of this congregation, we found in the family of Christ, yet is it with feelings of no ordinary interest that we recognize as our children in the Lord, a goodly number of this pastoral charge, who under our ministry have “fled for refuge to lay hold on the hope set before them.” Many whom we found in a state of alienation from God are now, as we would hope, in a state of union to the Lord Jesus, and members of his family as well as of this pastoral charge. The feeble instrumentality which has been here employed, has been eminently blessed of God, to the convincing of many hitherto unconvinced, careless and unconcerned.*

2. *As fed at his hand.*

The first important and necessary duty of the parent is, to make provision for his children, food and clothing, suitable to the age and capacity for using and enjoying. To supply his children with suitable provision for their support and comfort, should be the parent's daily care. Such also should be the care of the pastor for the people of his charge, 1 Cor. 3:1, 2, “And I, brethren, could not speak unto you as spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able.” It is his to feed the flock committed to his care. As by our Lord to Peter, so to every minister of Christ the charge is, “Feed my lambs—feed my sheep.” It is his to break unto them the bread of life; to lead them through the green pastures and beside the still waters; to feed them with words of knowledge. In this he should carefully adapt his instructions to the attainment and capacity of the members of his charge; to the weak and sickly, or babes in Christ, imparting the more plain, simple and easy, which are as milk; to those of greater attainment, he may venture upon truths more difficult and hard to be understood, which are as meat which belongeth to those of full age.

As the parent for the body, it belongs to the faithful pastor to seek the comfort, health and prosperity of the soul of his people, and this in spreading out before them the provisions of the new covenant. And it is theirs, that as “new-born babes they desire the sincere milk of the word that they may grow thereby.” And it is in being thus fed, that they, as his children, do grow up to the stature of a perfect man in Christ Jesus.

3. *As instructed by him.*

The truths which he presents are not only for the nourishment of the souls of his people, but also for the illumination of their hearts and the enlightening their

path. The next in order, after the instruction of the child, follows suitable provision for it. Its instruction in things. The whole period of youth, but time little enough to be spent in the immediate tuition of the parent, he may be qualified to act his part in. Hence the frequent counsels, advice and instructions of the fond parent—to withhold such is to perform the duty of an unfaithful parent. In like manner instruction is an important part of the pastor's office. Christians at best are scholars in the school of Christ, and upon their pastor devolves the duty of instructing them in all things pertaining to the kingdom of God. Who they are to what they are exposed, what they are to do in order to the better and the service of God above, are but a sum of the counsels and instructions he parts unto his people, and to which such instructions in teaching them to live for heaven, is to perform the duty of an unfaithful pastor. “Cry and spare not; lift up thy voice like a trumpet, and show my people their transgressions, and the house of Israel their iniquities.” “Preach the word; be instant in season and out of season; rebuke with all suffering and patience,” is the authority under which he acts in the discharge of his duty towards them. Is theirs a state of minority, and are they now prepared not so much for future usefulness in the world as glory in heaven? it is his to teach and instruct, that they may pursue their course with joy and enter into their glorious reward. Whilst he feeds them according to the integrity of his heart, and guides them by the fullness of his hands, does he sustain them the relation of a parent, and give them the relation of children.

4. *As by virtue of his office, he has authority over them.*

Government is to be maintained in every society, civil, or religious, in order to the peace and prosperity, if not to the existence of that society. To suitable provision wholesome instruction must be the proper exercise of authority. “He that spareth the rod hateth his child; he that loveth him chasteneth him in the Lord.” “We have had fathers of our flesh which corrected us, and we their reverence.” There is an authority given to the pastor in connection with other rulers in the house of God. “Whosoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven.” “Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give an account, that they may do it with joy and not with grief.” God hath set not only rulers and teachers” but also “governors in the church. In the church as in the family, there must be the ruling and the ruled. It is in the Lord, and to the edification of the body of Christ, that he has given them, and an authority is given to the pastor as to the father of an household. Hence conclude, that the members of a pastoral charge are the children of the officiating minister.”

* 203 admitted to communion—27 dismissals.

Practical Tendencies of Calvinism

What must be the legitimate influence of those doctrines that kindled the light of Augustine, that glorious star in the bright galaxy, whose broad disc, on the sinking light of apostolic days, shined forward through a thousand years of darkness; whose bright orb never set in the darkest hour of that long and dreary night of the church's hope, but was a star to the faithful witnesses of every age? What is the tendency of a system of the character of Martin Luther's that man of mighty faith, who

lonely monk, from his solitary cell with the word of God in his hand and with the love of God in his heart, raised a voice that all the thunders of the Vatican could not drown, a voice whose very echoes are a household word of religious freedom? It is idle to talk of that system as enfeebling, that moulded the iron man of Geneva, the strong and high-hearted Calvin; who turning away in his own sunny France from the bright path of glory as ever glittered before a youthful eye, went to a land of strangers, a lonely, friendless and persecuted exile, to toil and suffer for an ungrateful people, and though bowed down with labor, disease and penury, outliving all that his heart held dear, left alone in the world and taunted with this very bereavement as the blasting mark of divine displeasure, yet self-poised or rather God-stayed in his great and magnanimous spirit, moving onward solitary and unaided in his high and stern career, trampling alike on the seductions of wealth and menace of power, until he had planted the standard of reformation on that munition of rocks against which the gates of hell shall never prevail. And look at the Puritan, the very child of Calvinism, and whether you see him raising a voice in the halls of Westminster which shook England's throne to the centre; girding on a sword before which the haughtiest powers of Europe quailed; or when vanquished retiring with his unconquered heart to the fastness in the rocks, making the mountain glen and the midnight air to ring with the hymns of his lily cheer; or braving the perils of a wintry ocean, a cheerless coast and a savage wilderness, only that he might kneel on the naked granite and offer a free prayer to the God of his fathers, wherever you see him you find him the same stern, unflinching man of adamant. Can the system that produced such men be unfavorable to any department of effort? Has it been so in the fact upon missions?—Who first of the reformers went forth to tell the heathen of the unsearchable riches of Christ? A band of Geneva Calvinists. Who were the most instrumental in God's hand, by their personal toils and privations in awakening the modern spirit of missions in the church? Brainard, Eliot, Edwards—Calvinists. And who were the first to give an embodied impulse to that spirit? The records of missionary organization will answer, British and American Calvinists. By them it was begun, in a great measure carried on, and many of its brightest trophies under God obtained.—*Repository.*

We have thought it proper to insert this letter on account of the importance of the subject. Although primarily addressed to our brethren of the Second Synod, it presents a subject in which we have a common interest; and, although the members of the First Synod have already been addressed to the same effect, it is a subject on which we need, at this time, "line upon line and precept upon precept." It may have, at least, the good effect of stirring up our "pure minds by way of remembrance."

Pastoral Letter

Of the Second Associate Reformed Synod of the West to the churches under their care.

We address you, dear brethren, on the subject of the foreign mission lately undertaken by our church. We need not tell you, Christian friends, that as a matter of course, those who have gone forth to a distant land as our missionaries must be dependent upon the churches at home for their pecuniary support. At least for years to come no aid in supplying them with the means of a comfortable subsistence can be expected from those amongst

whom they have gone to labor. Men must be in some degree evangelized—they must have been brought to a considerable extent under the enlightening and saving influence of the gospel, and so made to feel something of its importance, and of the importance of its ordinances; before they will do or contribute much to procure or retain those ordinances among them.

Upon us who have sent them forth into the foreign field, must our far absent friends rely to sustain them in their interesting, but important enterprise. And it is apprehended that for the present and for some time to come considerable effort will be required to support in addition to all the other necessary operations of the church, this young but highly important mission. The state of things through the country in which our friends are laboring, has been thrown into confusion by the ravages of a bitter and bloody war. And the scarcity and consequent expensiveness of the comforts, and even necessities of life, that might be expected to flow from the devastations of war; we have learned are likely to be increased, if not already so, by the pressure of exhausting famine. From these causes the demand of this important undertaking, upon the liberality of our churches will, no doubt, be necessarily to some extent augmented. Under these circumstances, we appeal to you on its behalf.

In adopting the determination to engage in this important work and in establishing this mission so far as it may be considered as yet established; we think you will accord to us, that a due degree of deliberation, and caution was employed. For years was the measure in contemplation; and in several parts, and by various individuals of our church was it anxiously anticipated, from one of our meetings to another; before we adventured actually to embark in the enterprise. It was not a thing rashly or inconsiderately done. We waited till we thought we had evidence that our churches were in a good degree prepared, and then we sent abroad our missionaries, and they have gone forth in the faith,—a faith which we, and no doubt they also still cherish, that those Christian friends they have left behind, will not forsake or forget them, but will fully and cheerfully sustain them.

Our infant mission is regarded and watched, we have reason to believe with lively interest, not only by the members of our own communion generally, but by those of other churches, in our own and perhaps other lands. Its success might be expected to gladden the hearts of many friends of Zion, and to exert in various ways an influence highly beneficial to the common cause, whilst its failure would be fraught with nothing but dishonor and disaster. But we will not speak of failure, for we cannot—and we trust, Christian friends, that you cannot with any complacency anticipate, or think of, its failure, and yet to prevent it, will doubtless require from us a steady and somewhat vigorous effort.

And now, dear brethren, you have the holy Sabbath with its precious privileges and enjoyments—you can exclaim with the psalmist: "How amiable are thy tabernacles, O Lord of Hosts!" and with the prophet: "How beautiful upon the mountains are the feet of him that bringeth good tidings of great joy"—your hearts highly prize the privileges and comforts, temporal and spiritual, which are only enjoyed under a dispensation of the gospel—to be deprived of the cherished light and blessing, which in your favored situation you enjoy, you would feel to be the greatest possible privation; we know therefore that you will sympathize with those to whom your Sabbath with its sacred pleasures, and its hallowed and hallowing influences never comes—

you will feel for those whose ears no joyful sound of pardon and salvation ever greets—and who are never cheered with the bright prospect and glorious hopes to which the gospel gives birth and support. You will be willing, we are confident, both to labor and contribute for the purpose of sending to those now in darkness, the light and privileges you enjoy. You know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor—you know that for your salvation, he humbled and emptied himself unspeakably—and surely you will not refuse to give a little of what he has in his providence bestowed upon you, for the purpose of promoting his cause, and advancing his glory in the world. It will be the duty of your several pastors to bring this important matter prominently to your view; and we trust you will give it that prayerful and practical attention which its claims demand. Our Synod should be prepared to forward to the General Synod, at its meeting in May next or sooner, a very considerable sum, for the advancement of this very important interest. We trust therefore that you will cheerfully contribute, according to your several abilities, remembering that God requires us to honor him with our substance, and with the first fruits of our increase; and that he hath said: "He that watereth shall be watered again," and "he that soweth bountifully."—That you may experience very largely of the comforts, and of the saving influences, which the gospel accompanied with its author's blessing so richly imparts to his people, is the sincere prayer of your brethren and fathers in Synod.

Done at Sparta, Ill. this 22d day of Oct. A. D. 1845.

W. M. BOYSE, Moderator.
JAMES WORTH, Clerk.

General Survey of Missionary Operations.

The *field* is declared, by the Redeemer himself to be the *world*: a term embracing all mankind. Foreign missions are generally considered as having reference to those who live in lands destitute of the light of the Gospel, while domestic missions refer to those who live in Christian countries. The entire population of the globe has been estimated at 800,000,000, and of that number of immortal beings, only about 200,000,000 possess even a nominal Christianity, while the sum of those who enjoy the open Bible, and the clear light of Protestantism, is not more than 50,000,000. We may then consider 750,000,000 as the population on which, as the Foreign Missionary field, the church is called to operate. The differences which exist in this vast multitude in languages, customs, forms of worship, government, and geographical position, greatly increase the difficulty of their evangelization. Human wisdom would pronounce the effort hopeless, but faith assures us that we will be successful. "Not by might, nor by power, but by my SPIRIT, saith the LORD." "The little stone cut without hands out of the mountain, shall itself become a great mountain, and fill the whole earth."—"The mouth of the LORD hath spoken it."

The *prospect*. "The fields are white to the harvest, the signs of the times are, in many respects, peculiarly encouraging. The unevangelized world is every year becoming more *accessible*. The restrictions on foreign intercourse, which were enforced by some governments, have been in a great measure removed. China has been opened to foreign intercourse. In Syria and European Turkey the Missionary can labor unmolested. Some Papal countries have diminished the strictness of their regulations in regard to the propagation of the Gospel, and means have been found to penetrate even the patrimony of St. Peter, and sow the seed of the Divine

Word throughout Italy. Commercial enterprise and mechanical improvements are rendering it more easy to visit distant lands. The whole world seems to be opened up, that "the Word of God may have free course and be glorified."

The *opposition* which has been made to the Gospel is constantly diminishing. The influence of those governments which "have given their power to the Beast," or which have sustained Mahomedanism or heathenism, is waning. The hearts also of the adherents to these systems of error are generally becoming faint, and it is not uncommon to find persons among them all, lamenting their weakness, and expressing their fears that their fall is at hand. Persecution does, indeed, perform its work in a few instances, but in general it is unknown. Such bloody scenes as the crusades against the Waldenses and Albigenses, the massacre of St. Bartholomew's day, need not be feared in the present age. The Missionary may expect to endure hardship and privation, to be exposed to numerous dangers by land and sea: but, as a general thing, the name of a citizen of a Protestant nation will secure protection to his life and property, and open a door to his labours. It was very different when Christianity was first propagated, and very different when of late years the slumbering church first re-awakened to Missionary exertion.

The instrumentality the church possesses is *increase* in strength and efficiency. The number of *members* in the church has, of late years, been steadily on the advance, and the standard piety and Christian fellowship is becoming more elevated. The ranks of the *ministry* are increasing, and their zeal and devotion to do all the work that their master prescribes, is becoming greater. The church, too, is employing the improvements of science to promote her high and holy operations. She applies the power of steam to print the Scriptures, and to extend their circulation in all lands. He who possesses "all the treasures of wisdom and knowledge," will make the discoveries and inventions, even of his enemies, contribute to the promotion of his glory.

We might mention numerous other signs of the times, which would show how encouraging is the present state of the world. But we will specify only one more—the *near approach of the Millennium*. "The time is at hand." "Of that day or that hour knoweth no man," yet while the precise period of its commencement cannot be announced, the fact that it is not far distant may be asserted with confidence. Systems of iniquity are ripening to their fall. Zion is putting on her beautiful garments. Things which can be shaken are tottering; things which cannot be shaken are settling down more firmly on their true foundation. The time must soon come when "the kingdoms of this world shall become the kingdom of our LORD and of his CHRIST," when "Jesus shall take to him his great power, and reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." It is an encouraging thing that success, always certain, is now so near. On the eve of victory is not the time to be idle and indifferent. God is saying to Zion, "arise, shine, for thy light is come, and the glory of the LORD is risen upon thee."—*Banner of the Covenant.*

A Committee on the state of religion in one of the New England Associations reporting a low state of religion in the churches under their care, submitted the following resolutions:

"Resolved, That the shepherds of the several flocks repent of their lukewarmness, humble themselves at the foot of the cross, seek forgiveness of God, and return wholly to his service.

"Resolved, That the churches follow their shepherds."

For the Preacher.
A Common Evil.

MR. EDITOR:

In my observation of men and things, there is an evil which I have seen under the sun, and I apprehend that it is quite too common among Christian professors. The evil to which I now particularly refer, is, a certain course of conduct, on the part of professors of religion, which, if it has any meaning, amounts to a practical declaration that, they regard the duties of the Christian life, as irksome and unpleasant. If I read my Bible correctly, the life of the Christian is a pleasant life; the service of Christ is not grievous, for says our Lord, My yoke is easy; and the duties which Christianity requires at our hand, instead of being burdensome are a source of enjoyment to them in whom is the mind of Christ. Thus it is written, "Wisdom's ways, are ways of pleasantness and all her paths are peace. And one who was taught of the Lord records it as a matter of experience, "I have rejoiced in the way of thy testimonies, as much as in all riches." Again; "I will delight myself in thy commandments which I have loved." And still further, "How sweet are thy words unto my taste! yea sweeter than honey to my mouth." Now it seems very evident to me, that if this language describes correctly the estimate which every true believer forms of the service of God, then, instead of being anxious to avoid the duties of religion, there will be on the part of all those who are taught of the Lord, an eager desire to engage in them. Of our divine Master it is said, that, it was his meat to do the will of his Father in heaven. And it is a matter of express revelation, that, "if any man have not the Spirit of Christ, he is none of his."

The evil which I have seen under the sun, and which has grieved me much, is, that when the duties of religion and the claims of the world come into collision, Christian professors, so frequently make the former give place to the latter. Thus they give the most decisive evidence that they love the world, more than they love the service of Christ; and consequently they cannot be recognized by him as his disciples.

The particular exemplification of this evil, which I have now more especially in view, is the prevailing neglect of the service of the sanctuary, when one of the days of the week, is appropriated by the church to the worship of God. It is customary in most of the churches in this part of the country, to set apart one or more days in connection with the Sabbath for the worship of God, on sacramental occasions. And yet how many are there in all our churches, who almost entirely neglect the services of the sanctuary on these occasions. On the Sabbath, when they cannot pursue their secular affairs, their attendance in the house of God is regular. But when the church appoints a day of the week to be observed to the Lord, their seat in the sanctuary, is almost invariably empty. It is no doubt the fact, that some persons are so peculiarly situated, that it is sometimes difficult and at other times impracticable, during the days of the week, to withdraw from their secular engagements. But is there not much cause to fear that in a majority of instances, the true reason of absence from the house of God, on such occasions, is, because a greater interest is felt in their worldly pursuits?

I was led into this train of reflections, by an occurrence, which recently came under my observation. Not long since, I happened to be present, in one of our large churches, on Monday after the celebration of the Lord's supper. There are, I understand, in that congregation, near four hundred communicants, and on the Sabbath it is said, that the spacious building, in which they worship, is generally well filled. But, to my surprise and mortification, the audi-

ence, on this occasion, was exceedingly small. Many pews were entirely empty; very few male members were to be seen; and with all my kind feelings toward the sex, I could not resist the conclusion, that some of the "sisters," were at home, "cumbered with much serving." The solemn service commenced; and though I thought the appearance of the house must have had a chilling effect upon the spirits of the preacher, yet he spake with much life and power, and urged upon his hearers; the necessity and importance of a walk and conversation becoming the gospel. But scarcely one-half of those who, on the preceding day, occupied a seat at the table of the Lord, were present to hear!

While I looked in silent sadness upon the spectacle before me, I said within myself, Can it be, that these *absent professors*, value the ordinances of God's house? Is it possible that the language of the Psalmist can describe their feelings; "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God?"

But, perhaps, the business of these absent professors was very urgent, and required their attention. It may be so! But suppose, that an election had been pending, which was to decide the fate of some favorite candidate. Perhaps, the male members could have arranged matters, so as to have withdrawn from their business for one day, without any serious detriment. And had there been a party of pleasure on hand, the sisters who were troubled and careful about many things, could possibly have found time to attend.

When professors of religion, seem to regard the duties of religion as onerous, and when they appear to make it their study to spend as little time in the worship of God, as is at all consistent with a Christian profession, what impression must their example produce upon the minds of the men of the world? Will it not tend to excite in their minds a prejudice against religion, and lead them to the conclusion, that Christianity is an empty name? And how fearful is the guilt of those who by their inconsistent course, throw a stumbling-block in the way of others!

Let me, then, in conclusion, say, to this class of Christian professors, who have no disposition to appropriate any portion of their time during the week to the worship of God,—Brethren, the time is short! Your opportunities for improvement will soon be past! Your worldly possessions must soon be given up. One thing is needful. Then, strive to enter in at the strait gate; for many I say unto you shall seek to enter in and shall not be able.

Should you think proper, Mr. Editor, to give these desultory remarks a place in some corner of the Preacher, I may again trouble you with a notice of some other evils which I have seen under the sun.

OBSERVER.

For the Preacher.

Union of the Churches.

On the subject of the particulars of the new testimony to be added to the Confession, either in the adopting act, or in the foot notes, in justification of our separate existence from other societies in this country, particularly those which bear the Presbyterian name, we remark, that it should appear unequivocally, that the Confession of Faith and Catechisms form the basis of union in the society—that we are in communion with one another, and not with those who are opposed to our public profession. The subject of communion is, perhaps, as well expressed in these standards as by any subsequent writers. The men who composed the Assembly were competent to the task, and had all the errors of the present day, that are worthy of notice, before their minds; if, however,

the United Church should think it necessary to add that part of the testimony which repeats the doctrine of the Confession, there will probably be no objections.

On the subject of the extent of the kingly office of the Mediator, and the dispute respecting the purchase of common benefits, there is no principle at stake. When the larger catechism is carefully examined, it will appear that its doctrines are obscured, rather than illustrated, by the majority of those writers and debaters on both sides of these questions. These champions agree with one another when they explain their meaning. The Redeemer's kingdom and purchase have been dragged into the field to defend or condemn ecclesiastical establishments by the civil authorities, and they are far-fetched arguments, causing only a misunderstanding about topics on which the parties are agreed. We should not strive about words to no purpose but the subverting of the hearers. If we have no controversy now about legal establishments, we should let these principles of our standards which have been forced out of their place, for a purpose for which they were never intended, spring back to their proper condition: then we are all of one mind respecting them. Let, therefore, this verbal controversy cease, and let us strive to establish the Redeemer's kingdom in the hearts of all nations, that they may have the "common benefits of the common faith, and the common salvation."

These things are good and profitable to men.

On the subject of Psalmody there is but one mind, and if the article in the A. Testimony be not considered too long, let it be adopted. If it is objected to on this account, there can be no difficulty in settling on a sentence or two which will be satisfactory.

On the subject of slavery we would propose, as a substitute to what is in the new testimony, the note which has been excluded from the standards of the General A. of the Presbyterian Church, explanatory of the word man-stealing (larger catechism) under the eighth commandment. We are all aware that the United Church might do its duty without adding any thing on this subject to the Confession and Catechisms as the basis of union. The churches of Great Britain made no charge on the Confession when they fought and conquered, in the British dominion, the dark spirit of domestic slavery. They understood man-stealing in its proper sense, as the General Assembly of the Presbyterian Church, in the United States, once understood it to mean, the taking of men into slavery, or the maintaining them in it, an evil worthy of being ranked among the greatest crimes. The Associate Church have nothing in their testimony about slavery, yet they have, with the A. Reformed, been contending against it, by occasional testimonies, for many years. Perhaps the reason of the omission was, that there appeared then, no church to testify against on the subject. The great men of those days put the trumpet to their mouths, and it gave a certain sound; the Reformed Church made it an article in their standing testimony; let then the note of the General Assembly's Confession be adopted, it excels in brevity and accuracy, and it exactly fits the place; and let occasional testimonies be issued in meekness and prudence by the United Church, until the system comes to an end.

On the subject of covenanting, there is some misunderstanding, but truly no diversity of sentiment which can affect either faith or duty. Some of the Associate Reformed members do not consider at all times, that we of the Associate Church have separated as in a crucible, the civil parts of the national covenant of Scotland and the solemn league, from the religious; and that we allow them, as well as our-

selves, to dissent from some things in the form of covenanting. When we and they come to separate those parts which we consider ourselves not bound to justify, we will find, that we unanimously agree on the remainder. That is as our fathers solemnly engaged, and considered themselves bound to maintain the principles of the Reformation in their native land, so in this land, consider ourselves bound to carry out the same Reformation principles. The civil parts of these covenants are the true cause of all the apparent diversity of sentiment; they are mixed with the religious, and we of the Associate Church consider the mixture improper. Keep in view, decompose the covenants, to, ask union on the spiritual part only, that is, the Confession of Faith, Catechisms, and the controversy is at an end. The question would be—do you the Associate Reformed Church agree to the principles on which we profess to be united, and will you co-operate with us in carrying them out in real life? Permit the difficulty of answering honestly to be as great in the Associate Church as any of the other two.

In the conversation referred to with Anderson, in May 1820, we mentioned him, that in these United States, we people from the ends of the earth are assembled together, we are as much bound to acknowledge the Covenant obligations which Christians are under in other countries, as in the land of our fathers—the church of God is one—that separated by land or sea cannot excuse a detestable neutrality and indifference in the cause of our Lord and Master. We mentioned to him the Smalcaldic league, so far as it went in the cause of the Redeemer, is as binding on us in the United States, as in the national covenant of Scotland, or the solemn league of three kingdoms. He seemed highly pleased with these remarks. Now for the correctness of this principle. We appeal to the sentiment of Dr. Anderson only to the inner man of every serious Christian. There are two histories of the church, published a short time ago, we suppose the reading part of the community have generally read them. Berington's highly esteemed History of the Church of Scotland, and D'Aubigne's History of the Reformation. The latter originates in Germany, where the Reformation took place, and he has not extended it to the land of our fathers. Which of these histories are most esteemed by the descendants of the Church of Scotland? We are not enquiring about style, or the outward appearance of the books, but the work of God which describe in these different countries, not the cause of God in Germany as interesting and powerful on our minds, as the same cause in the land of our fathers? we not find the same obligation to transmit it to posterity?—are our hearts less against it in the least degree because it took place in a strange land, among a people speaking a strange language? We feel it as we do the same work in the land of our nativity. Seeing then that nations seize mutually on our souls, with equal facility and power, away with the conjectures, and insinuations, charges against professors of the true religion, blaming them with denying the ascending obligation of the covenants to the fathers. We have heard a good deal too much ignorant, heartless talk at times and another, about denying obligations of this kind. Out of the abundance of the heart the mouth speaketh, but the mouths speak fluently when the heart bounds with emptiness and thoughtlessness. All serious Christians feel themselves bound to recognize God in all relations in which they stand to him, soon as they are brought to the knowledge of them.

The language, "our God, the God of our fathers, and the God of our seed after us in our generations," are unspeakably interesting to all true believers, and they cannot bear the thought of denying him any of these relations; yet there is nothing selfish in these feelings, for the God of our fathers is the God of the faithful of all lands, and his people form one great family, and live on the earth as strangers and pilgrims.

Is this union of the church to be abandoned now, when it is obvious to all, that there will be no sacrifice of religious principle in its formation? Must we now fall back into the old ranks, and fix up our testimonies against one another afresh, and set our loins for the contest, when we have shown to the people who are to be tested, that we have nothing to contend against—nothing to testify against, in one another, more than we have in ourselves?

It will not do; separate organization is less the moment that the union is stated. Minister and people will say, "we owe no allegiance or obedience to such separate organizations, we owe obedience only to church courts 'in the Lord.'" Ministers and elders and people will meet together by virtue of their office and privilege, which they hold from the Lord; and being of one accord, of one mind, will unite together and appeal to the Christian world to witness the rectitude of their conduct. Then brother B. of the Reformed, October number, who has "never sanguine as to any good that would result from these Conventions," may dispute that they have prepared the way for a more simple plan of accomplishing the desirable object.

We confess that we are of the number of those who are zealous for the union of churches; our zeal is founded on conviction that their separation is a sin—an interruption of that communion which their Confession of Faith enjoins—fatal to congregations, settled and wandering—defeats, in a great measure, the missionary cause—opens the mouths of the enemies of the Lord to blaspheme—defeats the accomplishment of a united testimony for the truth—and is a violation of solemn covenant engagements of our forefathers, to promote uniformity in doctrine, and particularly against the renewal of covenant engagements which the Associate Church are under in this land. Will then this separation be continued in these circumstances, when it has nothing to support it but antipathies, founded either on ignorance or party spirit, or worldly-mindedness, or a disposition to reign on a small scale? No; there is too much reason in these three churches to permit separation to be continued one year.

D. B.

For the Preacher.

PROCEEDINGS

Convention of Reformed Churches Being extracts from their Minutes.

In pursuance of a call signed by the Revs. Rodgers, Black and Pressly, and published in the "Preacher," a convention of ministers and ruling elders belonging to the Reformed, the Associate, and the Associate Ref. Presbyterian Churches, at the First Associate Ref. Church, Edinburgh.

After the reading of the call, the Rev. J. T. Pressly was called to the chair and the meeting with prayer.

A committee, consisting of Rev. A. W. Murray, Rev. J. Rodgers, D. D., and Rev. W. Wallace, was appointed to nominate members for the Convention.

A committee having withdrawn a few minutes, returned and Reported:

J. T. PRESSLY, D. D. President.

ALEX. MURRAY, Vice-President.

GEO. SCOTT, Secretary.

Rev. T. C. GUTHRIE, } Business
" W. WALLACE, } Committee.
" J. W. HARSHA. }

This Report was adopted.

The Secretary having asked aid in the performance of his duties, Rev. Robert A. Browne was appointed his assistant. It was then, on motion,

Resolved, That all the ministers and ruling elders of the Reformed, the Associate, and the Associate Reformed churches, present, be recognized as delegates, and their names given to the Secretary for the purpose of making out a roll of the members of the Convention.

Resolved, That any person present having any business which he may desire to have brought before the Convention, be directed to hand it to the Business Committee.

Dr. Rodgers having suggested the propriety of spending some time in solemn religious exercises, before entering on the immediate object of the Convention, it was, on motion of Mr. Rodgers, seconded by Dr. Black,

Resolved, That Convention spend one hour in praise and prayer, and that the Chairman of the Convention preside.—Whereupon a portion of the 102d Psalm being sung, Dr. Black, at the call of the President, led in prayer; the 67th Psalm was then sung; Dr. Rodgers being called on, addressed the Throne of Grace; after which, it was

Resolved, That the Convention now adjourn to meet in this place, this afternoon at 2 o'clock.

The Convention accordingly adjourned with prayer by Rev. J. F. M'Lauren.

Same place, 2 o'clock, P. M.

Convention met pursuant to adjournment, and was opened with prayer by the President.

The minutes of the last meeting were read and approved.

The delegates in attendance are as follows:—

From the Associate Church.—Rev. J. Rodgers, D. D., Rev. Messrs. Alexander Murray, J. W. Harsha, Heron, Law, Blair, Douthett, and Galbraith,—Ministers.

Messrs. E. Bullock, W. Bell, D. Reed, J. George, J. Thomson, J. Duff, R. Ramsay and R. Forbes,—Ruling Elders.

From the Associate Reformed Church.—Rev. J. T. Pressly, D. D., Rev. J. F. M'Lauren, A. Blaikie, W. Wallace, J. S. Buchanan, J. H. Buchanan, W. P. Bredden, R. A. Browne, T. Callahan, W. Burnett, J. Ekin, J. Osborne, J. L. Dinwiddie, D. D.—Ministers.

Messrs. J. Walker, J. Fleming, T. M'Call, G. Dunlap, A. Getty, T. Hanna, H. Nixon, D. Dreunan, W. M'Henry, J. Sterrit, A. Dallas, D. L. Browne, H. Duff, J. Logan, W. Kerr, M. D., J. Cook, S. Glass, J. Martin, W. Marks, S. E. Shaw, T. M'Kee, A. Phillips, M. Tindle,—Ruling Elders.

From the Ref. Presbyterian Church. Rev. Dr. Black, T. C. Guthrie, G. T. Ewing, G. Scott, A. W. Black and J. Hutchman,—Ministers.

Messrs. G. Adams, T. Smith, J. M'Vickar, H. Sterling, W. Scott, J. H. Gormly, Wm. Hutchman, J. Black, J. Kidd and J. Robb,—Ruling Elders.

The Business Committee, reported in part, bringing the Basis of Union agreed upon by the Convention of Reformed Churches, before this Convention for its consideration and action. The Basis of Union was accordingly discussed. Pending the discussion, Convention adjourned with prayer by Rev. T. C. Guthrie, to meet in this place this evening, at half past 6 o'clock.

Same place, half-past 6 o'clock.

Convention met, and was opened with prayer by the President. Same members as before. The minutes of last meeting were read, corrected, and approved.

The discussion pending, when Convention adjourned, was resumed, and after several speeches for and against, it was, on motion,

Resolved, That a Committee be raised to enquire whether, in view of the sentiments expressed by members of this Convention, there be any plan on which the churches here represented, can harmonize in respect to the Basis of Union. Rev. Messrs. T. C. Guthrie, J. Ekin and Blair, that Committee. Convention then adjourned with prayer, by Rev. Mr. Murray, to meet in this place to-morrow morning at 10 o'clock.

Same place, Jan. 9, 1846.

Convention met, pursuant to adjournment, and was opened with prayer. The roll being called, the minutes of the last meeting were read and approved.

The Committee appointed last evening to enquire whether there be any plan on which the churches here represented can harmonize in respect to the Basis of Union, presented their report, which was accepted. Rev. Mr. Blair also read a paper, and another paper, submitted by Dr. Black, was read; both on the subject of Union. The Report of the Committee was then taken up, discussed, amended, and adopted.—Dr. Black voting in the negative on the 3d Resolution. It is as follows:

Your Committee, to whom was referred the difficulties connected with the "Basis of Union,"

REPORT,

That we regard the Confession of Faith reported by the Convention of Reformed Churches, as the body and substance of that basis; the testimony affixed to it being only adjunct, or a negative expression of the principles embodied in the main part of the basis.

Objections, therefore, to the testimony, in whole or in part, do not necessarily affect the basis itself; and we regard the fact of overture by the higher to the inferior judicatories of the bodies interested, as an invitation to suggest such alterations and amendments as may render it more perfect and more acceptable to all concerned.

Your Committee is fully satisfied that the Confession of Faith, as reported, expresses the principles which have been held heretofore by the bodies represented in this Convention, and held forth before the world in their authoritative acts; in proof of which, it is sufficient simply to refer to the Confession of the Associate Reformed Church, the Act and Testimony of the Associate Church, and the Declaration and Testimony of the Reformed Presbyterian Church.

Your Committee would, therefore, most sincerely deprecate the thought, that objections made to forms of expression, or items in the testimony, or even to the whole of that testimony, should for a moment damp our hopes or relax our energies with reference to Organic Union. For this purpose we feel it to be absolutely necessary, as well as an incumbent duty, to bear with each other's peculiar views and preferences as to modes and forms of expression, where no principle is involved; and to exercise towards each other, in this matter, both in our individual and presently organized capacity, the spirit of forbearance and candor which should always characterize brethren in Christ.

In the exercise of this spirit, your Committee respectfully recommend the following resolutions:

1. **Resolved**, That, in the judgment of this Convention, we have in the Confession of Faith, reported by the Convention of Reformed Churches, a Basis of Union which exhibits the unity of that faith which we have heretofore held in our separate organizations.

2. **Resolved**, That we are still prepared to adopt such verbal alterations of this do-

cument as may set forth the principles which it contains with greater simplicity and clearness.

3. Whereas it is evidently the wish of a number of the brethren present as well as absent, who are interested in this Union, that the parts of the Westminster Confession, in relation to which there has existed some diversity of opinion, should not, by us, be consigned to oblivion, therefore—**Resolved**, That this Convention recommend that such parts be printed on the same page with the text, either in a foot-note or parallel column, but in such different type as shall distinguish it from the received text.

4. Whereas it appears that some objections have been urged against the testimony connected with the basis, both as to form and matter, therefore—**Resolved**, That if it should appear that such objections require an entire alteration of the testimony, that the Convention recommend the proper judicatories to appoint delegates to a future Convention, and instruct them to form a testimony, as simple, comprehensive, and pointed as possible; distinct from the Confession of Faith.

All which is respectfully submitted,

DAVID BLAIR,
Committee, }
T. C. GUTHRIE,
JOHN EKIN.

The Business Committee, at the afternoon session, same day, completed their Report, by submitting the following Resolutions, which, on motion, were adopted unanimously:

1. **Resolved**, That in the judgment of this Convention, a union among the churches represented in the Convention, is attainable.

2. **Resolved**, That we bear upon our spirits, before a Throne of Grace, the peace, purity, and unity of the church, and hereby recommend these subjects to the prayers of the churches here represented, that the Divine blessing may crown our feeble efforts.

3. **Resolved**, That having found, from experience, the benefit of brethren meeting together and consulting on the subject of Union, we earnestly recommend to our brethren, in other places, the holding of similar meetings for the promotion of this desirable object.

4. **Resolved**, That extracts of the minutes of this Convention be published in the "Preacher," and that other periodicals favorable to the object, be requested to copy them into their journals. No more business being before the Convention, it adjourned, *sine die*, with prayer, singing the 133d Psalm, and the apostolic benediction.
GEO. SCOTT, Sec.

A FULL EQUIVALENT. A gentleman travelling last year in Canada, found himself detained in a place not important to be here named; the minister of which, a worthy but eccentric man, upon rising in his pulpit to deliver his morning discourse, stood aghast, unhappily destitute of his manuscript. His several pockets, hat-crown, &c., were duly searched for the missing treasure, but in vain. Upon resuming his position at the desk, he opened the Bible with the air of one heartily gratified and relieved, and said:—"My hearers, I had prepared, as usual, a sermon for the occasion, which I have mislaid or lost. However, I will read you a chapter from Job, worth two of it;" a proposition which he proceeded forthwith to verify, by carrying it into effect.—*N. England Puritan.*

Some slight the truth, and make it matter of diversion; while others hate the truth, and treat it with aversion. Great is the guilt in either case.—Prov. 10:17.

The best waiters on the Lord are the best workers for the Lord.—Isaiah 40:31.

THE PREACHER.

WEDNESDAY, JANUARY 21, 1846.

PROCEEDINGS
Of the Convention of Reformed Churches.

We give in this number, extracts from the minutes of these proceedings, which, we doubt not, will be read with pleasure by all who are interested in the union of these churches. It was not our privilege to attend the sessions of this convention; but from brethren who did attend, we have heard but one opinion in regard to the decidedly Christian feeling which prevailed, and the good effects which its proceedings had upon the minds of all present. While brethren expressed their views freely and at considerable length, and while there was some difference of views in regard to the basis of union proposed, they maintained a spirit and a bearing towards each other which, if it universally prevailed, would soon bring these efforts for union to the happiest termination. And the only difference of views expressed, was in regard to the form of the basis, merely. On the great principles to be avowed, and the practicability of union, on these principles, there was but one mind and one voice.

In looking back over the proceedings in which this union has been sought, there is much to encourage the hearts of all who desire and would rejoice in it. We have indeed moved slowly. But there is encouragement in the care and calm consideration with which the movement has progressed. The attainments thus made are likely to be substantial and permanent. And now, with the good hand of God upon us, we have arrived at this important point—the clear discovery that union on Scriptural principles, is attainable. In their unanimous declaration of this, the convention expressed what we believe is the prevailing sentiment of the churches represented, and what has been virtually declared in their judicial acts. All that remains, is, to settle upon the form of a basis. Shall we fail in this? Shall we be so tenacious of mere preferences of form, as to defeat the great object at which we aim, so intimately connected with the unity, and peace, and prosperity of the church? We cannot believe it. With our brother, who writes on this subject in another column, we believe there is too much religion in these branches of the church to suffer a cause which so powerfully commends itself to every right-hearted man, to be thus defeated. It may require time, and labor, and patience—it may be necessary to review and remodel the basis now submitted—and it may also be necessary to cultivate more of the spirit of conciliation and forbearance than is now exercised; but duty is too plain, the interests of religion are too much involved, and the attention of our people has been too much awakened to these things, to allow of any other course but perseverance in prayer and labor, until, under the blessing of God, the object we seek shall be attained. There is no going back, but in shame and serious injury to the branches of the church more immediately interested, and the cause of our common religion.

Regarding the subject as we do, it is very gratifying to record such a meeting of the brethren as was held in this city. Most heartily do we rejoice in their proceedings. What we most need now, are just such influences, as are, with the divine blessing, likely to go forth from such conferences.

Common Evils.

The evil of which Observer complains is one that cannot be too much deplored. The Sabbath, indeed, is the day which God has specially set apart to be devoted to the exercises of his worship. But there is no danger of worshipping God too much; and there is often great propriety in spending other days than the Sabbath in religious exercises. When such opportunities are offered it is plainly a duty and privilege to improve them. And it is no more a common than a crying evil, that such privileges are so much neglected.

There is another evil under the sun, intimately connected with this, which we trust will have the attention of our correspondent in due time: the trifling circumstances which affect the attendance of members of the church, at the house of God, even on the Sabbath. What renders this evil more notorious, is, that it is most prevalent in city congregations, where the difficulties of attending are less. It is here, especially, that the character of him who administers the ordinances, if he do not look, or speak, or gesticulate according to rule, has a very discouraging effect upon the religious feelings of some. To others an unpleasant walk, a slightly damp atmosphere, light and flitting clouds are often very alarming!—alarming to the fear of a little inconvenience!—not at all alarming to the fear of the wrath of God, for the neglect of duty! Oh, is this to love God, to delight in his Sabbath, to have pleasure in his sanctuary, and to walk in his commandments and ordinances blameless!

An Example.

The Record of the Free Church of Scotland has twenty-three columns of acknowledgments of the donations made to the various benevolent schemes in which she is engaged. The religion which she inculcates, and evidently with success, is not that which is satisfied to enjoy the privileges of the gospel itself, and regards it as a burden even to support them; but that which, in the grateful enjoyment of these privileges and a compassionate regard for perishing men, goes forth in ardent desires, and liberal contributions to the means, of extending them to others. Her necessities at home, occasioned by the trials through which she has not yet fully passed, have but increased the means and vigor of her operations abroad. For life, energy, and efficiency in the cause of evangelical religion, she stands forth an example to the Christian world.

The Religious Movement in Germany.

The accounts of this movement are still encouraging. Although it is not, in all respects, what the friends of evangelical truth could desire, it promises much good and is making great progress. Ronge

continues to travel from town to town, interesting in his cause multitudes of his countrymen wherever he appears. The Roman church which, for a time, seemed like one that dreamed, is now fully awakened and active in her opposition. But it is too late. The spell which bound the German people to her authority is broken, and they disregard her anathemas. It would seem no power she can wield will now avail. The influence of money so signally failed in the attempts to bribe Czersky and Pastor Post into silence, that she may despair of any reaction from this, so far, at least, as the leading spirits are concerned. And it is just as vain for the civil authorities, under her influence, to interfere. The people demand light; and when not allowed to hear the great reformer in the towns, they flock to him in the country, and accompany him by the way, giving to his journeyings the appearance of a triumphal procession. May God purify and prosper his work.

An Address to the Students of the Theological Seminary under the care of the Second Associate Reformed Synod of the West. By Joseph Claybaugh, D. D.

The subject of this address is the "Comparative Dignity and Importance of the Gospel Ministry." The address itself, is such as would be expected from its author, judicious, masterly, and in not a few instances eloquent.

If we could make room we should like to give it to our readers entire.

We have received the January numbers of *The Young People's Magazine*, and the *Literary Emporium*, published by J. K. Wellman, New York.

The design of the first of these periodicals is to furnish the young with such reading as will amuse, and enlighten, and elevate, and purify. The design of the latter is to give "a compendium of religious, literary, and philosophical knowledge," suited to the most matured and cultivated mind, free from the literary trash by which our country is now flooded. The design, in each of these works, judging from the present numbers is well executed.

The Western Harp.

This book has been laid upon our table, but really we are not sufficiently versed either in the science or art of music, to venture an opinion of its merits. The author, Mr. Wakefield, has quite a reputation, both as a composer and performer of music; and we see this work is highly commended by those who are doubtless well-acquainted with the man and with the subject. For sale by Charles H. Kay, corner of Third and Wood Sts. Pittsburgh.

We have received, but too late for this number, the minutes of a Conference held by the members of the Richland Presbytery of the Associate Church, and Mansfield Presbytery of the Associate Reformed Church, on the subject of Union. They will appear in the next number.

ITEMS.

EPISCOPAL NUNNERIES.—The *Pioneer* says the New York Churchman in all seriousness, proposes the establishment of a nunnery for the Episcopal church. The writer in that paper had proposed a convent for males; and another came out in reply for one for females. He thinks that two, or three ministers, should reside in this "community," and "in company with the females," devote themselves to the cause of education.

FLIGHT OF THE MORMONS.—The five companies of 100 families each, about leaving Nauvoo for California, it is said that the wagons which will convey them and their baggage will number 5000, and will form a line 35 miles long! In the front is to be a printing-press, and types, from which will be issued every morning a paper to be sent back to the rear what is going on in the van.

THE JESUITS.—We understand that the byterian Board of Publication have received from Europe, and will immediately publish an important and very valuable work, entitled the Jesuits: their origin, order, morality and practices, suppression and restoration; by Alexander Duff, one of the Free Church of Scotland missionaries, Calcutta." It will be published in cheap form, to insure its general circulation.

NO LICENSE.—The court of appeals of Clermont county, Ohio, has refused to grant tavern licenses with the exception of retailing ardent spirits. In the five counties in this judicial circuit, the anti-license principle has been adopted. The president judge testifies "that the law of assault and battery, occasioned by the sale of liquor, that came before him in his capacity upon the circuit, was in the county where the court have hitherto persisted in the liquor license. Judge Fishback has done great credit for his persevering in the temperance cause.

DUELLING.—The new constitution of Louisiana "disfranchises any citizen of that state who shall fight a duel with another citizen of the state." This will put down duelling as a challenge to any other citizen of the state. This will put down duelling as citizens of the state are concerned. Only chance for fiery Louisiana is a kind of amusement will be to citizens of other states.

PROTESTANTISM IN GERMANY.—Gustavus Adolphus Society has recently held a great meeting, which to have been an occasion of great interest. The objects of the society are to aid individuals and congregations in persecution in Romish countries. Four or five hundred auxiliaries have penetrated to remote villages, and the penny subscriptions of the people like so many fertilizing rills, have tributary streams into the main channel upon whose banks the churches of the Reformation have once more become conscious of existence and religious expiring love."

This meeting was composed of delegates nearly a thousand in number, the various societies represented a province, some a state or nation. Besides there were representatives from Strasburg, Geneva, Paris, Amoy, and other places. The receipts for the society for the last year had been \$100,000. Dr. Merle D'Aubigne, of Geneva, was one of the speakers.

THE STATE OF ITALY.—At Rome, of October 18, mentioned in the government was still uneasy on the disaffection of its subjects. Prisons were filled with 7,000 prisoners, many of them of the first families. "The *Constitutionnel*" says that the man government has resolved to borrow another loan, in order to meet

two more Swiss regiments, thereby easing the Swiss corps in its service 0,000 men. Ten thousand foreigners employed to protect Italy against herself much for the confidence of Rome in own subjects and members.

IRELAND.—A recent letter from Ireland says: "It is stated that about a week ago, nine Roman Catholics, residing in Dublin, read their recantation from every, in the parish church of St. Andrew, and were received into the church in England by the Rev. Mr. Scott, a most pious and excellent clergyman, who preached on the occasion a most impressive sermon, to a very full congregation. It further stated, that more than thirty respectable inhabitants of Dingle, in the county of Kerry, have lately renounced Popery, and become Protestants. These religious movements afford deep and solemn study for the true Christian."

ENCOURAGING.—Not far from the towns, in France, 39 parishes have received the mass, and are longing for the aid of a Christian ministry. Evangelical ministers are now called for in at least 100 places in France, and the number of such places is increasing rapidly. The Armenian converts at Constantinople have, of their own will, formed a Society of a peculiar character. Their design is to furnish the Armenians with a commentary on the Scriptures, and they have already engaged Mr. Goodell to furnish the commentary on the four Gospels.

COLLEGE OF THE PROPAGANDA.—This British institution has eleven students in the United States, seven or eight in British America, and one hundred in other nations beside Italy.

Religious Movement in Germany. Correspondence of the London Herald.

Berlin, Nov. 9. The report circulated in some newspapers with pleasure, and by others with regret, that our government had resolved to arrest Ronge as soon as he should return from his south-western journey, is, we have reason to believe, wholly unfounded. The second Catholic Reformer, Czersky, of Scheidemuhl, has we understand, refrained for many weeks past from any such missionary tours, applying all his energies to promoting the cause of reform within his own appointed sphere, and in furthering the interests of religion among his own congregation.

Berlin, Nov. 10. The public instruction department of our government has long fixed a watchful eye on the religious instruction imparted in the gymnasiums and elementary national schools, and in order to procure, if possible, a uniformity of system, a system of propositions drawn up as heard by a Rhenish gymnast, has been especially laid before the directors of gymnasia, and the professors of colleges, for their consideration and approval. The system, as far as we are acquainted with it, may be shortly termed a scriptural one, in opposition to the scholastic dogmatism more or less prevailing hitherto. For the first and second classes, that is, therefore, the younger scholars, the religious instruction is proposed to consist in a diligent reading of the Holy Scriptures, so as to secure an intimate acquaintance with at least one letter of the Bible, the Catechism being deferred till the period of instruction preparatory to confirmation commences. In the highest classes this plan recommends that moral and religious doctrines should be systematically brought under review, and their deeper investigation promoted, by perusal of the New Testament in the original, at the same time, that the most important dogmatical and historical epochs of the church should be introduced into the circle of instruction. This simple course

of Biblical Christianity is said to have met with very decided approval in the highest quarters.

Hanau, Nov. 11. The German Catholics at this place have been prohibited from receiving Ronge; nay, even the dinner which had been arranged to be given in his honor, in the hotel called "the Giant" has been forbidden by the police. As however intelligence was brought of the Reformer's being, for this day at least, in Offenbach, very many of our townsfolk proceeded thither to greet him; and others comfort themselves with the hope of at last seeing him en passant as he journeys through our city.

Hanau, Nov. 12. Yesterday evening, our Gymnastic Society set out with an ample supply of lanterns to meet the German Catholic pilgrim, Johannes Ronge, who, though not permitted to be our guest, must necessarily pass through our town on his route from Frankfurt. They advanced to meet him nearly as far as Wilhelmsbad, and when, on their return, they reached Kinzegbrucke, they were joined by dense masses of the population, desiring to add their tribute of welcome to the honored reformer, whose cavalcade, thus immensely increased, so filled the highway, as to render it necessary that the horses should advance at a foot-pace. In this manner the procession entered the town, when, as by an enchanter's wand, every house was illuminated in those streets through which the train passed, even to the Nuremberg gate, where, the carriage having halted, the door was opened, and Ronge stood in open view upon the carriage step; instantaneously, the loud shouts of the multitude were hushed to breathless silence, in order to receive the greetings and adieu of the hero of the day; and when the few but hearty expressions of his good-will and gratitude were spoken, thousands of voices poured forth such a "Fare thee well" as has never, perhaps, met the ear of any parting guest before. In many of the illuminated windows, Ronge's portrait, surrounded with garlands, was recognizable.

Fear the Sexton.

Not many years ago, a clergyman on a journey stopped to spend a Sabbath, in a small village, where there was no church edifice, but where he soon found that the Universalists had been preaching in the school-house for some time past. Two or three preachers of that persuasion were still in the village, some public meeting connected with their cause, having called them and kept them there.

The travelling clergyman succeeded in obtaining the use of the house for a part of the day, and gave out word that he would preach. The people came together, not knowing what doctrine they should hear, but most of them being inclined to Universalism.

He took his text, Luke 12 : 4, 5 : "And I say unto you, my friends, Be not afraid of them that kill the body, and after that, have no more that they can do. But I forewarn you whom you shall fear: Fear him which after he hath killed, hath power to cast into hell; yea, I say unto you, fear him."

He then went on to say, that there were two opinions as to the meaning of the word "hell" in this passage. One opinion is that it means a place of torment, into which the wicked will be cast after the death of the body. But the other opinion is, that the word means the grave. On this latter opinion it is very evident, he said, whom we are warned in these words to fear. "Be not afraid of them that kill the body, and have no more that they can do. But I will forewarn you whom ye shall fear: fear him, which, after he hath killed, hath power to cast

into the grave; yea, I say unto you fear him!" Fear not the assassin who comes armed with a deadly weapon, he can only kill the body; but, O, my friends, I warn you whom to fear; fear him who has the power to cast your murdered body into the grave; yea, I say unto you, fear the Sexton!"

He then proceeded with a very simple but pointed discourse in defence of the gospel, and in opposition to the doctrines of the false teachers that were misleading the people, and showed them that the Bible must be full of just such nonsense as he had made of this passage, if there were any truth in Universalism.

A plain man, one of his hearers, remarked on coming out, that this unknown preacher, by a single stroke, had demolished all the Universalists had done in all their previous labors in that vicinity.— Watchman and Observer.

MARRIED.

On the 15th inst., by Rev. Dr. Pressly, the Rev. A. O. ROCKWELL of Meadville, to Miss SARAH GREER of Allegheny city.

OBITUARY.

DIED, On the 8th Nov. last, at the house of her mother, in Ohio county, Va. Miss MARGARET HEMPHILL, aged about 49 yrs. of a very lingering pulmonary disease.— She was a member of the A. R. C. in Short Creek and West Alexandria congregations. Her affectionate advice—her patience under her illness: her entire resignation to the sovereign will of Him who "does all things well," (for she never was heard uttering a murmur,) under an illness of sixteen years: her prayerfulness, and purity of doctrine; her amiable and Christ-like disposition—all now loudly invite surviving friends, "not to sorrow as those who have no hope." The godly family, of which she was a member, under whose roof the writer of this article has spent many a pleasant and happy hour, appears to enjoy the sanctified use of the rod of correction. They manifested signal kindness and affection to the one who is now no more: and their Divine Master evidently requited them according to their good deeds, by giving them calmness and comfort of mind, and grace to sustain, encourage and strengthen them at the hour of separation. She gave to surviving friends the tenderest, the most affecting injunctions. But death has closed the scene, and terminated her sufferings; and has been, as we have good reason to hope, the kind messenger of her Heavenly Father, to summon her to those blissful climes where pain and sorrow can never come.—For "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

DIED, On Monday morning, Dec. 1st, 1845, Miss ELIZA FARRAN, of a lingering consumption. She was a most worthy member of the Associate Reformed congregation of Richmond, Ohio. For many of those graces which adorn the Christian profession, she may have had many equals, yet had she but few superiors. Her latter end was peace, even anxious to depart and be with Christ, which she esteemed far better. L.

DIED, In Ohio county, Va. of the bilious remitting fever, on the 27th ult. Mrs. MARGARET JANE HOSACK, in the 24th year of her age. The attack of her last disease (which is prevalent in the neighborhood) was severe—her illness short—her mind was calm—her hopes were bright—her patience remarkable. Within the short space of two years and a half she was received a member of the A. R. Congregation of Mid-

dle Wheeling—was baptized—was married—and, leaving one of the worthiest of husbands, and an only child to mourn her loss—she has paid the debt of nature. But we have reason to believe that what is their loss, is her unspeakable gain: and therefore, surviving friends, and pastor, and husband, should not sorrow, as those who have no hope. We will all meet again, and we hope will meet to part no more.— In that land of pure delight, we hope to meet, and sing, and talk and walk together amid joys unspeakable, and full of glory. J. S. B.

RECEIPTS FOR THE PREACHER.

- W. C. Patterson, 3 John Adair,
W. Kerr, 3 W. Taylor,
Rev. J. Niblock, John Smith,
Hugh Beatty, W. Bruce,
John Brewster, Robert Hammil,
R. C. Erskine, Peter Kinter,
Rev. Jas. Johnston, S. Adams,
Andrew Richey, R. L. Mabon,
Joseph Carnahan, W. Lytle,
Hugh Bingham, 2 Robert Hood,
James Kelso, 3 W. Calhoun,
John Armstrong, 2 Joseph Lowry,
Saml. Caldwell, W. Keers,
Johnston Orr, 1,50 Alex. Graham,
James Ross, W. Stuart,
R. M'Farren, Thos. Burns,
Robert Gamble, John Gilmore,
Saml. Shelly, John Trimble,
John Brewster,

Persons indebted for the first three volumes, or any of them, will please make payment to Robert Dunlap, jr., Market street, Pittsburgh; or John Sterritt, Federal street, Allegheny.

Payments for the Fourth Volume of the Preacher.

- Thomas Shaw, James Fleming,
W. A. Shaw, Wm. Lambertson,
James Gray, James Robinson,
William Logan, James M'Adam,
John Logan, John M'Adam,
Samuel Phillips, Mr. Elliott,
Alexander Spear, John M'Cahan,
Wm. Logan, E. S. Erskine,
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David Frew, Thomas Mitchell,
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Samuel Shaw, Samuel Ewing,
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Joseph Scott, Thos. Knox,
A. J. Welsh, John Logan,
Dr. B. M'Goffin, W. Logan,
W. M'Cune, Thos. Stevenson,
Benj. Miller, W. Alton,
Saml. Shaw, James Forrester,
Robert Shaw, Mrs. Bradshaw,
W. M'Ginnes, Priscilla J. Heuber,
Saml. Jackson, W. C. Patterson,
John Miller, Hugh M. Wilson,
Saml. Purvis, Hugh Hamilton,
Benj. Rix, W. Huston,
W. Warren, Thos. White,
Alex. Reeside, James M'Allister,
Rev. George Scott, W. Herron,
Thos. M'Cague, Matthew R. Foster,
Mr. Beatty, Dr. Reynolds,
Mrs. Armstrong, Rev. A. Bower,

PASSING AWAY.

"His days are as a shadow that passeth away." PSALMS.

Passing away!
Tis told by the dew-drops that sparkle at morn,
And when the noon cometh are gone, ever gone.
They all in their diamond-like glittering say,
"Man's life, like our radiance, is passing away."

Passing away!
Tis written on flowers that bloom at our side,
Then wither away in their beauty and pride;
Though speechless, they warn us each hour of the day,
"Man's life, like our bloom, is fast passing away."

Passing away!
Tis sung by the birds in each musical note,
That borne on the morning air gaily doth float,
They warble while springing "from arbor to spray"
"Man's life, like our music, is passing away."

Passing away!
Tis sighed by the leaves when the chill autumn breeze
Tears rudely their hold from the wind-shaken trees,
They whisper alike to the thoughtful and gay,
"Man's life, like the autumn-leaf passeth away."

Passing away!
As we think of the brilliant, but ever lost star,
Which sparkled for ages in that group afar,
There cometh a voice from the bright ones that stay:
"Man's life, like the Pleiad, is passing away."

Passing away!
The dear ones we loved in our youth's happy morn,
Now gone to that bourne from which none may return,
Speak gently unto us—oh list while ye may—
"Man's short life is passing, is passing away."
Puritan.

The Condition of England.

The following short article, in relation to the religious and political state of Great Britain, which we clip from the New York Evangelist, is full of instruction, and at the present crisis, will be read with deep interest.—*Christ. Intel.*

If one-half is true that is declared to be in the public journals, the present political and religious condition of England must be one of deep interest and solicitude to the civilized world. The deep and strong tide of feeling which has been rising and extending in the public mind, on questions of great national interest, such as the corn-laws, the Maynooth question, the progress of Tractarian sentiments and the encroachments of Popery, combine to form a most important epoch in the history of that country. To guide and control such a tide of moral influence, to harmonize and satisfy so many conflicting interests, under the excitement of bad and selfish passions, must require consummate wisdom, and firmness and skill, in the management of the public affairs of that powerful kingdom. England, with all the moral excellence which is to be found within her borders, needs a great deal more true religion than she now has, to save her from ultimate disaster and ruin. But it is not of the political condition of that country that we wish so much to speak. The religious state of England, says an eminent clergyman of London (Rev. A. Reed) writing a few months ago, is most fearful. The population of that country is about twenty-five millions. About eight millions attend on public worship. Of this number, four millions only may be said to be suitably affected by the religion they profess. What have we then? he continues. We have seventeen millions of our people who know no Sabbath, who worship no God, who are practical atheists. Conceive, if you can, of the ignorance, the pride, the enmity, the sensuality, the filthiness and the penal

crime which must prevail over such a mass of ungodliness! And this is England!

Apart from this, our state is universally allowed to be critical. We are strong, and yet weak; exalted, but tremble lest we fall. We have burdens to bear which all would have thought intolerable; and yet we have leisure and mind to tear and devour each other. Party has taken the place of patriotism; and each in turn makes the other vile in the eyes of the people. Public good is absorbed in a consuming selfishness; and places of the highest and most sacred trust, in the senate and the church, are bought and sold in open market almost without scandal.* The feudal distinction of two classes seems to be reviving itself in the land—the rich and the poor. The poor are alienated from the rich, and the rich have oppressed the poor; and a bitter conflict is begun, in which the middle classes can hardly become an efficient mediator. Wrong might yet be forgotten, if right were sincerely adopted; but of this there seems to be little hope. The governing and the governed have different interests, and those who govern are strong. Meantime the poor are increasing in numbers and strength fearfully, and unparalleled distress is quickening their convictions of injustice. Peacefully, and by millions, they have sent up their prayer to the senate and the throne; and if it shall be refused, and if there go up to Heaven the cry of famishing myriads, for the justice denied them on earth—then the doom of England is fixed!

Her doom fixed!—the doom of England fixed! And must she die? One thing alone can save her. Her remedy is in Christianity!

* The recent exposition in the Senate, on the subject of bribery and corruption at our elections, is a frightful instance of this, and has greatly shaken public confidence.

A Minister's Wife.

Somebody at the West, not finding in the Scriptures any statement of the qualifications and duties of the wives of ministers, concludes that recourse must be had to "that other rule of faith and practice, public opinion;" from which, the writer says, we learn that a minister's wife must be,

1. "Like Mary, always sitting at the feet of Jesus, in possession of the one thing needful, regardless of every worldly interest.
2. Like Martha, she should do all the serving; yet without being cumbered by it.
3. She should be a little more prompt than Sarah of old, and have refreshments always ready for those travelling angels, whose visits at the minister's house are not 'few and far between.'
4. Like Dorcas, she should keep constantly on hand a supply of ready-made clothing, to bestow upon all the poor saints and sinners in the community where she resides, with a spare box for the beneficiaries in college; and the servants who escape from the blessings of the 'patriarchal institution.'
5. Like the prophetess Anna, she should not 'depart from the temple day or night,' for the multiplied meetings of the church and benovolent societies require an almost constant attendance in the sanctuary, and it is the duty of the minister's wife to attend them all.
6. Like the widow of Sarepta, she must have the art of using meal out of one barrel, and oil out of one cruse, the year round, without diminishing the quantity. Lastly, she must be apt to please every body—'becoming all things to all men,' women, and children. Grave or gay, refined or rude, intelligent or ignorant, affable or reserved, as suits the company in which she may chance to fall."

Upon these conclusions are based the following

REMARKS.

1. We perceive that it is the duty of the churches to set apart young women, and educate them for minister's wives.
2. When a church is about to call a pastor, they should appoint a special committee to visit his wife and ascertain whether she be able or willing to perform the labor of five ordinary woman without any compensation except the crumbs which fall from her master's (husband's) table.
3. A minister's wife should be always at home and always abroad; always serving God, and always serving tables.
- 4th and lastly. She must be a little more prudent than our Saviour, for he had favorites among his disciples, which in her is unpardonable."

Hints for Ministers.

Expect much, and much will be given. Souls are perishing every day; and our own entrance into eternity cannot be far distant. Let us, like Mary, "do what we can," and, no doubt, God will bless it, and reward us openly.

Seek to be lamb-like; without this, all your efforts to do good to others will be as sounding brass, or a tinkling cymbal.

Get much of the hidden life in your own soul; soon it will make life spread around.

Never forget that the end of a sermon is the salvation of the people.

"Cleave to the Lord;" not to man, but to the Lord.

Do not fear the face of man. Remember how small their anger will appear in eternity.

Oh! fight hard against sin and the devil. The devil never sleeps; be you also active for good.

But an inch of time remains, and then eternal ages roll on for ever—but an inch on which we can stand and preach the way of salvation to a perishing world.

Cry for personal holiness—constant nearness to God by the blood of the Lamb; bask in his beams, lie back in the arms of his love, be filled with his Spirit, else all success in the ministry will only be to your own everlasting confusion.

It is not great talents God blesses, so much as great likeness to Jesus. A holy minister is an awful weapon in the hand of God.

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EXCHANGE HOTEL, Dec. 21, 1845.

Messrs. Editors:—Having been for some past very much afflicted with a severe, almost constant cough, and having tried various remedies, such as cough candies, syrups, &c., all of no effect, I was induced by my friend, W. W. Wallace, of this city, to try a trial of R. E. Sellers' Cough Syrup. I and to my great surprise, I received immediate relief. It was with the greatest satisfaction that I could lecture before my respected audience, but on taking a spoonful of the syrup, and entering my lecture room, I could not speak perfectly ease during the evening. I would particularly recommend it to clergymen, and other public speakers. I have used it only within the last six or eight days, and am now perfectly cured. I feel it to be a philanthropist, to make this public acknowledgment of the efficacy of the article, to consider it to be the best now before the public. The taste is as pleasant as honey. Being in the city, I intend purchasing a dozen for my own use if afflicted again, or for those who may need it.

JAMES H. PORTER
Professor of Nat.

Prepared and sold, wholesale and retail, by **R. E. Sellers,** No. 57 Wood street, Pittsburgh. January 9, 1846.

The Preacher.

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TERMS.

THE PREACHER will be published semi-monthly, the first and third Wednesdays of every month, at ONE DOLLAR per annum in advance, paid within six months, one dollar and a half if not paid in advance. For those who are unable to pay in advance, the price will be charged. Names of subscribers, remittances, and all communications are to be addressed to the Editor. In the absence of the editor, payments may be made to William Allinder, printer. Where a private conveyance does not offer, letters will please transmit through the post. A person who will procure five subscribers and remit the money, shall be entitled to a copy of the Preacher for one year.

For the Preacher.

Faculties of Westminster Calvinism. No. 5.

The author of the "little book," near the close of the chapter in which he gives a picture of what he calls "Westminster Calvinism," makes the following remark, in relation to the doctrine of the decree: "This very doctrine with its absurdities, incoherences and blasphemies is the chief corner-stone in the edifice." When I read this sentence, I was very forcibly reminded of what is said of the doctrine taught by the distinguished Teacher of ancient days. In this Teacher bore his testimony to the truth, a personage of no less distinction than the "High Priest," was soiled with the "absurdities, incoherences and blasphemies," which he uttered. That he "rent his clothes, saying he had spoken blasphemy; what further have we of witnesses? behold, now ye have heard his blasphemy." Matt. 23:35. It may be some consolation to the teachers of "Westminster Calvinism" to find that they are not the first whom the charge of teaching blasphemy has been preferred.

The above extract may be regarded as a specimen of the manner in which the author of the "little book" speaks of the system of doctrine, which is conscientiously held by a large portion of the intelligent and pious class of the Christian world. Of this I do not complain. I pity the man who in this enlightened and benevolent age, is capable of publishing such a declaration. If he knows so little about "Westminster Calvinism," as his "little book" would indicate, his admirer "Licinius," would have done well to have advised him to tarry a little while at Jericho. Jer. 18:5. But, if he is acquainted with the system, having been educated by its friend tells us, under the very influence of its thunder," then it might possibly be to his advantage to listen to the voice of the thunder of Sinai, before he picks up his pen the second time.

The reader will not then expect that my design to write a Review of the "little book." That is far from my intention. But, as I have had a thought, some time past, of publishing a familiar illustration and defence of the distinguishing doctrines embraced in the Calvinistic system, I propose, in the execution of my design, to refer occasionally to this recent attack upon this system. For stating the general doctrine of the decree, our Confession proceeds to the next place to exhibit the decree of election, as it relates to the final destiny of men and angels. "By the decree of

God for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others foreordained unto everlasting death." In relation to those who are the heirs of salvation, it is maintained that their election or predestination to life, had its origin in "the free grace and love" of God; and that it was not "the foresight of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto." According to this system, then, the reader will perceive, that it is just as certain, that the heirs of salvation shall in time believe in the Lord Jesus Christ, repent of their sin and turn unto God, as that they shall finally be saved. God, in his abounding grace, has not only made provision for their final salvation, but has likewise provided all the means necessary to make them meet for it. In their salvation, there is a display of God's "glorious grace." But, on the other hand, in relation to those who shall finally perish in their sin, our Confession teaches, that they are ordained to "dishonor and wrath for their sin;" and that in the just punishment of their sin, God will manifest his "glorious justice."

It will be admitted by all who are concerned in the present discussion, that some of the human family will ultimately be saved, while others will perish in their iniquity. According to the Calvinistic system, these two classes of mankind are, in themselves, equally undeserving of the divine favor. But God, who declares that he will have mercy on whom he will have mercy, though he might have glorified himself in the final condemnation of all, was pleased to display the riches of his grace in the salvation of a portion of mankind, even all those who shall finally be brought to his heavenly kingdom. Their salvation is, in no degree, the result of any merit in themselves, but is to be ascribed wholly to the distinguishing grace of God. And with regard to the rest of mankind, Calvinism maintains, that it is the purpose of God to glorify his justice in the punishment of their sin. On the one class, grace bestows an undeserved favor; those who compose the other class, receive the award of justice.

As the doctrine of election has been the subject of particular consideration in a preceding volume of The Preacher, it is not my intention, at this time, to bring forward the arguments by which it is established. It is my special object at present, to give a plain and simple exhibition of the doctrine, as it is held by its advocates.

It may be remarked generally, that all who regard the Bible as a revelation from God, must admit that the Scriptures teach the doctrine of Election. Among many other passages of Scripture, the following may be mentioned: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world." Eph. 1:4. "We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thess.

2:13. From these words, it is plain that God hath chosen or elected some of the human family to salvation. This cannot be denied without calling in question the authority of the Apostle. What then is the origin of this Election? As election supposes that a distinction is made among men, and that a favor is conferred upon one which is not bestowed upon another, the inquiry naturally arises, What is the origin of this distinction? I suppose the author of the "little book," and those who adopt the system which he advocates, would reply, that certain individuals were chosen to salvation, because it was foreseen that they would believe and turn unto God. Calvinism maintains, that election had its origin in the good pleasure and distinguishing mercy of God. "Having predestinated us unto the adoption of children, by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace." Eph. 1:5. "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 2 Tim. 1:9. According to Calvinism, and, as I believe, according to the Scriptures, men are elected to salvation, not because it was foreseen that they would believe, but, they believe, because in election, provision was made, by virtue of which, they are brought to exercise faith in Christ, and are made partakers of holiness. In other words, faith and holiness are not the cause, but the blessed fruits of God's electing love. The reader is desired to notice particularly, that while it is denied that election is to be traced to faith and holiness foreseen, as the moving cause, yet it is as firmly maintained, that there is a divinely established connection between election to salvation, and holiness, as indispensably necessary to the enjoyment of that salvation. Mr. Wesley has therefore done great injustice to the advocates of this doctrine, when he says, that the doctrine of predestination as now held, "implies neither faith, peace nor purity. It is something that will do without them all." See notes on 1 Pet. 1:2. With all deference to this distinguished writer, I must say that this is a representation of the doctrine of predestination which has no foundation in truth. According to this doctrine, as taught by those who hold it, "God hath not only appointed the elect unto glory," but hath, at the same time, "ordained all the means thereunto." So far is predestination from overlooking the necessity of faith and holiness, that it is expressly taught, that those who are elected to salvation, "are effectually called unto faith in Christ, by his Spirit working in due season; are justified, adopted, sanctified, and kept by his power through faith unto salvation." How utterly inconsistent with this plain and unequivocal exhibition of the doctrine, is the statement above referred to, it is left to the reader to decide. And when a writer of Mr. Wesley's celebrity in the Christian world, represents the doctrine of predestination as implying neither "faith, peace nor purity," but, "something that will do without them all," it need not seem strange, that persons comparatively uninformed, should

represent us as teaching, that "if a man is elected, he will be saved, let him live as he pleases." But, no! This is something very different from Calvinism. Salvation as the end, is not more certainly embraced in the decree of election, than faith and holiness, as essential prerequisites to the enjoyment of it.

If the reader will exercise patience, I propose, in my next number, before I dismiss this subject, to examine Mr. Wesley's views on the doctrine of predestination. In the mean time, the exhortation of the Apostle may profitably engage the attention of us all: "Brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall: for so an entrance shall be ministered unto you into the everlasting kingdom of our Lord and Saviour Jesus Christ." CALVIN.

For the Preacher.

Reliance upon Christ.

The genuine believer in Christ confidently relies upon him and upon him alone, for salvation. In the Old Testament, faith is called "trusting in the Lord." To trust in the Lord implies more than a simple belief in his ability and willingness to save; it implies an acceptance of him as Saviour, and an actual confiding in him in that character. The sinner who relies upon Christ, by a true and living faith, first finds himself condemned by the law of God and by his own conscience, and disappointed in every effort to relieve himself by his own power, flees to Jesus Christ as his only hope. Like the drowning man, who grasps with eagerness, the plank that floats to his assistance, so does the genuine believer lay hold of Christ as his only means of deliverance from the wrath to come; and faith is the spiritual instrument by which the believer is enabled to lay hold of him,—it is the hand that stretches forth and seizes upon the Redeemer.

And the believer, in thus taking hold of Christ, renounces all confidence in himself or in any thing which he can do, as meritorious of salvation. Christ is his only hope. He does not come to Christ for assistance merely; but he comes to him for life, for strength, for every thing. He esteems himself utterly lost and undone, and he flies to Jesus for refuge. All his own righteousness he views as filthy rags, and he seeks to be possessed of the righteousness of Christ, by which alone he can be made just in God's sight. He receives Christ just as he is presented in the gospel, as an all-sufficient and an only Saviour, and he goes to him to obtain salvation without any price to offer, without any ability to remunerate. He is divested of all consciousness of personal merit, and humbles himself in the dust before God. His fallen human nature is stripped of its boasted glory, exposed in its hideous deformity, and all glory is ascribed to God. And it is because of this fact, that there is so little genuine belief upon earth.

Men would have but little objections to the assistance of Christ to supply the deficiencies of their own ability to save themselves; but it is too great a sacrifice of personal merit, to owe every thing to

For

him, and reserve nothing of their own as a subject of boasting. The language of the believer is, "In the Lord have I righteousness and strength."

M. N. Y.

THE PASTOR'S JOY, AN ANNIVERSARY DISCOURSE, Preached before the Associate Reformed Congregations of Richmond and Knoxville, on the occasion of the conclusion of the seventh year of their Pastor's labor among them; and now furnished for publication that the thoughts therein contained may not only be profitable to the members of one, but of other pastoral charges; and that, by the blessing of God, many faithful Christian Pastors may have cause of rejoicing.

TEXT—"I have no greater joy than to hear that my children walk in truth"—3 JOHN 4 verse.

(Continued.)

Having considered the members of any pastoral charge as the children of the officiating minister, it is now our design to consider,

2. That course of conduct on their part which is calculated to inspire joy in his bosom—"their walking in the truth."

Such had been the conduct of Gaius, "even as thou walkest in the truth;" and such a course of conduct is necessary, on the part of any people, in order that their pastor may not be disheartened and discouraged, but that he may rejoice greatly in his laboring among them: they being his "hope, his joy and crown of rejoicing."

1. What is the truth in which professors are to walk?

2. What is it to walk in the truth?

3. The character of that truth?

And, What is the truth? This is an inquiry, which, although frequently made, yet, in regard to which, men are by no means agreed. It is a question often asked, when there is no desire to know it in the way of being brought under its practical influence, as in the case of Pilate, when "Jesus, the way, the truth and the life," was in mock-trial before him. It was not a love of truth, nor a desire to know it that he might be brought under its influence, that prompted the Roman governor to inquire, "What is the truth?" Nor are the feelings of many, who propose to inquire after the truth, much better than those of Pilate: little love for it, and less, (if possible,) desire to be under its sanctifying influence. Generally, the truth includes all that Christ revealed, and which is required by us to be believed; all that he has commanded, and which is required by us to be done.

"The Scriptures teach what man is to believe concerning God, and what duty God requires of man." The principal, the great and important parts of God's eternal truth, are faith and obedience. As matters of faith—God, the Persons of the Godhead; man in innocence, in his fall, and the consequences of that fall; that sin will lead to punishment, and that holiness is a preparative for glory; and withal, Christ, a great, a suitable and a willing Saviour. "And this is the record that God hath given to us, eternal life, and this life is in his Son." Such is a brief summary of truth, as required by all men to be believed. As this, however, is a walk in the truth which can be observed, of which the brethren could bear witness, and of which the Apostle heard, we note more especially, what God requires that men should do, as included in the term truth, used in the text. And,

1. Faith in the son of God.

"Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered in the gospel." Whilst faith is an assent of the understanding and a consent of the will, in

obedience to the divine command, there is an appropriation of the blessing of Christ's purchase, freely offered of God, speaking in the words of infallible truth. In this respect faith is a commanded duty; and it is at the peril of eternal death, that we through unbelief reject the offer. 1 John 3:23. "And this is his commandment, that we should believe on the name of his Son Jesus Christ." "Believe on the Lord Jesus Christ," is not so much a recommendation as a command. This walk in truth is peculiarly a walk of faith in obedience to God. Faith is a parent grace: by it the Christian lives; he runs; he fights; he wrestles; he conquers and overcomes.

2. True repentance for sin.

This is a "saving grace, whereby a sinner, out of a true sense of his sin and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin, turn from it unto God, with full purpose of and endeavor after new obedience." No truth of God more clearly revealed than this, that such repentance is necessary. It is a common duty to all to whom the gospel comes. Repentance for all sin, whether more or less heinous in the sight of God, is most explicitly enjoined in God's word, "Except ye repent, ye shall all likewise perish."

3. Charity or love.

It may be that this was that to which the elder John has a more especial reference, in favorably noticing the becoming walk of Gaius; verses 5, 6. "Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers, which have borne witness of thy charity before the church." It was as he had exercised charity to the brethren, and hospitality to strangers, that John heard and knew that his beloved Gaius walked in the truth. Now the religion of Jesus is peculiarly the religion of love, and peace, and good-will to men. Nothing is more clearly enjoined than this, that we do good unto all men as we have opportunity; that "we bless and curse not;" and nothing is more eminently characteristic of those who are under the influence of divine truth, than the exercise of Christian charity. "By this shall all men know that ye are my disciples, if ye love one another." "A new command I give unto you, that ye love one another." "Walk in love."

In a word, every thing which God has revealed as matters of faith to be believed, or duty to be performed, we regard as included in that truth in which the professed followers of Jesus are to walk. Not that the the one is to be narrowed down to what we can understand or suppose to be revealed; nor the other, to what we may find convenient, or may feel disposed to do. But it is what God has revealed, and what he has required, whatever may be our feelings or our conduct in regard to the one or the other.

Our second inquiry is,

What is it to walk in the truth?

A walk is a course of conduct, conversation, or manner of life, whether good or evil. Hence, to "walk in darkness," and to "walk in the light;" "Walk in wisdom towards them that are without." And again, "Many walk, of whom I have told you often." This walking in the truth, consists generally in an unqualified reception of the whole truth as the revelation of God, and as the truth doth make free and is operative in its nature, this walk consists in an unreserved obedience to all that God hath commanded. But to be more particular.

1. An embracing every opportunity of increasing our knowledge of divine truth.

It is a characteristic of the unrenewed man, that he loves darkness rather than light, and he will not come unto the light lest his deeds should be reproved. He does not love, nor will he use the means of informing himself as to what the truth is—

The word of God may be owned and possessed by him, but is seldom read: he may be within reach of the preached word, but he seldom attends upon it from proper motives and desires to improve thereby. While they who walk in the truth use every means of information, such as reading, hearing and Christian conference. "His delight is in the law of the Lord, and in his law doth he meditate day and night."

2. An attention to all the ordinances of divine worship, public, social, family and secret.

The word, sacraments, and prayer, are the means of grace and salvation, not for impressing or implanting, but nourishing in grace; not for saving men, but by the divine blessing preparing them for the enjoyment of God himself beyond the grave. Now were such ordinances given, it was that they should be observed, and where there is a walking in the truth there will be an attention to all these ordinances of divine appointment. The seat in the house of God will be occupied on the Sabbath, nor by his absence will he leave the pastor, not so much to suspect that he may be unwell, as to fear that he does not love the court's of the Lord's house. The seat at the Lord's table is not deserted, because of the evil treatment or evil sayings of a fellow-worm of the dust; much less will it be forsaken when none hindered; but there will be a "cleaving to the Lord with full purpose of heart." The family altar will be duly observed, and there will be offered the tribute of the morning and the evening sacrifice.

3. The exercise of the Christian graces.

The religion of Jesus is intended for the adorning not only of the life, but also the hidden man of the heart, which being under the influence of the graces of the Spirit, a sweet savor is sent forth in the life. As included in the truth we have noticed, the graces of faith, repentance and charity or love, are enjoined by God; and to walk in them is to live in the exercise of them. It is in the exercise of faith on the Lord Jesus, his righteousness and strength, that he lives, walks, and conquers. It is with grief, and sorrow, and hatred of sin, that he turns from it unto God. Having the Spirit of Christ, he cultivates good-will to all men, even his enemies. Christian charity, kindness, and hospitality, are the leading, characteristic, controlling principles of his life. In one word, to walk in the truth, is "to walk even as Christ walked," in humility, patience and meekness. "Now the fruit of the Spirit is joy, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

4. To walk in the truth is to witness faithfully for the truth.

The church of God is a witnessing society. "Ye are my witnesses saith the Lord." "And Jerusalem shall be called a city of truth." It is expected and required of persons professing the religion of the Lord Jesus, in seeking a connection with the church, not only that they know the truth, that they believe and practice the truth; but also that they hold it fast. "Buy the truth and sell it not." "Content earnestly for the faith once delivered to the saints." "Hold fast the form of sound words." Such a witnessing for the truth may be by the preparation and adoption of a confession of faith, a summary of Scripture doctrine in human language, by occasional testimonies against "present and dangerous errors." And when, in the providence of God called thereto, by public and explicit covenanting with God. Thus may the church of God maintain the truth in its purity. When the enemy cometh like a flood, the spirit of God shall lift up a standard, and it is the becoming exercise of the church so to lift a standard and a testimony for the truth and against all error.

It yet remains to inquire into The character of this walk.

On the part of the members of any pastoral charge, it is not every walk in truth that is calculated to inspire joy in the bosom of their pastor. There was something peculiarly characteristic of the walk of Gaius, unto whom the words of the text were primarily addressed, such as the brethren could testify his credit: verse 3. It was such a walk as brethren and strangers unto whom shown charity, could bear an honest witness before the church: v. 5. It was such as the elder John could favorably of as in the text, "that my children walk in truth." We call special attention to the character of this walk, which is at the same credit to the member and a joy to the pastor.

1. Open, so as to be seen and known of all men if necessary.

Such was evidently the walk of Gaius. As already intimated, it was such a walk as others had observed, and spoken of favorably.

We are aware that there have been many who may yet be, some who are somewhat faithful in their allegiance to Christ, his ministering servants, from the man, as "Nicodemus, who was a Pharisee, but secretly, for fear of the Jews," was not the walk of Gaius, nor the walk of any people in whom the pastor can truly rejoice. This is not the truth and obedience in the life, but open; not that of which they are ashamed, but of which they are proud. This striving to obtain a knowledge of truth, by reading, hearing, and conference—this attendance on the Word—this exercise of the graces as enjoined in the life—this professing and practicing the truth, in opposition to the world, should be open and avowed. As the faith of the believers of Rome: 1:8. "I thank my God, through Jesus Christ, for you all, that your faith is manifest throughout the whole world." 18:19. "For your sake I come abroad unto all men." 19:10. "I beseech the believers of Thessalonica: that in every place, your faith to God spread abroad, so that we need not be ashamed of anything."

2. It must be regular.

There are instances in which Christians would far outstrip their brethren, and because his zeal on some occasions is not so ardent as their own, we question the ministerial qualifications, not the piety of their pastor. We may be the only subject on which we have any becoming zeal; or, may fall away; and for many things adorn the Christian character, but of the want of them, are dead to the congregation with which they are connected. When to the joy of the church this walk must be regular, even "First the blade, then the ear, then the full corn in the ear."

3. It must be decided.

In this exercise opposition must, be expected. Difficulties, temptations, and trials will lie in our way though—

"Much in sorrow, much in weeping, yet must the Christian's walk be pressing onward, notwithstanding opposition. If an enemy meet him, he will overcome him; if difficulties arise, he must surmount them; with no temptation to turn aside, his face steadfastly fixed, as he would go to heaven, he must be for God and glory:—

"Life is the scene of conflict, not of repose; Man's is laborious happiness at best. On this side death his dangers lie; His joys are joys of conquest, not of ease."

When such is the character of the walk, their pastor must rejoice.

to Emigrants of the A. R. Church.
BROTHER :

Having spent a considerable portion of last year in riding as a missionary in north-western part of Ohio, I propose to give a short sketch of some places, where those who wish to emigrate to the West, may settle with a reasonable prospect of enjoying the dispensation of ordinances by ministers of the A. R. Church. The first place that I shall name is Lima, county seat of Allen county. Here there are four families of the A. R. Church, and several others who decidedly favor our ecclesiastical order and discipline. For particulars, address General James Armstrong, or Alexander Moore, Lima, Allen county, Ohio.

The next place is Big Lick Township, the eastern part of Hancock county. There are three families, and others are favorable to the A. R. Church. Address Robert Martin, Esq.; or Archibald Brown; or James Thomas,—Findley, Hancock county, Ohio.

McCutchenville, in Wyandot county, is another place. Here there are two or three families, and others favorable. Address Alexander Kerr, McCutchenville, Wyandot county, Ohio.

Carey town, in the same co., is another place of some importance. In consequence of its location upon the railroad, it will be the principal point of trade in the county. We have one family. Address James Simpson, Carey town, Ohio.

Upper Sandusky, the county seat of Wyandot county, is perhaps as promising as any other place in this section of the state. We have found several families of the A. R. Church here, and heard of several families who have purchased with the intention of settling here in the course of next summer. Address Vance Stewart, Upper Sandusky, Wyandot county, Ohio.

There are some other places of which I have heard lately, where there is a call for preaching by ministers of the Associate Reformed Church.

An examination of the map of Ohio will show that this part of the state offers inducements to emigrants that cannot be found in the "Far West." I have never been to Iowa; but I have been through a considerable portion of both Indiana and Illinois, and I have no hesitation in saying, with the same capital, emigrants from the East may locate to better advantage in north-western Ohio, than in any part of the country farther west, not excepting Iowa, to which there is such a rush at the present time.

There is more or less land to be entered, in almost every county in this section of the state; and land can be obtained from landholders, at prices varying from two and a half to twenty dollars per acre, according to the quality, the distance from the respective county seats, and the improvements. The canal on one side, and the railroad on the other, form outlets for the surplus produce of the county, and give the settlers the advantage of the Lake trade, which is generally much more profitable for the farmer than the trade of the Ohio river.

If those members of the A. R. Church who wish to emigrate to the West, would make it a point to settle in reach of missionary stations that are already established, or in companies so large as to form a station immediately after they reach their destination, they could do as well for themselves in worldly matters as they could do in a moral wilderness; and they could certainly do much better for themselves and their families in spiritual things.

The writer expects eventually to locate himself somewhere in this part of the state, and to spend his life here in laboring to advance the glory of God in the salvation of precious and immortal souls. Any communication addressed to him at Findley, Hancock county, Ohio, will receive prompt attention.

JAMES R. BONNER.

The Church in the Next Generation.

To those who are interested in the welfare of Zion, the question must sometimes occur, what will be the condition of the church, when her present members shall have passed away? Who will be her future members? Will they be the sons and daughters of those who now belong to the household of faith, or will they be the children of the world? When we survey some portions of the church, and see the sons and daughters of Christian parents, growing up and settling down in life, with all the indifference and neglect of religion, common to the youth of the world, we become the subjects of sorrowful apprehensions. The spectacle of young men who have been brought up under religious training, and accustomed to the ordinances of the sanctuary from their infancy, holding back from the profession of the gospel, must be painful to their pious parents, and to all the sincere friends of God's kingdom. This indifference of the youth in several parts of the church, to the subject of religion, we think is attributable in some degree, to their superficial reading. The youth of the preceding generation were as far in the advance of the youth of the present, on the score of solid religious knowledge, as the latter excel the former in their attainments in light unsubstantial literature. Novels, romances, and periodicals, of an order which abound with tales of fiction and unprofitable intelligence, are thrown over the community in such profusion as to entice persons of a reading taste to devote that attention and time to their perusal, which ought to be employed on the Bible and works of substantial merit. We are finding fault, not with the amount, but the kind of reading,—we are censuring our young for spending their leisure hours in perusing those books and papers which give only false views of human life, and which, if they leave any impression at all on the subject of religion, is a decidedly unfavorable one. Who, on rising from the perusal of a romance, where murder and seduction are passed off for virtues, where humility and forbearance are scouted as mean and dastardly dispositions, where the proud and revengeful are eulogized as gentlemen of merit, and where godliness is alluded to with a sneer or spoken of with contempt—will not feel a diminished regard for that religion which applauds truth and holiness, and discards all that is vicious?

2. The improper example of parents, contributes to the irreligious tendencies of youthful minds. If the rising generation observe that their parents, though members of the church, have scarcely the semblance of piety, that morning and evening prayers are unknown in their houses, that divine things are seldom, or never, the subject of conversation in the domestic circle, and that religion is little talked of, and less practiced in the family,—the almost certain consequence is, they will grow up without God, and live in accordance with the parental example. The father who does not walk with a perfect heart before his house, commanding his household and children after him, who does not make their everlasting welfare the subject of warm and affectionate exhortations, who does not watch over them with the tenderest solicitude, expects a pious offspring in vain.

The wealth-seeking spirit of the age increases the ungodliness of youth. It would evince great ignorance of human nature in us, to expect children to grow up with religious inclinations, who have been accustomed all their lives to nothing else but the all-absorbing theme of money, or taught to regard the money making talent as the *sine qua non* of human life. If parents were as thoughtful to impress upon their sons the lessons of heavenly wisdom, as they are to instruct them in matters of worldly policy, if they took as much pains

to bring them up in the fear of the Lord, as they do to teach them the secret of accumulating and preserving riches,—the rising generation would be of some consequence to the church.

4. There is something defective in the religious education of children. The wonderful discovery has been made, that the Bible is unfit for use in our common schools, and hence, that sacred book is supplanted by "Peter Parley," the "New York Reader," the "History of the War," or some other elementary works. Besides, there is reason to fear, that the catechetical exercises which long experience in the church has shown to be signally beneficial, have been partially abandoned. Our fathers employed their Sabbath evenings in catechising their assembled households and otherwise instructing them in the principles of our holy religion, and thus reared families, who, for their knowledge of the Bible and the doctrines of the gospel, who, for their attachment to their church, and the firmness of their principles, will compare advantageously with the generation now growing up.

5. We cannot forbear to express the conviction, that the practice of youth resorting to all kinds of religious assemblies, without respect to their character, or the doctrines there preached, is not only unprofitable but hurtful. Instead of enabling them to pronounce righteous judgment upon the merits of surrounding denominations, or the orthodoxy of the different preachers, it unsettles their faith, and uproots all previously existing attachments to the form of sound words.

Christian Magazine of the South.

DAMASCUS.

The reader will be interested by the following extract from a letter (dated August 20) of the Rev. Mr. Graham, a missionary of the Irish Presbyterian Church:—

"As to the Arabs, they retain their character for pugnacity and independence. They could take Damascus, if they wished. Fifty thousand of them were, not long since, swarming in the plains between Damascus and Palmyra. The Pacha went out to meet them, with some pieces of artillery, but he neither got within sight or hearing of them. He returned, of course, victorious.

Mount Lebanon is quiet, but not at peace. The war has ended, but its causes are remaining, and rankling as deep and as deadly as ever.

This is a severe season for the poor in Damascus. Every thing is dear. Bread is nearly double what it was twelve months ago; so is mutton, which is the only kind of meat used in the East generally. This has arisen, primarily, from a want of rain, which has rendered the Houran a desert, on which Damascus mainly depends for corn. Then the locusts have overspread the land like a cloud, eating and devouring every thing before them. Then the Arabs of the desert have come down upon the villages, like hungry wolves, not plundering only, but destroying; so that in a district of ninety villages formerly, there is hardly one remaining.

The Damascus government are in fear, lest, owing to these and other causes, they may not be able to send forward the pilgrims to Mecca. They have written to the Central Government for assistance; but the treasury of the Sultan is exhausted, and so nothing can be given. If the Hadz be stopped, even for a year, the consequences may be very important. It might be the beginning of the end to the empire of the Osmouls. In the first place, all the religious and fanatical Moslems will be likely enough to say, "This is a new thing; our usages are broken in upon; the commands of the Prophet are in vain; our religion is going to destruction; the go-

vernment are traitors; we must look to ourselves." In the second place, the renewal of the pilgrimage would be very difficult and expensive. The Khans or resting-places of the pilgrims would be in ruins, the wells of the desert filled up, the relations (such as they are) between the Arab tribes and the government broken up; so that, altogether, I think the renewal of it, even after the cessation of one year, would require treble the annual expense. This would be no light matter, and might lead to strange results. Then the city of Mecca would be destroyed. It has depended for its existence on the pilgrimage from time immemorial, even long before the days of Mohammed, who did not originate, but confirm and direct this pernicious and immoral custom of the Arabs. Burkhardt saw them wallowing in indiscriminate concubinage, within the enclosures of the Holy House.

Mecca contains the Zeinzem, or Well of Hagar (Gen. 21: 19,) the Caaba or Temple, and the miraculous Black Stone, which receives the kisses of the pilgrims. It is, therefore, the most sacred of the Moslem cities; and no one can calculate the probable consequences of their being prevented from visiting it. The stopping of the Hadz would also destroy, at one blow, the greater part of the merchandise of the Eastern world, and thus the comforts of the many, and the avarice of not a few, would enlist them under the banners of the religious and fanatical. Resistance and collision would be certain. The old, worn-out, tyrannical government would have enough to do. The Russian eagle ready to pounce—a million of Arabs ready to plunder—the government trembling—the Christians praying for its overthrow—the Moslems divided—every Pacha taking care of himself as he best could in the general disruption—(I like the word of late)—France intent on Syria, England on Egypt, Muscovy on Constantinople. In such circumstances, we might hope that the barbarians who have tyrannized over Christianity, and the fairest regions of the globe, might be driven back to their native wilds.

THE RECIPROCAL INFLUENCE OF MISSIONS.—There is something in a magnificent enterprise which tends to enlarge the heart. He only does great things who aims high; he only acts worthy of himself, and of his different relations, who takes large and commanding views of things. So with the church of God. Her enlarged spirit of foreign missions has ever been her true glory, the element of her efficiency, the secret of her success. Wherever it has prevailed, Zion has "put on her beautiful garments;" wherever it has declined, she has lost her energy, and seemed as though smitten by a paralysis, which has made her well-nigh a useless thing. Every man who regards the history of the present times with a philosophic eye, knows that for all the plans of benevolent effort to do good at home, for which these latter days are so justly celebrated, we are indebted to the revival of a missionary spirit in the church of God. It was when she began to look at the wants of the world, that the wants of those around her rose up distinctly to her view, and every new plan of foreign effort has given a new impulse to domestic enterprise, and the more she has done for those at hand.—*Dr. Erskine Mission in Miss. Mem.*

From India. The Governor-General of India has recently issued a proclamation, declaring that Christian converts are entitled to the same protection and privileges with all others. Heretofore, when a convert renounced caste, he lost his title to property, and was subject to many other disabilities.

For the Preacher.

A Visit to the Sabbath School.

A few Sabbaths since, the writer availed himself of the opportunity of spending an hour in one of the Sabbath schools of our city. And having derived much gratification from this visit myself, with a view to awaken in the public mind a more lively interest in this important field of labor, I shall endeavor to give a brief description of what I witnessed on the occasion, accompanied with some reflections.

On entering the spacious room in the basement of the church, in which the exercises are conducted, I found about two hundred children assembled, varying in age from four to twelve or fifteen years. About twenty young ladies and nearly the same number of young men, members of the congregation with which the school is connected, were present as instructors; while some of the elders of the church were in attendance, for the purpose of exercising a general supervision, and for the preservation of good order.

After all had assembled, the pastor of the church, who was present, introduced the exercises with prayer. Then the different teachers took charge of their respective classes, and the business of instruction commenced. Here, a class of some six or eight little children, was employed in repeating the questions in our elementary catechisms, while there, another was engaged in reciting portions of Scripture which had been committed to memory. Here, a teacher was attending to a class occupied in reading a chapter in the Sacred Volume, and yonder, another was examining a class on a portion of Scripture which had been read.

Some of this numerous collection of children, I understood, were the offspring of members of the church, but many of them, I was informed, were the seed of parents who frequent no place of worship, and consequently feel no concern for their spiritual welfare. Considering the large number of the children assembled in one room, and the tender age of a great portion of them, I was delighted and even astonished to witness the quietness, and regularity, and general good order which prevailed. The deportment of the teachers was characterized by gravity, and seriousness and dignity, and the children appeared to have profited by their example.

After something more than an hour had been spent in such exercises as have been mentioned, a psalm was sung by the teachers and children, and the school was dismissed. On the dismissal of the school, I was particularly gratified to see, that the children generally instead of returning to their homes, as is unhappily the custom in many places, entered the church to unite with the congregation, in the exercises of public worship.

After enjoying the gratification of witnessing this interesting spectacle, I indulged in the following reflections.

1. What a delightful exemplification have we here, of the benevolent character of our holy religion! Behold a collection of young ladies and young men, whose apparel, and manner, and intelligence, indicate that they are familiar with cultivated society, and are in comfortable circumstances. See them deny themselves, and labor from Sabbath to Sabbath, in the important work of imparting instruction to the rising generation. And what is the inducement to employ their time in such labors? Not the prospect of the applause of the world; not the hope of pecuniary emolument; but a desire to do good, and to render others happy by imparting to them that knowledge which has been communicated to themselves. These are the blessed fruits of that religion, whose Author, though he was rich, yet for our sakes became poor, that through his poverty we might be rich.

2. What incalculable benefits does the Sabbath school often confer upon the children of irreligious parents. In all our towns and cities there are parents who turn their backs upon the means of grace, and live without God and without Christ in the world. They not only do nothing to promote the spiritual interests of their children, but, by the influence of their example lead them onward in that broad road which conducts them to destruction. Such children, the Sabbath school takes under its fostering care. They are searched after, throughout the alleys and streets of our cities, and are collected in the house of God. They are taught to read God's word, to remember the Sabbath, and to seek first the kingdom of God and his righteousness. And by the blessing of God upon these labors of love, many who would otherwise be pests to society, are prepared to fill the stations of useful citizens and of consistent and efficient members of the church.

3. How becoming the character of those, whom the grace of God has made to differ from the world around them, is it, to labor to promote the spiritual interests of others. By the grace of God we are what we are. When, therefore, we remember what the grace of God has done for us, we are called by every consideration of gratitude to make some suitable return. And in what way can we more appropriately evidence our gratitude to God, who has brought us to the knowledge of the truth, than by communicating to others what God hath made known to us? We are not all called to preach the gospel, but we are all required to do good and to communicate. Freely ye have received, says our divine Master to his disciples, freely give. Under the constraining influence of the love of Christ, the Christian disciple should not only be willing to labor for the spiritual welfare of others, but he should seek for opportunities, of doing good to all, especially to those who are of the household of faith. And every one who has been taught of the Lord, and has experienced the power of divine truth in his own soul, may find an opportunity of laboring usefully in the Sabbath school. SENEX.

For the Preacher.

Nestorius and Eutychus.

These are the names of distinguished heresiarchs of the fifth century. The unity of Christ's person, and the duality of his nature, were the subjects upon which they erred; and the history of the rise and progress of their respective heresies affords a striking illustration of the manner, in which strifes and divisions in the church are frequently generated, and of the evil of a dogmatic tenacity of attachment and adherence to forms of expression of doubtful propriety. It is true, such forms of expression must be decidedly proper in the estimation of those, who are tenacious in their defence, and they may really convey the truth; but if their character is such as to convey different ideas to the minds of individuals, equally capable of discerning the ordinary import of terms, why permit them to be bones of contention?—why not lay them aside, substituting such forms of expression, as will convey the sentiments of parties concerned, clearly and unequivocally?

The occasion of the heresy of Nestorius was this. Anastasius, a Presbyter of Constantinople, opposed the title, "Mother of God," ascribed to the Virgin Mary, and Nestorius, his bishop, sustained him in this opposition. He maintained the impropriety of the title, because God could not be born of a woman, and he urged that Mary should be called the "Mother of Christ," but not the "Mother of God." Cyril of Alexandria, who

is said not to have been on very good personal terms, at this time, with the bishop of Constantinople, represented the opposition to this title of the Virgin, as an assault upon the doctrine of the divinity of Christ. Cyril would argue thus, no doubt,—“If Nestorius admits that Jesus Christ is God, and that he was born of Mary, he can certainly have no reasonable objection to call Mary the ‘Mother of God.’” The argument might be reduced to a syllogism,—“Jesus Christ is God; Mary is the mother of Jesus Christ; therefore Mary is the Mother of God.” This reasoning would seem to be very conclusive, and to fasten upon Nestorius fairly, the charge of opposition to Christ's Divinity. But Nestorius was unwilling to accede to the argument. His mode of reasoning on the same subject was very different. He maintained that Christ was God and man, and that Mary was the mother of Jesus Christ *as man*, but not *as God*, for God could not be born of woman. The enemies of Nestorius then represented him, as advocating that Jesus Christ was constituted of two persons, a divine and human. This, Nestorius denied; but it was contended, notwithstanding this denial, that his opinions were subversive of the doctrine of the unity of Christ's person. The matter was finally brought before a council, which assembled at Ephesus, 431, and then the sentiments of Nestorius, as reported to the council, were condemned, and it was declared, “that Christ was *one divine person*, in whom two natures were closely united, but without being mixed or compounded together.”

Eutychus was abbot of a monastery in Constantinople, whose ambition to be more orthodox than the bishop, led him into the opposite extreme. Nestorius was reported as contending for the twofold personality of Christ; but Eutychus not only denies his twofold personality, but also the duality of his nature. “I acknowledge,” says he, “two natures in Christ before the union; but after the union I acknowledge only one nature.” Eutychus was an enemy to Nestorius, and hence the wide variance between them. The Council of Chalcedon, 451, condemned Eutychus and his heresy, and inculcated the following doctrine, “that in Christ two distinct natures were united in one person, without change, mixture, or confusion.”

Now, whence did Nestorianism arise? It arose in a controversy about the propriety of ascribing the title, “Mother of God,” to the Virgin Mary. That controversy was, perhaps, the occasion of much misapprehension and misrepresentation among opponents, and a faith was probably charged to the account of Nestorius, which he had never professed and did not believe. But whether he was really heretical or not, he was esteemed so; and Eutychus in his determination to differ from him as widely as possible, professed and propagated opinions, the very opposite, in every respect, to those ascribed to Nestorius.

Here then we have a series of heresies, and bitter animosities, growing out of an unreasonable attachment to a mere title, capable of being interpreted and understood in an inoffensive sense, but capable also of being converted into blasphemy. It would have been an easy matter to have declined this offensive designation of the Virgin, and to have adopted that, which would have admitted but one understanding, that on which all could harmonize; to which a united assent could be given.

But are there not now, in the church, those, who for the sake of a beloved mode of expression, (though acknowledgedly obscure, if not absolutely erroneous to common apprehension,) would rather witness strife and divisions to the

end of time, than compromise in any of that, which, themselves being equally teach the truth; and with clearness convey what they mean?

(From the Correspondence of the Protestant Church of Belgium.)

“The Belgium Protestants may be divided, as to their ecclesiastical organization, into two perfectly distinct, the one comprising the old church which previously existed under the government; the other, those which have been formed under the present government.

“The churches sustained by the State are eight in number. Two of these communities have subsisted since the Reformation; one in Flanders and another in Hainault. They have been wonderfully preserved during the times of persecution. The six other churches, with a single exception, are composed of foreigners only, who have settled in Belgium under the French empire, and the government, all obtained the right of ordering their own affairs, (see constitution) and a subsidy for the expenses of the clergy in these eight churches, with the exception of those of Brussels and Antwerp, are not numerous. Two of these churches, as in reality, are considered as, in reality, independent churches.

“From 1830 to 1839, the government of these churches was altogether independent and requires to be carefully considered. The Belgian government, agreed to a liberal constitution which the churches given themselves, continued to these churches, as the Roman Catholic churches of the country. Notwithstanding this, they remained perfectly independent on the State, and the government exercised no kind of control over them, not even in the form of taxation. They enjoyed, as do all forms of worship, unrestricted liberty, and the Roman Catholics and Jews, receive a subsidy from the States.

“The churches were, besides, completely independent of one another; they were bound united them.

“But on the 23d April, 1839, they joined in forming an association, under the name of *Union of the Protestant Churches of the kingdom of Belgium*. It was resolved, that this association should annually, hold a Synodical Assembly, composed of the pastors, and a delegate from each church.

“The idea of a union of the Belgian churches was excellent and might have had a powerful influence on the happiest results. But the association committed, at its first meeting, three serious faults. 1. They remained dependent on the State, without necessity. They manifested interest toward their brethren; and 3. They became guilty of usurpation in assuming the sole ecclesiastical authority over the evangelical Protestant churches of Belgium, and to consider its decisions as an expression of the will of these churches.

“I come now to the second class of evangelical churches of Belgium, which in the beginning of this century, is to say, the free churches, which under the Belgian government, since 1830. That year, M. Philp Bouche, a Protestant minister, came to Brussels, preached the gospel with power, and both to Roman Catholics and Protestants.

“A number of pious Christians, perceiving the need of better nourishment, which they had hitherto possessed, those who had invited M. Bouche, formed a congregation, which very soon became sufficiently numerous to form a church, by means of contributions, which was collected by M. Bouche, and which was collected by M. Bouche, in England and America.

"Besides this, a number of Christians in Brussels, in 1836, met, along with some zealous ministers of the old national church, for the formation of an *Evangelical Society*, the object of which was, to give the gospel preached to the Roman Catholics, and to Protestants scattered throughout the kingdom. This Society procured evangelists, (mostly from French Switzerland,) and the necessary funds from different countries, and caused the gospel to be preached wherever doors were open for it. Through the divine blessing, its means have increased with its activity; and last year it expended the sum of *thirty thousand seven hundred and eighty francs*. It has, now, ten missionary stations, ten preachers, (pastors and evangelists,) a tract-colporteur, four male and two female teachers. At seven of these stations, there are churches regularly organized; at the other three, matters are yet sufficiently advanced, to entitle them to be considered as churches, but they are in the way of progress, and their prospects are bright with promise.

"Besides these churches, founded by the Evangelical Society, there exists seven churches still, that are neither dependent on the Synod nor on the Society. These are the three churches in Brussels, the full congregation at Bergen, (Mons,) &c. On the side of the eight salaried churches, there are, therefore, fourteen free churches, several of which, though young, are high-promising, and labor with life and vigor in the vineyard of the Lord. By means of these churches, the gospel has spread among the Roman Catholics, and part of the work takes such increase, that the Evangelical Society can scarcely meet the existing wants by sending additional laborers.

These fourteen churches, and their field of operation, evidently possess a greater importance than the eight Episcopal churches, whose activity, both internally and externally, is very limited. That is of importance now, is, that the latter well understand their position and their vocation; and that the better to accomplish it, they unite in action, although they are isolated. They will appear, then, as Protestant Christendom, as the real Evangelical church of Belgium.

Protection for the Waldenses.
An important movement appears to be progressing to afford efficient security and protection to a most interesting and remarkable branch of the church of Christ. We refer to the Vaudois church, in the valley of the Alps. It is well known that the inhabitants of these valleys, have never submitted to the Romish hierarchy, but remaining steadfast to the truth during the long and dark years of papal degeneracy and despotism, have suffered cruel persecutions from their enemies.

In a late number of the Quarterly Review, the leading article is an able and conclusive argument to prove the duty of propriety of British interference to protect the Vaudois in the free enjoyment of religious institutions. It appears that the two Protestant powers of Europe, Great Britain and Holland, then united under one head, in a secret article of a treaty with the Duke of Savoy, provided for the security of the Vaudois in the exercise of their religion and in the enjoyment of their property. By this treaty the Duke of Savoy gave the right to England and Holland of distinct interference in his territory, for the preservation of the Vaudois. This was confirmed and confirmed in the treaty of Utrecht in 1713. In obedience to this treaty, and in spite of the remonstrance of the pope, an edict was issued by the Emperor, confirming the treaty, and giving formal guarantee of immunity to his

anti-papal subjects. The King of Sardinia now holds the territory in question, under the stipulations of the treaty alluded to, and the reciprocal obligation of that treaty has never been denied. This obligation on the part of the King of Sardinia, he has inherited with his dominions, and on the part of the British and Dutch governments the duty is binding and clear.

The treaties referred to have been laid before the House of Commons, and a memorial has been presented by the Archbishop of Canterbury and others, to Lord Aberdeen, calling his attention to these important and interesting facts. We shall look with some anxiety for further steps to be taken in this matter.

For the Preacher.

Proceedings of a Union Convention of members of the Richland Presbytery of the Associate Church, and Mansfield Presby of the A. R. Church.

According to the recommendation of the Convention of Reformed Churches, the Associate Presbytery of Richland and the Associate Reformed Presbytery of Mansfield agreed to hold a convention for the purpose of "free and candid conference" in relation to the proposed union.

The following is an extract of the minutes of the above convention.

Wooster, Oct. 22, 1845.

The convention met according to agreement, and was opened with prayer by the Rev. S. Irvine, senior minister present.—Members present from the A. Presbytery of Richland: Messrs. S. Irvine, S. Hindman, Joseph M'Kee, J. R. Doig and J. L. M'Clain, ministers. Messrs. Wm. Hutchison, James W. Taylor, Robert Taggart, J. M'Dowell and Robert Dawson, ruling elders.

From the A. R. Presbytery of Mansfield: Messrs. S. Findlay, D. F. Reid, J. H. Peacock and Joseph Andrews, ministers; Messrs. S. Mitchell, E. Finney, J. Miller, J. Ross and Wm. Robison, ruling elders.

Mr. S. Hindman was chosen Moderator. Messrs. J. H. Peacock and Joseph M'Kee, clerks. After some time spent in religious exercises, the convention proceeded to consider the report of the committee on business. The following resolutions, with one exception, were *unanimously* adopted.

Resolved, That it is the duty of the various denominations of Christians, to use all Scriptural means and efforts, to effect union throughout the church.

Resolved, That the only proper basis of union in the church is divine truth fully and explicitly expressed.

Resolved, That in the history of the present conventions of delegates, from the Reformed Churches, there is ground of encouragement for continual endeavors to bring to a consummation the contemplated union.

Resolved, That the positive form of setting forth the errors against which we testify with scripture proofs and illustrations, is preferable to the negative as adopted in the basis.

Resolved, That in the adopting act the catechisms, larger and shorter, should be more explicitly received as constituting a part of the doctrinal basis, Messrs. Hindman and Taggart voting in the negative.

Resolved, That the proposed basis should have a more formal introduction, setting forth the former attainments of the church as a witnessing body.

Resolved, That there appears to be some inconsistency between the 9th and 10th articles of the 8th chapter, in relation to the blessings of Christ's purchase, or that the language is not sufficiently explicit.

Resolved, That the 17th article, 21st chapter, should be so amended as to read, "that these psalms are not to be exclusively used in the worship of God."

Resolved, That the Masonic and such like oaths, should be expressly condemned in the 6th article of the 22d chapter.

Resolved, That the proper occasions for public social covenanting, referred to in the 10th article of the 22d chapter, should be pointed out.

The convention adjourned to meet at Mansfield on the 17th of December. Closed with prayer.

Mansfield, Dec. 17th, 1845.

The convention met and was opened with prayer by the moderator.

Members present from the A. Presbytery of Richland: Messrs. S. Irvine, S. Hindman, J. R. Doig, R. Forester, J. L. M'Clain, ministers. Messrs. Wm. Truesdell, Robert Taggart, D. Black, S. Craig, J. Little and A. Bishop, ruling elders. From the Associate R. Presbytery of Mansfield: Messrs. James Johnson, James Miller, S. Findley, D. F. Reid, J. H. Peacock, J. Andrews, R. G. Thompson, ministers;—Messrs. John Stewart, Andrew Barnett, George Ford, W. B. Finney, Jared N. Slonecker, ruling elders.

On motion, Messrs. Henneigh, Shearer, Walker and Rowland, ministers of Presbyterian denominations being present, were invited to a seat as corresponding members. The following resolution was adopted:

Resolved, That the 7th and 8th articles of the 23 chapter should be so amended as to condemn *slaveholding* as a censurable offence.

Agreed to meet at Haysville on the first Wednesday of February.

Messrs. J. H. Peacock, J. M'Kee and R. Taggart were appointed a committee to prepare and transmit extracts from the minutes for publication in the Preacher, Evangelical Guardian, and Evangelical Repository.

The committee would add that increased interest and a considerable degree of harmony prevailed.

J. H. PEACOCK,
JOS. M'KEE,
ROBERT TAGGART, } Com.

For the Preacher.

Proceedings of the Convention of the Members of the Muskingum Presbytery of the Associate Church, and Second Presbytery of Ohio of the Associate Reformed Church.

MR. EDITOR:
On the 10th day of December, 1845, at 10 o'clock, A. M., a Convention met in Crooked Creek meeting-house, to consider the "Basis of Union." This Convention was composed of four ministers and four elders of the Muskingum Presbytery of the Associate Church, and five ministers and two elders of the Second Presbytery of Ohio of the Associate Reformed Church.

Rev. Samuel Finley was chosen President, and James Morrow, Secretary. The President stated the object of the meeting to be, "a friendly discussion of the Basis of Union."

Some time was spent in social prayer and praise. The subjects contained in the Basis were considered in their order. The Adopting Act being under consideration, an amendment was carried, to add the words, "And part of our public profession," after the words, "public instruction," relating to Catechisms.

It was agreed, that it would be proper for the "United Church" to accompany the Confession and Testimony with a concise narrative; but not as a term of communion.

The 4th item under the first chapter of the Confession, was altered so as to read, "That the Holy Spirit communicates any light upon divine things, except through the Scriptures." This item was followed by another, viz. "That the Scriptures are sufficient to convert and sanctify man

without the separate, or special and personal agency of the Holy Spirit."

The 8th, 9th, and 10th items of Testimony under the eighth chapter of the Confession called forth a number of remarks. These items were referred to a committee of three, to report thereon at the next meeting of this Convention.

It was agreed to alter the first item under the eighteenth chapter, so as to read, "That the assurance of his own personal salvation is not attainable in the use of appointed means, by the believer in the present life."

In the first item under the 20th chapter, the word "civil" was inserted between constituted and society, so as to read "constituted civil society."

The seventh item under the twenty-first chapter, amended thus, "That God does require families to worship him morning and evening every day, and particularly to make singing of psalms a part of their worship."

The following item was proposed to be inserted immediately after the eleventh section, under the twenty-first chapter, "That solemn fasting before a dispensation of the Lord's Supper, should not be observed as a means of procuring the presence of the spiritual Bridegroom."

Before the discussion of this proposition was concluded, the Convention adjourned to meet in Antrim on the 6th day of January, 1846, at 10 o'clock, A. M. The Rev. Henderson, of the Associate Church, having been appointed to open the next meeting with a sermon.

Antrim, Jan. 6th, 1846.

Convention met according to adjournment. Opened with a sermon by Rev. Henderson, from Isaiah, 14th chapter and last part of 32d verse, "The Lord hath founded Zion, and the poor of his people shall trust in it."

The Rev. Alexander Wilson, of the Presbytery of Steubenville, being present, was chosen President.

On the subject of temporal benefits, the following items were adopted—"That the outward enjoyments of life do not come to the believer, through the mediation of Christ, free from that curse which rests upon the basket and store of the wicked."

"That the purchase of Christ does not presuppose the existence and man's possession of temporal things."

With regard to fasting, the following was inserted after the eleventh item under the twenty-first chapter, "That solemn fasting before a dispensation of the Lord's Supper, should not be observed as a means of procuring the presence of the Spiritual Bridegroom." To the first item under the 25th chapter, the following words were added, "And are not proper subjects of church discipline."

After considerable discussion on covenanting, it was agreed to insert the word "ecclesiastical" between "social and covenanting," in the tenth item twenty-second chapter.

On slavery, it was agreed that the following should come in after the ninth item under the twenty-third chapter, "That man has a moral right to hold his fellow man as property."

The foregoing are the principal alterations suggested by the Convention.

GENERAL OBSERVATIONS.

1. The Convention of Crooked Creek was in session two days; and at Antrim two days and a half.

2. On a few of the alterations there was not entire unanimity.

3. The manner of the brethren in Convention was kind, candid and Christian. Each member seemed desirous to ascertain the truth, that they might confess it together; also, to discover error and jointly testify against it.

4. In case the synods agree as cordially

as the brethren in these Presbyteries have done, there will be union in due time.

5. Should the contemplated union never be consummated, still it is confidently hoped that good, and not evil, will result from the proceedings of the Convention.

BENJAMIN WADDLE, } Com. of
*DANIEL M'LANE, } publication.
— HENDERSON, }

* Rev. M'Lane has not seen the above communication. Rev. Henderson has expressed his approbation of it.

THE PREACHER.

WEDNESDAY, FEBRUARY 4, 1846.

If any of the first number of the fourth volume of *The Preacher* be lying in post-offices, which there is good reason to believe, will not be taken out, post-masters will do us a favor by returning them.

We had stricken off what we feared might be an unnecessarily large edition of that number, but have been most agreeably disappointed. The edition is entirely exhausted. This will explain to those, whose names have lately come in, why they have not received all the back numbers, as they desired.

Some of our subscribers seem to think, they have been overlooked, because their names have not appeared in the list of acknowledgments. It is quite possible that in the perplexity of a business, in which we have little experience, and less tact, we may sometimes overlook a name, and we shall always be glad to be reminded of it. But all the names of which we have been reminded yet, are on record, and shall appear in due time. The truth is, we thought enough of room was occupied in the past numbers, for such purposes. If we are to keep up with the receipts, subscribers must not come on us so rapidly with their money! If it were not for the printer, and the paper-man, the multitude of one dollar notes that sometimes gather around us, would be really vexatious! How rapidly they disappear at the approach of these men! After all, we must retract what was said above, and rather encourage our good friends in their commendable promptness. It all seems to be needed, and must be borne!

Missionary Exercises.

The anniversary sermon of the *Female Missionary Society* connected with the Associate Reformed Church, Allegheny city, was preached on Sabbath evening, the 25th ult., by Rev. Joseph H. Pressly. Subject—"Will a man rob God?" Mal. 3: 8. The sermon is represented to have been an excellent performance, in which the duty of Christians, to honor the Lord with their substance, as well as to glorify him with their bodies and spirits which are his, was urged with earnestness and good effect.

A quarterly meeting of the Gentlemen's Missionary Society, connected with the first A. R. Church, Pittsburgh, was held on Wednesday evening, the 28th ult. A lecture was delivered on the occasion by the Rev. R. A. Browne, on the present condition of the Jews. This is also spoken of as having been a very interesting and instructive exercise. We

understand this society, which has been but three months in operation, has already on its subscription list, names for an amount little short of two hundred dollars. They expect to increase the sum before the meeting of General Synod. If a lively interest in the cause of missions and spirited effort can accomplish it, they will not fail.

The anniversary sermon of the *Female Missionary Society* connected with the first Church, will be preached next Sabbath, by Rev. John G. Brown. We trust he will have an audience worthy of the occasion, and that the society for which he is to appear, will receive no mean portion of *substantial* encouragement.

We would direct attention to the article on the third page, addressed to emigrants of the A. R. Church. Such intelligence is of importance to those who may think of seeking a home in the west. There is a lamentable carelessness, on this very subject, in all the churches. There are many whose profession would encourage the hope of better things, who allow themselves to be too much controlled, in the selection of the place which they expect to make the home of themselves and of their children, by considerations of mere temporal advantage. It is natural, and it is right to have a solicitude for the temporal interests of those whom God has committed to their care; it is important to provide for them comfortable circumstances on earth; but it is far more important to secure to them an inheritance in heaven. And those parents who, from worldly considerations, go out from the bosom of the church, and take up their abode in places where they can have no expectation of enjoying her ordinances, are not more unfaithful to the church and to her Head, than to the highest interests of those whose happiness they seek. If it be necessary for members of the church to make such changes, if carried west by the force of circumstances, they should always go with the resolution of the pious Jew: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."

There are also, in the notes on a missionary tour, on the 7th page, some statements worthy of attention. Fourteen adult baptisms, and fifty-five applications for church-membership on a single occasion, is quite an encouraging item of intelligence in these days of coldness and indifference.

Calvinistic Book Concern.

From the long silence of the Board of Directors, or from our inability to hear of their operations, we had begun to fear that this enterprise had been abandoned. Its friends will be gratified to learn, that the present circumstances and prospects of the Concern, are more encouraging than they have been at any previous time. The object of the Board, to republish and diffuse throughout the great Valley of the West, and other places in our own and other countries, as they may be able, the very best theological writings in the English language, is worthy of the coun-

tenance and co-operation of all the friends of sound doctrinal and practical religion. More on this subject, when we have more room.

The Pulpit and the Press.

To the pulpit must be conceded the first place in every proper estimation of the means of evangelizing the world. It is the great ordinance of God for that purpose; and it is the highest office of man. He of whom it can be said,

There stands the messenger of truth! * * *
The legate of the skies! his theme divine,
His office sacred, his credentials clear:
By him the violated law speaks out
Its thunders; and by him, in strains as sweet
As angels use, the gospel whispers peace.

occupies a position, and exercises functions, with which the high places and high prerogatives of earth are not to be brought in comparison. Nor is there any office in which he may hope to serve God more effectually. He who is counted worthy to receive and exercise this office, can neither have higher honor, nor do greater service.

But the duties of the holy ministry are not the only service acceptable to God, or that may be efficient in the promotion of his glory. And we will not be charged with unduly magnifying our office, in assuming that next to the solemn duties of the pulpit, is the work of controlling a religious press. So far as individual effort is concerned, the sphere of usefulness in the latter case is more extensive. The work itself may be less sacred, and its effects less salutary, but they will be more numerous, and varied, and widespread. It is not to the limited sphere of a pastoral charge that its influence is restricted. Here, indeed, it may, and if properly conducted, will exert a most important influence. Its exhibitions of doctrine and duty, which, if they do not result in full conviction, will go far to prepare the mind for the more direct and authoritative appeals of the pulpit; and the intelligence which it communicates of the religious state of the world, and operations of the church, will always have effect in forming the character of a congregation, enlightening and enlarging the views of its members, and animating them in the discharge of every religious duty. What is thus effected in one congregation, by the same means, may be effected throughout the church. It is as true of denominations of Christians, as of congregations, that where such means are most enjoyed, there is the most life, and energy, and efficiency in the cause of religion.

But this is not the extent of its sphere. While the influence of a properly conducted press, thus operates within the church, it will also go out upon the world, and may bring to the enjoyment of her privileges, many whom the voice of the pulpit could not reach. In its singular power, it may send, as by winged messengers, the tidings of salvation, not merely to those who may be perishing on the borders of Zion, but to many who are afar off, and who by this means alone, may be brought to the knowledge and the service of the Lord.

The history of the press, especially the newspaper press, has shown it to be

the mightiest engine, which the power of man can bring to the support of a cause; and in no other, has its power been more wonderfully manifested, than in its operating with the pulpit, in the cause of religion.

Union Conventions.

It will be seen from the contents of the number, that conventions for confederation on union, are becoming the order of the day. It may be necessary to remind our readers that the items, which appear in the minutes of one of the conventions, proposed to be inserted in the Testimony, should be understood, not as an affirmation of what the United Church is to believe, as the negative of this—as items of which it will condemn. They require *mental reversion*, to read them properly. There is something remarkable in the selection of these items. We feel it, and it can do no harm to avow it, this business of inserting so much testimony *backwards*, is an awkward exercise with some of us. But if it must be so, we may get up after some time.

DIFFICULTIES OF WESTMINSTERIANISM.

The series of articles under this title, continued on the first page, need no commendation from us. The nature of the subject, and the character of the author who is doubtless recognised by the readers of the *Preacher*, will insure them a perusal.

THE PITTSBURGH MONTHLY RECORD OF THE TRUTH.

This is a new monthly, edited and published by ROBERT FEE. It is intended to be a repository of useful knowledge, a record of the most interesting events. Its editor is a veteran in the cause of truth, and, as the first number goes to press, is abundantly able to meet the work worthy of a liberal patronage.

SUMMARY.

Ronge in Frankfort. A correspondent of the Youth's Companion writes from Germany: "I became personally acquainted with Ronge, just before I left Frankfort. His entry into Frankfort was almost enthusiastic, most grand spectacles I ever witnessed. The streets were crowded to overflowing; arches were thrown across the streets, and hung with mottoes were seen the like of this: 'Ronge, and all thy works,' and others. When his carriage stopped, people crowded around it, shook hands with him, kissed him, blessed him. He lifted the carriage from the ground, held it, while he halted. In the streets where he stopped, he presented him with the Bible. Bibles, all the different sizes, from pocket 32mo. Eight little girls in pure white, handed him a Bible, bound. He received it, thanked them, and kissed all, until he came to the youngest, little tiny girl; he took her in his arms, blessed and kissed her. I was delighted, and cheered his words was obliged to drive off, amidst the shout, 'All hail the new mission,' &c."

Free Church of Switzerland. On the 13th of November, a large number of ministers of churches, suffragan ministers, held a public meeting at Various measures were proposed.

atory, others submissive; but, at length, out 130 pastors and suffragans resolved sign their act of resignation, expressing their willingness to continue their duties without remuneration for a month, that their flocks might not be entirely abandoned; some, probably, in the hope that the Government might so far modify its sentence as to leave the body a loophole for retracting. Many, on the contrary, appear quite decided to follow the wake of their Scotch predecessors, to establish a Free Church in the nation of Vaud.

At all events, the Union of the Church of the State, is for ever dissolved.

Arrival of the Jews in Palestine. Mr. Riddle, missionary at Safet says:—"Notwithstanding what they suffer here, new arrivals are constantly arriving. While we were at Jaffa, on our way back from Jerusalem, a ship arrived, bringing a cargo of Jews from Constantinople, chiefly Sephardim, and a few from Poland, all going to Jerusalem. Mr. Tymim found plenty of occupation amongst them. They told us another ship, with sixty families from Constantinople, had gone to Beyrout. Twenty families arrived here shortly after our departure. Alas! they little think what sufferings they will have to undergo; but at the same time, it is pleasing to see them so anxious to return to the land of their forefathers.

The Thousands of Israel. According to the Faithful Watchman of Zion—there are in Italy 50,000 Israelites; in Holland and Belgium, 80,000; in England, 30,000; in Denmark and Sweden, 5,000; in Russia, 60,000; in Poland, 1,500,000; in Hungary, 160,000; in European Turkey, 1,000,000; and in other parts of Europe, about 1,000,000.

Jewish Missionaries. There are now about five Jewish missionaries preaching the gospel to their brethren in different parts of the world, and many hundreds of children of Abraham are sincere converts to the faith of Christ.

Mohomet not an Imposter. A clergyman of the Church of England has just published a series of discourses on Genesis in which the attempt is made to justify Mohomet theologically; and to show from the Old Testament that he was a person divinely inspired!

What next from that quarter?
Wilcherast. Rev. Dr. Wilson, of Cincinnati, has published a discourse on the subject of witchcraft, in which he expresses his opinion that it is still practised in the present day: and, as illustrations of it, cites Mesmerism, Mormonism, and the pretended miracles wrought in the papal churches.

High Life at Washington. A person coming from Washington, says, "Mrs. Polk sets her foot against all dancing in the peoples' house. As Mrs. Polk is connected with the Presbyterian Church, so Mrs. Walker, the wife of the Secretary, is connected with the Methodist, and loves the ways of Zion."

The Magnetic Telegraph. The Magnetic Telegraph is constantly improving in practical operation. A stenographic system has now been prepared, by which intelligence may be transmitted as rapidly as falls from the lips of a speaker, or by the pen of a rapid writer.

EDITOR,
In compliance with your suggestion, I send you the following notes on a missionary tour.
In the last week in October, I set out on this place for Brookville, Jefferson County, Pa. On my road thither, I preach-

ed at Kittaning for Mr. Riddle. He, with Rev. Niblock was holding communion there. I preached on the Saturday previous, and had the satisfaction of seeing fourteen adults baptised. In July last, as I am informed, there were but two or three small families of our church there. On Saturday, while there, I was informed, that fifty-five had made application to be received into our communion. On the Sabbath following, I preached at a new station, which I may call Lower Mahoning. The next eight Sabbaths I spent in Brookville, and vicinity.

The town of Brookville contains about 400 inhabitants, and is increasing. It was laid out fifteen years ago, and is about one hundred miles distant from Pittsburgh and Erie, each. In it, there is one Presbyterian church, a Methodist society, one A. R. do. which numbers fifty members. In the county there are four Presbyterian congregations, three small Associate congregations, some Cumberland Presbyterians, Baptists and Episcopalians.

That country, with a wise administration of the government, will be able to sustain a large and wealthy population. Salt is, and can be manufactured easily there. Iron ore, coal and pine forests, almost interminable, abound. And independent of these sources of wealth, the land, though by no means the most fertile, is capable of producing all the necessaries of life. The A. R. people there, seem willing to do what they can for the support of the stated ordinances among them, and they should be encouraged.

On my return, I preached again at Lower Mahoning. Here there are some six families of the A. R. church, who are very anxious to have stated preaching; and I know they will do what they are able, to support a missionary among them. I hope the brethren passing to and from Brookville, will call on them and preach. There is open a large tract of country, which needs evangelical preaching; indeed, needs all the Protestant force which can be mustered, as within some thirty miles there is a large R. Catholic settlement, called the "Kingdom of St. Mary's," numbering twelve hundred inhabitants, and daily recruiting from the old world.
J. D. S.

Allegheny City, Jan. 1846.

The Presbytery of the Lakes,

Pursuant to adjournment, met in the town of New Castle, on the 21st ult. All the ministerial members were present; there was also a pretty full representation of ruling elders from the congregations, both settled and vacant. Presbytery was in session two days. Unity, to a pleasing extent, prevailed in all our counsels. Little business of general interest was transacted. The committee to whom was referred the Basis of Union, presented an elaborate report. This report, it was deemed advisable to lay on the table, until our next meeting. Its discussion and adoption were not waived, for the present, owing to any feeling of indifference;—the members of presbytery, without an exception, it is believed, look forward anxiously to the time when the several churches represented in the convention, shall become in name, as they are now avowedly one in sentiment, and they are willing to sustain their part in the consummation of a result so desirable as the contemplated union. But as it is proposed to call a convention, (similar to that which recently sat in Pittsburgh,) during the winter, in either New Castle, or Mercer, it was thought the more prudent course, to postpone the consideration of the whole subject, until after the brethren of the different denominations, would have an opportunity of meeting and comparing views.

The reports from our congregations, and the demands for supplies of preaching in the more destitute parts of our bounds, are such as to encourage the hope, that the

pleasure of the Lord is prospering in our hands.

Presbytery adopted the following

SCALE OF SUPPLIES.

Bazetta—Neille, time optional.

Clintonville—Greene, 4th Sabbath in March.

Delaware Grove—Oliver, 3d Sabbath February.

Clarksville—Oliver, 4th Sabbath February; Dick, 2d Sabbath March; Smith, 2d Sabbath April.

Shenango—Breaden, 1st Sab. March; Carlile, 5th Sabbath March; Oliver, 3d Sabbath April.

Bethel—Dick, 3d Sabbath March; Oliver, 1st Sabbath May.

Eastbrook—Greene, 4th Sabbath February; Dick, 4th Sabbath March; Oliver, 4th Sabbath May.

Sharon—Oliver, 2d Sabbath May.

Beulah—Carlile, 4th Sabbath February; Oliver, 3d Sabbath March; Breaden, 3d Sabbath April; Oliver, 3d Sabbath May.

Mahoning—Oliver, 4th Sabbath March; Greene, 3d Sabbath April.

Mercer—Dick, 1st Sabbath March; Wm. Findley, 1st Sabbath April; Oliver, 4th Sabbath April.

Venango County—Dick, all of February; Carlile, 1st four Sabbaths March.

OBITUARY.

DISTRESSING OCCURRENCE. *John Cochran*, son of Charles Cochran, one of the elders of the Unity A. R. church, Butler county, came to his death in the 18th year of his age, in the following violent manner, on the 15th inst. While driving a team perfectly gentle, but moving rather rapidly, in going down a steep descent, the sled to which they were attached came in contact with a stump, precipitating him from his position, and throwing his head violently against the end of a log, which so fractured his skull as to produce his death two hours afterwards. He was a most promising youth of amiable and unassuming disposition, and his mind richly furnished with scriptural knowledge, being trained up under the most careful parental instruction and example. He was universally beloved by a dense and extensive neighborhood of acquaintances, as expressed by the extraordinary multitude who attended to sympathize and mourn with the bereaved. In the removal of this young man, an extensive chasm is made among his companions and friends, an irreparable loss sustained by his afflicted parents, and the church of one of her most promising youths. But while we lament our earthly loss, and behold his vacant seat in the sanctuary below, we can contemplate his unspeakable gain, and a mansion in glory supplied; and we would recommend to his disconsolate friends not to sorrow as those who have no hope, but exemplify the resignation of the ancient patriarch, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." Let those who knew and loved him, cherish his virtues, follow his footsteps, and imitate his pious example. Truly may we adopt the language of inspired truth, "Man that is born of woman, is of few days and full of trouble; he cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not. As for man, his days are as grass, as a flower of the field so he flourisheth, for the wind passeth over it and it is gone, and the place thereof shall know it no more."
J. G.

DIED, On the 10th of November last, at the residence of her friend, S. E. Shaw, Esq. Miss NANCY SHAW, (granddaughter of Maj. Wm. Shaw, dec'd.) in the 24th year of her age.

The deceased was a member of the A. R. church at Turtle-creek, Allegheny county, Pa. Being left an orphan at an early age, she came to reside in the family of her friend, where she was treated with parental kindness, and instructed with pious care. This she repaid by her affection, and her constant readiness to assist those who were to her as parents. At an early period, she made a public profession of her faith in the Savior, and, during the remainder of her life, gave pleasing evidence of its reality. In her last illness, (hemorrhage from the lungs,) her thoughts were upon death, and the only source of a sinner's hope—salvation through the blood of Jesus. While her strength permitted, her chief desire seemed to be for religious converse with her friends and her pastor: and she left with them some ground for hoping, that the coming of her Master found her in waiting.

ACKNOWLEDGEMENTS.

The receipt of the following sums in payment of the interest due the Second Church, Pittsburgh, is acknowledged,
Rev. Samuel Wallace, \$23,00
Rev. Saml. Taggart, (balance) 1,00

Payments for the Fourth Volume of the Preacher.

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CHRIST IN THE TEMPEST.
BY J. G. WHITTIER.

Storm on the heaving waters!—The vast sky
Is stooping with its thunder. Cloud on cloud,
Rolls heavily in the darkness, like a shroud
Shaken by midnight's Angel from on high.
Through the thick sea-mist, faintly and afar,
Chorazin's watch-light glimmers like a star,
And, momentarily, the ghastly cloud fires play
On the dark sea-wall of Capernaum's bay,
And tower and turret into light spring forth
Like spectres starting from the storm-swept earth;
And vast and awful, Tabor's mountain form,
Its Titan forehead naked to the storm,
Towers for one instant, full and clear, and then
Blends with the blackness and the cloud again.

And it is very terrible!—The roar
Ascendeth unto heaven, and thunders back,
Like the response of demons, from the black
Rifts of the hanging tempest—yawning o'er
The wild waves in their torment. Hark!—the cry
Of strong men in peril, piercing through
The uproar of the waters and the sky,
As the rent bark one moment rides to view,
On the tall billows, with the thunder-cloud
Closing around, above her, like a shroud!

HE stood upon the reeling deck—His form
Made visible by the lightning, and his brow
Pale, and uncovered to the rushing storm.
Told of a triumph man may never know—
Power undivided and mighty—"PEACE!—BE STILL!"
The great waves heard Him, and the storm's loud tone
Went moaning into silence at His will:
And the thick clouds, where yet the lightning shone,
And slept the latent thunder, rolled away,
Until no trace of tempest lurked behind,
Changing, upon the pinions of the wind,
To stormless wanderers, beautiful and gay.

Dread Ruler of the Tempest! Thou before
Whose presence boweth the uprisen storm—
To whom the waves do homage round the shore
Of many an Island Empire!—if the form
Of the frail dust beneath Thine eye, may claim
Thy infinite regard—oh, breathe upon
The storm and darkness of man's soul the same
Quiet, and peace, and humbleness which came
O'er the roused waters, where Thy voice had gone
A minister of power—to conquer in thy name!

BIBLE AND NO BIBLE.—Rev. Dr. Adams, addressing the New York Bible Society, beautifully illustrated the benign influence of the word of God, by contrasting those countries where it is perused with those in which it is prohibited. Tell me, said he, where the Bible is, and where it is not, and I will write a moral geography of the world. I will show what, in all particulars, is the physical condition of that people. One glance of your eye will inform you where the Bible is and where it is not. Go to Italy—decay, degradation, suffering, meet you on every side. Commerce droops, agriculture sickens, the useful arts languish. There is a heaviness in the air, you feel cramped by some invisible and mighty power. The people dare not speak aloud—they walk slowly—an armed soldiery is around their dwellings—the armed police take from the stranger his Bible before he enters the territory. Ask for the Bible in the book stores, it is not there, or only in a form so large and expensive as to be beyond the reach of common people. The preacher takes no text from the Bible. Enter the Vatican and enquire for a Bible, and you will be pointed to some case where it reposes among prohibited books, side by side with the works of Diderot, Rousseau and Voltaire. But pass over the Alps into Switzerland, and down the Rhine into Holland, and over the Channel to England and Scotland, and what an amazing contrast meets the eye. Men look with an air of independence—there is industry, neatness, instruction for children. Why this difference? There is no brighter sky, there are no fairer scenes of nature, but they have the Bible; and happy is the people who are in such a case, for it is righteousness that exalteth a nation.

View from the Pyramids.

The recent work of the Rev. Dr. Durbin, published by the *Harpers*, entitled "Observations in the East," abounds with fine graphic descriptions. The following outline of the view from the top

of the Great Pyramid, is sketched with singular beauty:

"But what a sight is that from the top of Cheops! The world has nothing like it. To the East is the Arabian desert, boundless and desolate like a sea; while westward stretches that of Lybia, without a green spot, far away to the horizon's verge; in the south appears the valley on an ocean of sand, and the pyramids of Aboukir, Sackara, and Darfour, towering up in succession to the skies; turning northward, your eye rests upon the wide spread Delta in the distance, and nearer, in the northeast, upon the lone obelisk of Heliopolis.

"Immediately before you rise the precipitous heights of Mount Mokattam, crowned with the citadel of Cairo, under which lies the ancient city, enveloped in a thin vapor, which just suffices to hide the deformities of the place, while a thousand domes and minarets of graceful proportions, their gilded crescents glittering in the sunbeams; rise up to complete the vision of beauty. I turned from gazing on it to look upon the rocky plain immediately around the pyramid. There, deeply buried in the rock, now covered with sand and rubbish, lie the dead of four thousand years ago. It is indeed, a vast necropolis. It seemed as though I were among the earliest born from man. From the plains before me had gone forth the elements of science, art, and wisdom, to Greece, to Europe, to America. I felt as a child born after unnumbered generations, returned to the home of his ancestors, and, behold! it was all desolate."

Beauty of Simple Epitaphs.

In an old church-yard in Wales, in the old quaint spelling, on a plain slab, and in rude letters, are carved only the words, "DEERE CHILDE!"

What could be more pathetic, excepting this, which is to be found in the Kensal Green Cemetery, Hanover Road, London?

"TO THE MEMORY OF LITTLE KATE."

At Laurel Hill Cemetery, near Philadelphia, there is also a touching inscription. A white marble slab has on it a simple word,

"WILLIE;"

No more—nothing else. But how plainly to thoughtful hearts does it tell that bright, golden-haired little "Willie," in spite of love, had gone down, in life's young spring, to darkness and the worm!

THE SHEPHERD, THE FOLD, AND THE SHEEP.—The Germans have a profitable narrative, of which the following is the substance:

The only child of two thoughtless parents died. The parents became on this account not only sorrowful, but disposed to question the goodness of God. They even petulently inquired of their minister, how it could be possible that a God of love could have dealt so hardly with them as to take their only child. To this question the pastor promised a reply, and he gave it.

"You would know from me why God has taken your child from you. Well, then, he is determined to have from your family at least one member in heaven. You parents would not prepare to enter into heaven; and if that child of yours had been allowed to remain, you would also have prevented it from going hither.

Hear further, a parable. There was a good shepherd, who had prepared costly fodder in his fold for his sheep, but the sheep would not enter. He gave himself much concern to induce them to enter, but they always retreated farther

backward from the open door. Then he took a lamb from the flock, and dragged it in; and behold, the parent sheep ran in after it! The good Shepherd is Christ; the open fold is heaven; the lamb, your child. Have ye the hearts of parents? Prepare to follow your child. It has been taken from you on purpose to allure you to the skies

ANECDOTE.

The following anecdote, which contains an excellent lesson of instruction for the rulers of any nation, will apply to the result of almost any war that has ever been undertaken:—

At the close of the American Revolution, George III., King of Great Britain, issued a proclamation, appointing a day of thanksgiving for the return of peace. A shrewd country clergyman in Scotland, upon reading the proclamation, immediately proceeded to England, and having arrived at the royal palace solicited a personal audience with the king. Being admitted, with some difficulty, to the royal presence, after making his humble obeisance to the Sovereign, he said: "May it please your majesty, I have received your proclamation, and wish to comply with its requisitions; but I have come all the way from Scotland to ascertain what we are to give thanks for. Is it that your majesty has lost *thirteen flourishing provinces*?" The good-natured king, perceiving the humor of the man, replied, "No mun, not at all." "Is it then," said the Scotchman, "that your majesty has sacrificed the lives of a *hundred thousand* of his loyal subjects?" The king again replied, "No mun, nothing of the kind." Again the Scotchman inquired, "Is it that your majesty has added a *hundred millions* to the national debt?" The king again answered, "No mun, for none of these things." The Scotchman then said, "Will your majesty condescend to inform me explicitly, for what we are to give thanks?" The king replied, "Why mun, manifestly for this, *that matters are no worse with us than they are.*" The good man returned home entirely satisfied, and preached an excellent thanksgiving sermon on Isa. xxvi. 18.

Afflictions are the same to the soul as the furnace to the gold.

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EXCHANGE HOTEL, Dec. 21, 1845.

Messrs. Editors:—Having been for several past very much afflicted with a severe almost constant cough, and having tried various remedies, such as cough candies, syrups, &c., all of no effect, I was induced by a friend, W. W. Wallace, of this city, to try a trial of R. E. Sellers' Cough Syrup. To my great surprise, I received the immediate relief. It was with the greatest pleasure that I could lecture before my respective churches, but on taking a spoonful of the syrup, I entered my lecture room, I could not utter a perfect case during the evening. I have particularly recommend it to clergymen, and other public speakers. I have used it only within the last six or eight days, and am now perfectly cured. I feel it to be as a philanthropist, to make this public acknowledgment of the efficacy of the article, and consider it to be the best now before the public. The taste is as pleasant as honey. For my own use if afflicted again, or for any who may need it.

JAMES H. PORTER, Professor of Mathematics.

Prepared and sold, wholesale and retail, by R. E. Sellers, No. 57 Wood street, Pittsburgh, January 9, 1846.

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TERMS.

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Any person who will procure five subscribers, and transmit the money, shall be entitled to a copy of the Preacher for one year.

For the Preacher

Difficulties of Westminster Calvinism. No. 6.

The author of the "little book," which bears the title prefixed to this article, tries to place Calvinism in a ludicrous position, by representing this system as teaching, that the terms, decree and election, mean the same thing. And then proceeding upon an assumption, which has no foundation in truth, he applies a definition which he himself has framed for Calvinism, to the following passage of Scripture: "That the purpose of God according to election might stand." Rom. 9:11. He then proceeds to remark:—"Then seeing that Calvinism makes the purpose of God and Election the same, both as to nature and duration, let us read the text accordingly:—That the purpose of God, according to the purpose of God might stand! That election according to election might stand! That the decree of God according to the decree of God might stand!" p. 63. Our author must have formed an exceedingly low estimate of the intelligence of this community, to suppose that it will be believed, that any respectable class of society are chargeable with such stupidity as is here imputed to Calvinists generally. Why, the merest tyro among us knows, that there is an important distinction between the terms decree and election, and that no Calvinistic writer regards them as of the same import. So far is this from being the fact, that it is quite common with such writers, to speak of "the decree of election."

According to Calvinism, the Decree of God is universal, extending to all things. And it is maintained, that God who ruleth in the armies of heaven, and doeth according to his pleasure among the inhabitants of the earth, controls all things according to his own infinitely wise purpose. "According to the purpose of him who worketh all things, after the counsel of his own will."

But election is the gracious purpose of God, with regard to those who are the heirs of salvation. While, therefore, the divine purpose or decree, extends to all things comprehended in the government of God, election is confined to those who are chosen unto salvation. And predestination is ordinarily employed to convey substantially the same idea. In so far as it relates to the eternal interests of men, it may be defined, God's gracious purpose, appointing beforehand certain individuals to salvation, and arranging all the means necessary to prepare them for it, and to bring them to the enjoyment of it. As an illustration of the difficulty which

is experienced in the interpretation of Scripture, while the doctrine of election is rejected, the attention of the reader is directed to Wesley's notes, on the following passage: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." 1 Pet. 1:2. On these words, Mr. Wesley makes the following remarks: "Elect—By the free love and almighty power of God, taken out of, separated from the world. Election, in the Scripture sense, is God's doing any thing, that our merit or power have no part in." According to this exposition, then, the elect, are those, who, by "the free love and almighty power of God, are taken out of the world, and separated from it; and in this matter their merit and power have no part. This sounds a little like "Westminster Calvinism." And I strongly suspect, that if the author of the "little book," should meet with such language any where else, he would be startled, as though he were under "the very tones of its thunder."

It appears, then, according to Mr. Wesley, that in election, God does something for us, in which our power and merit have no part; and that the elect are, by his free love and almighty power, called out of the world, and separated from it. Consequently, in election, the free love of God, confers a favor upon some, which is not bestowed upon others. For it will not be pretended, that all men are called out of, and separated from the world. And this doctrine, it is easy to see, is equally liable to the objection, which Mr. Wesley prefers against the Calvinistic doctrine of predestination, which he rejects.

But while this distinguished writer rejects the doctrine of predestination in one sense, in another he embraces it. Let us, then, for a moment, attend to his exposition of the true doctrine on this subject.

He observes,—**"The true predestination, or fore-appointment of God is, 1. He that believeth shall be saved from the guilt and power of sin. 2. He that endureth to the end shall be saved eternally. 3. They that receive the precious gift of faith, thereby become the sons of God, and being sons, they shall receive the Spirit of holiness, to walk as Christ also walked."** And having given this exposition of what he regards as the true doctrine, he adds,—**"But other predestination than this, either to life or death eternal, the Scripture knows not of."**

The question then arises, Is this the doctrine of predestination as taught in the oracles of truth? To this question, I am constrained to reply in the negative. And I appeal to the law and the testimony.

1. And in the first place, I ask, where is it said in Scripture, that God hath predestinated, that he that believeth shall be saved from the guilt and power of sin? It is readily admitted that, it is an important Scriptural truth, that he that believeth shall be saved. But where is this truth said to be predestinated. There is no such language in all the Bible.

2. But, in the next place, between the predestination of Wesley and predestination as taught in the Scriptures, there

is this important difference—The predestination of Wesley has for its object, a doctrinal truth—"He that believeth shall be saved." Predestination, as taught in the word of God, has for its object, persons. "Having predestinated us." Eph. 1:5. "In whom we have an inheritance, being predestinated." Eph. 1:9. "Whom he did predestinate them he also called." Rom. 8:30. The reader will then perceive, that, according to the Scriptures, God is represented as predestinating persons to a particular end—"Having predestinated us unto the adoption of sons"—"Whom he did predestinate them he also glorified." But the predestination of Mr. Wesley, is the fore-appointment of a doctrinal truth—"He that believeth shall be saved."

After having exhibited what he regards as the true doctrine of predestination, Mr. Wesley adds, that any "other predestination than this, is cruel respect of persons; an unjust regard of one, and an unjust disregard of another. It is mere creature partiality." A charge of a similar character is reiterated by the author of "the little book." Contrasting Calvinism and Universalism, he observes,—**"the latter is better than the former, for this reason, that while it makes God so indifferent to holiness, as ultimately to save all men in their sins, thus leaving to him the ornament of impartiality—the other, makes him equally indifferent to justice, and at the same time invests him with the highest species of partiality."** p. 40.

The charge, then, which is preferred against predestination is, that it is "cruel respect of persons;" and also that it is injustice; or, as Mr. Wesley expresses it, "an unjust regard of one, and an unjust disregard of another." The attention of the reader is requested, while I inquire whether there is any foundation for this charge.

1. It is objected to predestination, in the Calvinistic sense of the term, that it involves "cruel respect of persons." I reply, that the Scriptures very plainly teach, that with God, there is no respect of persons. But, then what is meant by the phrase, "respect of persons?" If the different passages of Scripture in which this phrase is employed, are carefully examined, it will be found, that the phrase is used to convey the idea of making a distinction between individuals, without a proper reason; such as showing respect to one and contempt to another, because of his country, his circumstances, or his condition in society. The word translated respect of persons, occurs four times in the New Testament—Rom. 2:11; Eph. 6:9; Col. 3:25; James 2:1. In the first instance, there is a reference to national distinction. And the doctrine taught is, that in the matter of acceptance with God, the Jew has no advantage over the Gentile. The next two examples refer to the distinction between master and servant; and both are represented as standing upon a level before God. The last example relates to the distinction between the rich and the poor. "My brethren, have not the faith of our Lord Jesus Christ, the Lord of Glory, with respect of persons." To have respect of persons, in the Scriptural meaning of the phrase, is to make a distinction among men founded upon mere adventitious circumstances, which have nothing to

do in determining the worth of character; such as, country, property or station in society. With God, there is no such respect before him. The Jew has no advantage over the Gentile; wealth recommends no man to divine favor; the station of the master, gives him no claim to the divine regard, above that of the servant.

But, while these things are so, it is certain, both from the plain language of the Bible, and from facts which come under our observation, that in the distribution of his favors, God makes distinctions among men, for which we can give no other reason, than, that such is the Divine will. In the case of Jacob and Esau, a distinction was made; and this distinction, the Apostle is particular in stating, was made before they were born, and consequently before they had done either good or evil. Rom. 9:11. And in the case of the Jews, we see a distinction made between this people and the other nations of the earth, by virtue of which they were taken into a peculiar relation unto God and enjoyed peculiar privileges. "He sheweth his word unto Jacob, his statutes and his judgments unto Israel; he hath not dealt so with any nation." And wherever we turn our attention, we behold the same principle pervading the divine administration. If we contemplate the intelligent creation, we see Angels exalted in the scale of existence far above man. And is there here, "cruel respect of persons?" Among men we see distinctions without end. One man is born an heir to penury and shame: another is the offspring of honorable and pious parents. And is there here, "an unjust regard of one, and an unjust disregard of another?" If we turn our eyes to the inanimate creation, the same principle presents itself to our view. A glory has been conferred upon the sun, which has been denied to the moon; and one star differeth from another star in magnitude, while all are alike the creatures of God.

Will it be objected that these distinctions do not involve the future destiny of immortal beings? I reply, that the value of the interests involved in the distinction, does not affect the principle. If there is any impropriety in the distinction, it matters not whether the impropriety be greater or less in degree. The one as really as the other, is utterly inconsistent with the character of Him who is light, and in whom there is no darkness at all.

2. But, a second charge preferred against predestination, is, that it involves injustice. It is, says Mr. Wesley, "an unjust regard of one, and an unjust disregard of another." "An unjust regard of one." This of course must refer to those who are the objects of God's electing love. With regard to them, Calvinism maintains and the Scriptures teach, that they are "predestinated unto the adoption of children." Eph. 1:5; and that they are "chosen unto salvation." 2 Thess. 2:13. It will be very cheerfully admitted, that "regard" wholly undeserved, has been manifested towards them. A favor of which they were wholly unworthy has been conferred upon them. But how can it be said that "unjust regard" has been bestowed upon them? Surely, God had an indisputable right to set his love upon them; and if he had a right to extend to them his favor,

there can be no "unjust regard" in their case. And is there any more ground for the charge of "unjust disregard" in the case of those who are not the objects of his love? Are they not sinners? Are they not justly under condemnation? Do they not deserve that death which is the wages of sin? If these things are incontrovertibly true; if it is beyond controversy, that all men on the account of their sin deserve the wrath and curse of God, then it cannot be true that there is any "unjust disregard" on the part of God, toward those who receive the just desert of their sin. On the contrary, the glory of divine justice is displayed in the punishment of their sin according to its demerit.

But not only is the charge without foundation in truth; it is also inconsistent with what Mr. Wesley has just before said in relation to election. The exposition which he gives of "elect," is "By the free love and almighty power of God taken out of, separated from the world." Now, it will not be pretended that the free love and almighty power of God are so exercised as to take out of and separate from the world, all men. This is true, only in relation to some. Shall we then say, that there is manifested towards such, an "unjust regard?" But, further, Mr. Wesley says, "Election, in the Scripture sense, is God's doing any thing, that our merit or power have no part in." Then, when God by his "free love and almighty power," separates a sinner from the world, he does that for him, in which his merit and power have no part. Shall we then say that in his case there is a manifestation of "unjust regard?" But all are not the objects of that "free love and almighty power," which do that for the sinner, in which his merit and power have no part. Shall we then say, that in the case of those who are not taken out of and separated from the world, there is, on the part of God, an "unjust disregard?" God forbid!

The conclusion, then, to which we are brought, is, that the same principle pervades the doctrine of predestination, which reigns through every part of the Divine administration. In the distribution of his favors among his creatures, God makes distinctions, for which we can give no other reason than that assigned by our Lord; "Even so, Father, for so it seemed good in thy sight." That he has a right to make such distinctions, and to give or to withhold, according to his pleasure, cannot be questioned. And that he has infinitely wise reasons for all that he does, we are perfectly sure, though it is not necessary that we should be made acquainted with them. "He hath mercy on whom he will have mercy." And who will dare to say, that in showing mercy, there is "an unjust regard of one?" "Whom he will he hardeneth." And who will presume to say, that, in this case, there is with God, "an unjust disregard of another?" Nay, rather let us say with the Apostle, "Behold the goodness and the severity of God."

CALVIN.

THE PASTOR'S JOY.

AN ANNIVERSARY DISCOURSE,

Preached before the Associate Reformed Congregations of Richmond and Knoxville, on the occasion of the conclusion of the seventh year of their Pastor's labor among them; and now furnished for publication that the thoughts therein contained may not only be profitable to the members of one, but of other pastoral charges; and that, by the blessing of God, many faithful Christian Pastors may have cause of rejoicing.

TEXT.—"I have no greater joy than to hear that my children walk in truth"—3 JOHN 4 verse.

(Continued.)

The members of any pastoral charge as the children of the officiating minister,

and that course of conduct on their part which is calculated to inspire joy in his bosom, having received our attention in the prosecution of our original design, we now consider,

3. *His joy arising from this source as superior to all other.*

"I have," said the aged John, "no greater joy." Joy is a delight or satisfaction of mind, arising from the consideration of a present or assuredly approaching possession of a future good. Such a delight or satisfaction of mind had John, on hearing of the becoming walk of his beloved Gaius, verse 3; as also, when he found the children of the elect lady "walking in the truth." In regard to the other, "I rejoiced greatly." Such also must be the feeling of mind, on the part of every faithful minister of Christ Jesus, on finding his people, by a walk and conversation becoming the gospel, manifesting the sincerity of their profession, and reflecting honor on him as their pastor.

1. *His joy from this source.*

2. *It is a superior joy; to him there being none greater.*

It is the faithful, devoted pastor of whom we now speak, and who is deeply concerned for souls. Who from love to Christ and the souls of men has left father and mother, has denied himself the wealth and the honor of the world, and has gone forth to the work of the ministry. As in the good providence of God, he finds himself in the midst of a people whom he can claim as his children, and whom he finds walking in the truth, he must have satisfaction and enjoyment—

1. *As his instructions are blessed of God and improved by men.*

Parents have an enjoyment from the gratitude and obedience of their children. "A wise son maketh a glad father, but a foolish son is the heaviness of his mother." Now, if the ordinary parent has a satisfaction from the becoming conduct of the child in reference to matters of small moment, much more the minister of Christ on finding his instruction and his influence to be blessed of God and improved by his fellow men, and by their walk giving evidence to all that there is a real change of heart, and that they are living for eternity. As fed at his hand and instructed by him, by the divine blessing, they are growing wiser and better, nor is he spending his strength for nought and in vain. When the labors of the husbandman are unsuccessful from any cause, discouragement must ensue—greater discouragement to the laborer in the vineyard of the Lord—where there is no corresponding fruits, but coldness, a spirit of worldly-mindedness and lethargy, characterize the people of his charge. If, on the other hand, his instructions are received, are blessed of God to their spiritual nourishment and growth in grace, if he be what he professes to be he must rejoice.

2. *As they appreciate the ordinances of grace as administered by him.*

Of all avocations none perhaps is more lightly esteemed by some and more highly esteemed by others, than the gospel ministry. How low and unworthy are the views which the mere earthworm forms of this holy calling: a system of priest-craft for robbing the simple poor of their money. Far different is the view of the child of grace, who receives his pastor as the messenger of the Lord of Hosts, and is found walking in the truth. Of no calling has he more exalted views. He honors his pastor for his works' sake. This is to him a source of satisfaction, that whilst he appears among his fellow men as a minister of God, he is not despised or rejected of men, but received in the execution of his office, and that those things which are about his hand are their delight; that whilst the outstretching of his hands is not in vain,

in warning, instructing, and in inviting to Jesus, they love to feed on the ordinances of grace as administered by him, esteeming them even above their daily food: As he loves those ordinances himself he must rejoice.

3. *In the evidence he has that his influence may extend beyond his present charge, or even beyond the present generation.*

The minister may and must exert a powerful influence in the cause of Christ and immortal souls—an influence during his life and long after he may sleep in the grave. Of the departed gospel minister may it be said, "he being dead, yet speaketh." As he may discover his children to walk in the truth, he sees this influence beginning to extend: parents through his instrumentality brought under the influence of the truth, and thus encouraging their children and extending an influence over them: a godly husband over an ungodly wife; and a godly wife over a Christless, graceless husband. As from the stone cast upon the smooth surface of the pool, the waves will rise and extend until they reach the distant shore, he discovers that through his children in walking in the truth, an influence is now being exerted which shall extend to the end of time; that through children's children the benign influence of the gospel may be felt by generations yet unborn, and that many of them may rise up and call him blessed. In the consistent walk of parents and friends through his instrumentality brought under the influence of divine truth, and in their place exercising a wholesome influence over others, for blessing many as yet unborn, he has much occasion to rejoice. But there is,

2. *NONE GREATER.* I have not only joy, and I "rejoice greatly," but "I have no greater joy." Of necessity, this expression must be understood in a restricted sense. Christ is the chief joy both of minister and people. Nor is there any greater delight or satisfaction than that arising from the enjoyment of God in Christ. It is of the things of earth we are to understand the apostle as here speaking: of earthly objects and earthly relations. No relation more intimate, more interesting and endearing. When the conduct of the people is such as has been noticed, his joy from this source is superior to all others. Now we speak not of the joy of the man of the world, who rejoices when his corn and wine abounds; nor do we now speak of the joy of the ordinary Christian, whose language it is

"More joy thy testimonies' way,
Than riches all me gave;"

But it is of the joys of the pastor. Of the many occasions of rejoicing, this is the greatest, as will appear when viewed in connexion with some others.

1. *The circulation of the Scriptures, and a diffusion of the knowledge of Christ.*

This to the pastor is an occasion of rejoicing, as light is afforded to those who are in darkness, and knowledge to the ignorant; so that he will say with the apostle, Phil. 1:18, "What then? notwithstanding any way, whether in pretence or in truth Christ is preached; and I therein do rejoice, yea and will rejoice." This, however, is but the sowing of the seed, and if he can rejoice in this, how much more in its taking root and growing, and bringing forth fruit? If joy in the seed-time, much more in the harvest. If joy in the diffusion of the truth, much more in that truth's taking hold of the heart and conscience, and bringing forth fruit in the life, as is the case when there is a walking in the truth.

2. *The profession of Christ, and joining themselves with the people of God.*

We need not conceal it, we are glad and rejoice in such connexions with the church. We are glad to see men asking the way to Zion with their faces thither-

ward"—coming out from the world, and confessing Jesus before men. There is, however, a greater joy in seeing and hearing of them walking consistently with that profession. When this walk is consistent, it is the occasion of the greatest joy; but when inconsistent, secret, irregular or undecided, the occasion of the greatest sorrow. O! that some professors knew the pain, and sorrow, and shame they sometimes bring to their pastor by their disorderly walk!

3. *Their meeting promptly their engagements for his support.* He is dependent upon the liberality of the church for the necessaries of life. "Even so hath the Lord ordained that they that preach the gospel should live of the gospel." It must be a source of satisfaction to find a promptness on the part of his people. Whence thereby he is sustained, as they minister to him in carnal things, they also manifest the value they put upon those ordinances, and a disposition to honor the Lord with their substance. There is, however, greater occasion of joy in their consistent walk. His support pertains to time, their walk to eternity. When that day shall come when it shall be that those who possess shall be as though they possessed not, support will not come into mind—never will their walk lose any thing of its importance. A withholding from him due support, may be felt by him and family in time, but an unbecoming walk on their part may and must be felt by them and their children throughout eternity. As he desires, then, their eternal happiness beyond his own support, he must joy more in their walking in truth.

The conclusion, setting forth some occasions of sorrow, and many of joy in a pastoral charge for whom the discourse was prepared, is omitted as of particular and not general application.

For the Press

We have seen Strange Things

MR. EDITOR:

A few Sabbaths since, in attending upon the services of the sanctuary, I had occasion to cross the Allegheny river, at a time when the thermometer was about twenty degrees below the freezing point. As I approached the river, a numerous concourse of people assembled on the margin, attracted my notice. Supposing that some unfortunate fellow creature had fallen into the river, my benevolent feelings were aroused, and I turned aside that if necessary I might afford relief to some one in distress. But on approaching somewhat nearer the scene of action, I discovered that the object for which the promiscuous crowd had assembled, was to witness the performance of the ceremony of immersion. Being brought unexpectedly in view of a spectacle which to me was altogether novel, I stood for a moment and looked on. Though the day was so cold, that, wrapped in a warm cloak, I could scarcely keep myself comfortable, several persons of both sexes, amidst pieces of floating ice, were plunged into the river. While I looked upon the countenances, pale as death, and the shivering limbs of the female forms before me, I could not forbear to say within myself, Can this be a service required by Him, whose yoke is easy and whose burden is light? Retiring from the scene in a contemplative mood, my mind was led into the following train of reflections.

1. According to the Scriptures, between the former and the present dispensation of the church, there is a characteristic difference. The religious observances of the law were burdensome. Its institutions are termed by the apostle "carnal ordinances," and its rites and ceremonies are described as a yoke, which neither "our fathers nor we were able to bear." The ordinances of the gospel are of a more spiritual nature, and its observances

vances are more in accordance with the character of Him, whose yoke is easy and whose burden is light. But I will appeal to sober, unsophisticated common sense, and ask, Is not the plunging of a delicate female into a river, under the circumstances to which I have referred, a more rigorous rite and attended with greater danger to human life, than even that institution under the law, whose place is now supplied by baptism?

I am aware, that it is sometimes said, that persons in submitting to this rite, do not feel the cold. But those, who are not disposed to part with their senses, know that it is not so. It is in accordance with an established law of nature, which is a law of God, that the human body suffers pain when exposed to cold. And we must either admit, that to plunge the body into freezing water will cause intense pain, or we must maintain, that there is a miracle performed in the case; and that, by the interposition of God, the laws of nature are suspended. But to suppose a miraculous display of the power of God, where it is not necessary, and where he has not authorized us to expect it, is not faith in God, but unwarranted presumption.

2. It has occurred to me, that the administration of baptism in this manner, and under such circumstances, has a tendency to lead the minds of men to attach superstitious importance to a mere outward rite. The simplicity which distinguishes the institutions of the gospel, has always been with the depraved heart, a source of opposition to them. If man were required "to do some great thing," in securing his salvation, he would have less difficulty in complying with the requisitions of the gospel. But to deny himself, to renounce his own wisdom and to conform to the plain, simple and unostentatious rites of Christianity, is humbling to the pride of our unrenewed nature.

And hence many, when they hear the terms of the gospel, like the Syrian thief, when directed by the prophet to wash in the Jordan, for the healing of his leprosy, turn round and go away in a rage. With regard to the communication of those spiritual blessings of which baptism is significant, God has graciously promised, "I will sprinkle clean water upon you, and you shall be clean; from all your filthiness and from all your idols will I cleanse you." But in relation to the administration of baptism, by sprinkling the baptismal water upon the subject, we sometimes hear men in contempt exclaim: "What advantage can result from sprinkling a little water on the person baptized?" Now what is the meaning of such a question? There can be no doubt, that with many who propose it, no import of it is, that such baptism can be of no advantage, because there is so little water used. A few drops of water can do nothing to cleanse from sin. But if more water were used, if the person were completely immersed in water, he might derive some advantage from it. And I need not say, that where such views exist, an importance is attached to the outward sign, which belongs only to the thing which is represented in baptism; and men look to the water of baptism, for that cleansing which can be effected only by the blood of Christ.

3. And is there not reason to apprehend, that the performance of the rite of baptism under the circumstances referred to, has a tendency to foster a legal spirit? I need not inform the experienced Christian, that a disposition to rely in some degree upon our own works, so as to have at least a share in the honor of our own salvation, is deeply rooted in the depraved heart. Hence, those who are unwilling to deny themselves, and take up the cross and follow Christ, are often willing to perform works of supererogation. They may be utterly unwilling to

mortify the flesh with the affections and lusts, while they are willing to go far in mortifying the body, and in submitting to painful and unauthorized penance. Witness the painful lacerations of the body, to which monkish superstition has submitted.

Now, I would appeal to all reflecting men, and ask, Is there not danger here? Where a thing is manifestly not required by divine authority, is there not cause to apprehend that men will be led to regard a service as meritorious, just in proportion to the self-denial and personal difficulty connected with its performance? I say, where a thing is manifestly not required. For even those who contend, though they never have been able to prove, that immersion is the only proper mode of baptism, will not pretend, that God ever required that men and women, at the hazard of their lives, should be plunged into a frozen river. If our brethren consider it important that the body be immersed, let it be so. We rejoice that we live in a land and in an age, in which we can worship God in that way which we conscientiously believe he has appointed. But there is no necessity to impose on men a service so rigorous. Instead of repairing to a river in the depth of winter, let a Baptistry be provided in a suitable place. And instead of exposing delicate females, under such unpleasant circumstances, to the gaze of the promiscuous rabble, let the service be performed within the church, with a decency and solemnity becoming its sacred importance. OBSERVER.

For the Preacher.

Divine and Human Rights;

Or the Westminster Confession and the Constitution of the United States, tested by the Holy Scriptures.

Such is the imposing title of a pamphlet of over one hundred pages, given to the religious public by C. Webster, Pastor of the First Associate Presbyterian Congregation, Philadelphia.

In the getting up of this pamphlet, the author has placed himself under strong obligations to authors who have gone before. And as he has furnished us with quite liberal extracts from a variety of writers, from George Gillespie down to Edward Smith, we have, of course, quite a singular specimen of theological and literary counterpane. The design of the author appears to be, to prove, on the one hand, that no Christian can consistently take the oath of allegiance to the government of these United States; and, on the other, that the language of the Westminster Confession teaches the doctrine of Scripture in reference to the magistrate's power.

In reading this production, we could not escape the impression, that the author is entirely too liberal in the epithets, atheistical, infidel, unprincipled, &c., &c.; and that, after all, the ultimate object is to defeat the projected union of Reformed Churches.

Be this as it may, it is evident that his ingenuity is taxed to the utmost for the purpose of making the impression, that the church to which he belongs, in taking the steps which she has, towards organic union with sister churches, has sacrificed her principles and violated her faith.

With this part of the work we have no intention to intermeddle. There are not wanting brethren in his own branch of the church, who, if they regard it necessary, can demonstrate to Mr. W.'s satisfaction, we trust, or, at least, to the satisfaction of every candid, unbiassed mind, that the steps taken towards organic union with sister denominations, are not on the ground of sacrificed principles, or violated faith; but on the ground, that their faith is the same in their respective organizations.

Mr. Webster's general propositions, how-

ever, seem to merit notice; not so much on account of the source from which they come, as on account of their grave and sweeping character, and the care and ingenuity with which they are adapted to the tender consciences of some, and the powerful influence of early education and pleasing associations in others. There are, no doubt, hundreds of individuals who, by leading quiet and peaceable lives, have established for themselves characters quite the counterpart of Mr. W.'s in this respect, who, pleased with his array of venerable authors, and his display of zeal for the truth, are in danger of being lured into a sacrifice of their good name, and a shipwreck of their cherished faith, on the rocks of schism. There are, no doubt, hundreds more, who, conscientiously aiming at the discharge of their duty as members of the civil community and of the church of Christ, may find themselves completely puzzled and trammelled by the positions and reasoning of Mr. W., which, while they condemn our government as unworthy the support of the Christian community, contemplate no favorable or desirable change in our political constitution, but by passing through a state of complete anarchy.

Such considerations as these seem to call for, at least, a very brief notice of some of the principal propositions of Mr. W. as well as some of his particular positions. At the same time, it is premised, that we are by no means disposed to take exception to every thing he says.

In arranging his plan, Mr. W. proposes the following inquiries:

1. What are the moral qualifications necessary in a civil government, in order that it may harmonize with the divine law?
2. Whether the Westminster Confession of Faith harmonizes with the Holy Scriptures in reference to the magistrate's power and duty concerning religion?
3. Whether the Constitution of the United States possesses the requisite moral qualities?

With your permission, Mr. Editor, it is proposed in one or two brief numbers, to lay before your readers, in reply, some remarks on these inquiries, together with the reasoning and conclusions of their author. A. R.

Apathy of Christians concerning the Jews.

There have been but few of the household of Christ whose hearts have beat in unison with the mind of the Lord Jesus, (the speaker of Isa. 61 and 62,) or with St. Paul's "continual sorrow and heaviness," and heart's desire and prayer for Israel's salvation, or responded to his animated appeal, Rom. 9:10, 11, in behalf of his kinsmen. And why should these things be so? Surely the divine commission given to the Church, extends to the Jews, as well as the heathen; then why should the incumbent duty of the church, as well as believers individually, be so indifferent to the spiritual hunger and welfare of these children of the prophets?

We have all the encouragements to labor for the conversion of the neglected kinsmen of Isaiah and Paul, which we have for the missionary work in general, among the Gentiles, whether at home or abroad. There is no ground in the Scripture to justify the prevailing preference of the Gentiles to the exclusion of the "Israelites, to whom pertaineth the adoption, and the glory, the giving of the law, the covenants and the promises. Because the gospel is the power of God unto salvation, to the Jew first," as the Apostle declares, Rom. 1:16; and because "salvation is of the Jews," they have a *prior claim*, though the heathen should not at all be neglected.

That the Jewish heart is not impervious to gospel truth, is demonstrated by the conversion of above 4,300 Jews, within a few years past, mainly through the instru-

mentality of the London and American Jews' Societies; thus proving that Scripture which declares, that there is no difference between the Jew and the Gentile, for the same Lord is rich unto all that call upon him.

Though blindness hath happened to Israel as a nation, and that blindness, as the Apostle shows, is to remain on them till the times of the Gentiles be ended, and their Deliverer shall come, when they shall see Him they pierced, as Paul saw him, and he shall stand upon the Mount of Olives with all his saints; Zech. 14; yet, there has been in every age of the church, "so even now at this present time there is a remnant according to the election of grace," as the Apostle declares, Rom. 9:5, who are equally, if not more accessible, and less impervious to gospel truth than the mass of the heathen. Besides, the Scriptures abundantly show, that the conversion of the Gentile nations is dependent, in no small degree upon the *prior* conversion of the Jews; Isa. 66:10, and Isa. 61:6, 9, is sufficient to show this—"I will send those that escape of them unto the nations of Tarshish, Pul and Lud, to the isles afar off, that have not heard my fame, neither have seen my glory among the Gentiles;" when they shall see it, is described by Ezekiel 1; Dan. 7:9, 10; Rev. 4.

It has, indeed, seemed to me, that God is waiting till his children, in their pious and well-meaning efforts, have fully tried the great experiment they seem bent on making—that of converting the world without *His* appointed instrumentality, the restored and converted Jews. Were God to cut short this grand experiment of trying to convert the world *without* the Jews, and without whom God has never done any great work in the earth, his people would not be prepared to appreciate fully the glorious Divine interposition, which is promised to be put forth for the conversion of Israel and the nations, after the Lord shall have "returned to Zion." Zech. 8, when he shall reign in Jerusalem as the king, before his ancient people, gloriously; Isa. 24:23; Mich. 6:6,7. God, therefore, waits—waits till his people shall discover *the broken link*—waits, till utter hopelessness shall sink them deeper in failure of the world's conversion, *aside* from *His* plan, and *His* instrumentality; till failure of the experiment without the Jews shall be openly apparent; till the omission, and "the great transgression," be seen and *acknowledged*; till his people repent, and strengthen the neglected kinsmen of Jesus, who are ready to die; till the united and holy aspiration and heart's desire shall ascend to God—"O! that the salvation of Israel were come out of Zion; when the Lord shall bring back the captivity of Jacob, and Israel be glad."—*Christian Intelligencer*.

ROMAN CATHOLIC STATISTICS. The Catholic Almanac for 1846 gives the whole number of the Catholic population in the United States and Texas at about 1,100,000—Churches 740, other stations 437, clergymen on missions 641, clergymen otherwise employed 121, ecclesiastical institutions 21, clerical students 328, institutions for young men 25, female religious institutions 36, female academies 53, charitable institutions 97. In the diocese of New York they report 200,000 of a population, New Orleans 160,000, Boston 65,000, Cincinnati 65,000, &c. &c. The number of priests in the diocese of Cincinnati is 70, New York 111, New Orleans 54, Baltimore 81, St. Louis 73, Louisville 52, Vincennes 35, Chicago 22, Pittsburgh 27, and other dioceses in a similar proportion. The editor of the Telegraph thinks that the statistics of the Almanac give a full maximum of the population. He thinks their numbers are less rather than greater.

BIBLICAL EXERCISES.

"In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."—Col. 2:11, 12.

That no flesh should glory in his presence, but according as it is written, he that glorieth, let him glory in the Lord. These words unfold the grand design which infinite wisdom proposed to accomplish in the salvation of man through Jesus Christ, while they indicate the real cause of the opposition of the depraved heart, to that plan of salvation, revealed in the gospel. As the recovery of a lost world had its origin in the infinite benevolence of the divine nature; and as there was nothing in fallen man which could give him a claim upon the divine benignity, the grand design to be accomplished by the salvation of man, is the manifestation of the glory of the divine perfections. And just in proportion as the lustre of the divine glory shines forth in the plan of salvation developed in the gospel, is all ground of glorying on the part of man completely removed. And hence the origin of those corruptions of the gospel, which have prevailed in every age. Pride is a depraved principle, deeply rooted in the unrenewed heart; and under the influence of this principle, man would fondly claim for himself, at least a share of the honor of his salvation. And accordingly, it will be found, that the corruptions of the gospel generally, which have been introduced into the church in all past ages, have aimed in some form or other to rob the Lord Jesus of the glory which belongs to him as the author of our salvation.

Such was the tendency of those errors to which the Colossians were exposed, and against which it became necessary that the Apostle should raise his warning voice. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." An error which greatly disquieted the church, even in apostolic days, was propagated by "certain men who came down from Judea," who taught the brethren that, "Except ye be circumcised after the manner of Moses, ye cannot be saved." This error struck at the completeness and sufficiency of the atonement of Jesus Christ, and maintained, that there must be a union of the works of the law, with the merit of Christ, in the salvation of man. It involves the very same principle which pervades those corruptions of the gospel, which, in the present age, as well as in times past, arrogate to man, in some form or other, a part of the honor of his salvation.

To guard the Colossians against the wiles of all such corruptors of the gospel, the Apostle explicitly declares the divine glory, fullness and sufficiency of Jesus Christ. "In him dwelleth all the fullness of the Godhead bodily." "And," adds the Apostle, "ye are complete in him." You have no need to look to any other Mediator. "Ye are in Christ Jesus, who of God is made unto us, wisdom, and righteousness, and sanctification, and redemption."

The Apostle anticipates an objection which would at once arise in the mind of a Jew, yet wedded to the ceremonial institutions of the law. How can there be completeness in Christ, when Christianity discards the covenant of circumcision? To believers under the law, circumcision was an institution of great importance. It was the divinely appointed sign of that covenant, by which they were taken into a special relation unto God, so that they became his peculiar people. It was therefore with great propriety, that the true Israelite placed a high estimate upon cir-

cumcision, and regarded the epithet of "uncircumcised," as one of the most reproachful that could be applied to man.

To such an objection, the Apostle may be supposed to reply in the following verse. "In whom also ye are circumcised," v. 11. The outward sign of circumcision, was valuable only as it was the divinely appointed symbol of spiritual blessings. "He is not a Jew, who is one outwardly, neither is that circumcision which is outward in the flesh. But he is a Jew who is one inwardly, and circumcision, is that of the heart, in the spirit and not in the letter, whose praise is not of men but of God." And of this circumcision of the heart, says the Apostle, ye who believe in Christ are made partakers. It is "the circumcision made without hands." That is, it is effected, not by human power, but by divine agency. It is further denominated "the circumcision of Christ." It is that which he requires, and which he also effects in the heart, by the operation of his Spirit. And this circumcision of the heart, results in holiness of life. They who are the subjects of it, put off the body of the sins of the flesh," (otherwise denominated, "the old man,") and "put on the new man, which after God, is created in righteousness and true holiness." Ephes. 4:24.

But this is not all. Not only do we enjoy in Christ, all the spiritual blessings of which circumcision is significant, but even in so far as the external sign is concerned, we have lost nothing by Christianity. On the contrary we are gainers. We have a new divinely appointed sign of the blessings of God's covenant, more significant and better adapted to the genius of a clearer and milder dispensation. That sign is baptism. "Buried with him in baptism, wherein also ye are risen with him." v. 12.

When we keep in view the design of the Apostle, which is to illustrate that completeness, which believers enjoy in Christ Jesus, it would seem to be impossible to resist the conviction that baptism is here represented, as being to the Christian under the gospel, what circumcision was to the true Israelite under the law. And whatever may be the circumstantial points of difference between these two institutions, there is between them a very important agreement.

1. They are divinely appointed signs of God's covenant with his people. When God was pleased to enter into a covenant with Abraham, in which he declared, "I will establish my covenant between me and thee and thy seed after thee, in their generations, for an everlasting covenant, to be a God to thee and to thy seed after thee," he appointed circumcision to be the sign of the important relation thus established. "Ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant betwixt me and you." Gen. 17:11. By this covenant, Abraham and his seed were separated from the world and taken into a peculiar relation unto God as his people, and circumcision was appointed to be the token of this relation. In other words, Abraham and his seed, were constituted the visible church of God as a society distinct from the world; and circumcision was the token of connection with the church, and of an interest in its peculiar privileges. And when an individual of the world renounced idolatry and embraced the faith of Abraham, he was admitted into the church of God by circumcision. The God of Abraham now became his God and the God of his seed, and circumcision was the token of this happy relation.

Believers under the gospel, are the seed of Abraham. "If, ye be Christ's," says the Apostle, "then are ye Abraham's seed and heirs according to the promise." Gal. 3:29. When an individual now, comes out of the world, and believes in Christ, the God of Abraham becomes his God

and the God of his seed. He is no longer an alien from the commonwealth of Israel and a stranger from the covenants of promise, but becomes a member of the household of faith, and a fellow-citizen with the saints; and of this new and happy relation, baptism is the token.

2. Circumcision and baptism agree in this, that they represent substantially the same spiritual blessings. Circumcision was a sign and seal of "the righteousness of faith," through which alone we obtain the pardon of sin and acceptance with God. Abraham "received the sign of circumcision, a seal of the righteousness of faith." Baptism is significant of pardon of sin through the death of Christ, in whom we have redemption through his blood the forgiveness of sins. Circumcision was indeed an outward rite performed upon the body, but it denoted the necessity of a change of heart. And hence such language as the following; "The Lord thy God will circumcise thy heart and the heart of thy seed, to love the Lord thy God, with all thine heart, and with all thy soul." Baptism, in a manner still more clear and expressive, indicates the necessity of the "washing of regeneration and renewing of the Holy Ghost."

It will be admitted by all that circumcision has been abolished and is no longer the token of the covenant between God and his people. But in the ordinance of baptism, we have an institution which answers the same end, and which is significant of the same important blessings and privileges. And hence the conclusion, is unavoidable, that as with the change of dispensation, the one has been set aside, the other has taken its place. The argument of the Apostle is therefore conclusive against the Jewish objection. In Christ "ye are complete." You have lost nothing by the abolition of circumcision. For, though this ordinance was anciently the token of the covenant between God and his people, Jesus Christ, who is the head of all principality and power, hath appointed baptism under the present dispensation, which not only answers the same end, and represents the same blessings, but has in every respect the advantage, as it is a rite more in accordance with the mild genius of the gospel, and more clearly exhibits those spiritual blessings of which it is the symbol.

To strengthen his argument in support of the doctrine of our completeness in Christ, the Apostle proceeds to explain more fully the spiritual import of baptism. "Buried with him by baptism, wherein also ye are risen with him." v. 12. Baptism is significant of our union to Christ and of our consequent interest in the benefits of his death. And hence such language as the following, "As many of you, as have been baptized into Christ, have put on Christ." Here the union between Christ and believers as signified by baptism, is represented to be so intimate, that they are said by an expressive figure to put on Christ, as a garment which covers and adorns their persons. And again; "Know ye not, that so many of us, as were baptized into Christ, were baptized into his death?" Rom. 6:3. Here our interest in the benefits of Christ's death, as signified by baptism, is expressed in the strong language, Ye "were baptized into his death." But how, it may be inquired, is baptism significant of the death of Christ? I answer, the water of baptism, is a divinely appointed symbol of the blood of Christ; or in other words, of that expiation of sin, which he made in his death. But Christ died not on his own account; nor for his own sin. He died in our stead, and in the character of our surety, and for our sin. And by virtue of our union to him, which is signified by baptism, we are regarded as having died with him. And hence the language of the Apostle, "If we be dead with him," And to express the idea in the strongest manner,

that we are dead with Christ, the Apostle employs the figurative expression, "Buried with him." But, after Christ had died for sin under the curse of the law, having made an end of sin, death had no more dominion over him." And consequently, he arose from the dead and entered upon the enjoyment of a new life, ineffable felicity and glory at the right hand of the majesty on high. And being one with him, rise from a state of death in sin, and enter upon a new holiness, which shall result in a never-ending felicity in God's blissful presence, where there is fullness of joy and pleasures for evermore.

But, though baptism emblematically presents the blessings procured by the death of Christ, and though it is a divinely appointed means of obtaining an interest in those blessings, yet, it possesses no inherent virtue, by which it can either produce a change of heart, or advance the work of holiness in the soul. There can be on the part of the receiver, the exercise of faith appropriating the blessings represented by baptism, in order that it may be the effectual means of salvation. Are we made partakers of the benefits of Christ's death and resurrection by means of baptism? It is through faith that we receive these benefits. And hence the Apostle, as descriptive of the manner in which baptism becomes efficacious; through the faith of the operation of God, who raised him from the dead." Here, we are taught, not only that faith is necessary, a participation of those spiritual blessings which are represented by baptism, is likewise that, the faith which is efficacious to this end, is not the natural growth of the unrenewed heart, but is the fruit of the operation of God. To produce holiness in the soul, and raise the man from a state of death in sin, to a new life, calls for the exertion of that same divine power, which was put forth in raising from the grave the dead body of our Lord.

No objection, then, can be urged against the doctrine of our completeness in Christ, from the fact that the ancient sign of circumcision has been abolished. He who is the Head of all principality and power, hath instituted another ordinance, which supplies its place, but one which answers better with a clearer and more spiritual dispensation. Baptism is the Christian circumcision. By this ordinance the spiritual blessings of which circumcision was anciently a sign and seal, are more clearly exhibited, while the rite itself corresponds better with the spirit of His religion, whose yoke is easy and whose burden is light.

From these words thus briefly expressed, some important conclusions are deducible, to which, in our next exercise, we propose to direct the attention of our reader.

For the Preacher

Proposed Confession and Testimony

MR. EDITOR:

I beg leave to offer a few remarks on the form of the proposed Confession and Testimony of the United Presbyterian Church. We all contend that a confession is a standing testimony, and that a standing testimony is a confession of faith. Accordingly, we have judicially declared our confession and catechisms, and our government and directions for worship, to be our fixed testimony. Now, in these testimonies for truth and against error, we have already judicially condemned error in principle and practice, too many in number, by expressly denying them. For example, in the first chapter of the Confession, the errors, that the light of nature and the works of creation and providence are sufficient to give that knowledge of God and of his will which is necessary to salvation; that the books called Apocrypha are inspired, that they are a part of the canon of Scripture, &c.; that the

of the Holy Scripture depends on the testimony of any man or church; that no laws may be made to the Scripture by revelations of the Spirit, or traditions; that all things in Scripture are plain in themselves and alike clear to all; that the sense of any Scripture is manifest and that any other than the Holy Spirit speaking in the Scripture, can be the judge in religious controversy, is expressly denied, and thus judicially affirmed by us. And the same is true of every proposition in our whole Confession, that is therein said to be not lawful. But, in the proposed Confession of Union, many, *very many*, of the errors that are thus already contained in the Confession and in the Catechism, &c. are again condemned in the "et," or appendage, which is called "Testimony." Now, Mr. Editor, this new addition of them is entirely superfluous. One condemnation is as good as a hundred. One or two more, I admit, will do no harm; and as we ourselves have named some of these errors three or four times over in the documents composing our fixed testimony, it would be absurd for us to stand upon such a trifle. At the same time, we may and will have the liberty of pointing out what we do not see to be utterly destitute of utility in the

do not stop here. I go farther, and assert that every positive proposition in the Confession and Catechisms, and in the form and directories for worship, prayer, and condemn, and exclude the high stands *directly* opposed to it, as actually as it can be done by ten formal condemnations. This is not to common sense. A few days conversation on the basis, a plain question asked me, who had ever maintained that the world was in existence before it was created? He alluded to the first error mentioned under the fourth chapter of the Confession of Faith. And, indeed, as the Confession affirms that the world and all therein were created *out of nothing*, at the beginning, and in the space of six days, as evidently alluding to the six days named by Moses, no man who admits the creation to be true, can hold the world to be so formally condemned. But, in this case, the correctness of my position does not stand forth so clearly as in some others. For the Confession says, "There be no sacraments ordained by Christ in the Gospel, baptism and the supper of the Lord." Now, is it possible that any sane man really believes this, *can* believe in marriage, or extreme unction, or any other sacrament instituted by our Lord? No; it is utterly impossible. In consequence, therefore, the condemnation of the Confession is wholly void of utility: it affords us no new light, nor does it afford any additional security against error.

then, in what cases, it will be useful and necessary to condemn errors? I answer, in all cases in which they are not directly opposite to the truth asserted, but in some way connected and so dangerous as to render the holding and teaching them, unbecomingly and teaching them, unbecomingly the communion of the church. For the truths asserted in the Confession respecting baptism, do not effectually or the sign of the cross, and some superstitious ceremonies that are not opposite to these truths; and, therefore, it is necessary to condemn these. Many such cases have arisen: as the case, I believe, when the five of Perth came on the stage; and now, would be the case in regard to baptism by immersion, if we believed it to be lawful. If these views are correct, a large number of the errors condemned in the

"*adjunct*" may be omitted; and the rest of them may be condemned, either by placing a plain and natural denial of them in the body of the chapters to which they stand related, or by therein asserting the opposite truths, as convenience may require in each particular case. Let this be done; and, in the same good old natural way, let so much be added to each chapter, that is not so full and pointed as the larger catechism, as will make it so; and so much also as will give us all the fundamental principles and distinctive features of our form of church government and book of discipline and directories for worship, and then we will have a complete doctrinal basis and testimony for truth, and against error—a real Confession of Faith.

On the present system, in all the three churches concerned, which is, in substance, proposed in the Basis of Union, the documents called Confessions of Faith are not such in fact. Esteeming them incomplete, we all require persons making a profession of their faith, to approve, not only of the so-called Confession of Faith, but also the catechisms and other documents. And, according to the prevailing views respecting the extent of doctrinal terms of communion, this is absolutely necessary. For example, on the law of God and on prayer, and some other points, the larger catechism is much more full and explicit than either the Confession or the Testimony of any of these churches. Now, if the Confession or the Testimony, or the Confession and Testimony, as you may please to call it, were so amplified as to come up to an equality with the Catechisms and other documents mentioned, in point of distinctness and fullness, as to abstract principles, it would be, *indeed*, a Confession of Faith, complete in itself; and then the Catechisms, &c., need not ever be mentioned to an applicant for membership, but might be safely left to occupy the secondary position of ordinary acts of the supreme judicatory. M.

For the Preacher.

Another Convention.

At the suggestion of some brethren, belonging to denominations represented in the Convention of Reformed Churches, a meeting was called to consider the Basis of Union submitted by said convention.

Xenia, Jan. 28, 1846.

The meeting was organized by appointing Rev. Samuel Wilson, President, and Rev. J. F. Sawyer, Secretary.

Opened with prayer by the President.

A call being made, the following persons were found present as delegates:

From the Reformed Presbytery of Ohio.
Rev. Wm. Wilson, Rev. Hugh M'Millan, ministers. Messrs. Peter Gibson and Robert Reed, elders.

From the Associate Reformed Presbytery of Springfield.

Rev. A. Heron, D. D., Rev. J. M. Gordon, Rev. J. M'Cracken, Rev. J. F. Sawyer, Rev. Robt. M'Coy and Rev. P. Monfort,* ministers. Messrs. Robt. Gowdy, James Patterson, A. L. Ballentine, and Samuel Gamble, elders.

From the Associate Presbytery of Miami.

Rev. Samuel Wilson, Rev. James Wallace, Rev. J. P. Smart, Rev. G. M. Hall, ministers. Messrs. Robert M'Clelland and Robert Moody, elders.

On motion of Rev. H. M'Millan, a committee of three was appointed to report business for the Conference. Messrs. M'Millan, Wallace, and M'Coy, were appointed said committee.

On motion of Dr. Heron, Conference agreed to spend some time in devotional exercises, which was done.

The business committee made the following report:

* Of the First Presbytery, Ohio.

1. Is union, between the churches represented in the Convention, desirable and practicable?

2. The consideration of the basis proposed by the Convention, in the following particulars. 1. The introduction. 2. The form of the standards of the United Church. 3. The subject of temporal blessings. 4. Slavery. 5. Psalmody. 6. Covenanting. 7. Communion. 8. The Adopting Act.

3. After the discussion of the above topics, any member may call up any subject that he chooses to propose.

The report was accepted, and taken up for consideration, by item.

Pending the discussion, conference adjourned, to meet to-morrow morning at 9 o'clock.

Closed with prayer by Rev. H. M'Millan.

Same Place, Thursday morning, January 29, 9 o'clock.

Conference met; opened with prayer by the President; members all present as on yesterday; minutes were read and approved.

Mr. John Mitchell, of the Reformed Dissenting Presbytery, being present, was invited to a seat in conference, and having accepted, his name was added to the roll.

Resumed the discussion, and continued it through the day and evening, taking a recess at 12 and 5 o'clock.

After evening recess, on motion of Dr. Heron, a committee of three was appointed, to present resolutions, expressive of the sense of this meeting. Messrs. William Wilson, James Wallace and J. M'Cracken were appointed said committee.

Conference having finished their remarks on all the topics presented for their consideration, the committee previously appointed, submitted the following resolutions:

1. *Resolved*, That, in the judgment of this meeting, a standing testimony against modern prevalent errors, as a term of ecclesiastical communion, is a necessary part of the basis of the proposed organic union of our churches.

2. That, it is firmly persuaded, that such testimony ought to embrace nothing of human history or argument, which not being directly and clearly founded upon the word of God, cannot with propriety be made a term of ecclesiastical communion; and that it ought not to contain any thing beyond a simple and pointed condemnation of those errors which are in opposition to the confession of our most holy faith, as deduced from the lively oracles.

3. That we regard it as a matter of no small importance, that in laying the basis of the organic union of our churches, upon which the united Presbyterian Church is to take her stand, there should be no second declaration or confession of the same doctrines; and it considers the confession of faith, as reported by the late convention, as amply sufficient for this purpose.

4. That it is convinced that it is no less desirable and important, as avoiding several obvious inconveniences and evils, and securing clear and decided advantages, both to the officers and members, that the subordinate standards of the united Presbyterian Church should all be contained in one volume; and that it can perceive no good reason why they should be in more, in laying the basis of a new organization.

5. That, therefore, in its judgment, the proper place for the testimony against error, is in immediate juxtaposition with the confession of faith, chapter for chapter, for the greatest benefit of all concerned, in order that the positive and negative parts may be contemplated together; and that approving of the form of the basis, now lying in overture before us, it earnestly recommends its approbation by the churches.

6. That, it is clearly of the judgment, that it would be a valuable improvement to have the whole of the subordinate standards of the united Presbyterian Church

arranged and held forth, according to the method proposed in the basis, as embracing in one compact and solid system, and forming one complete public testimony of the truth of God, and against all that is contrary to sound doctrine and the power of godliness, appealing, not to any other uninspired document for its legitimate import, but to the word of God exclusively; and that, under the Divine blessing, it would anticipate the happiest results from its adoption by our churches.

7. That, from the results of the deliberation of this Conference, as well as from other considerations, it is encouraged to believe that the contemplated union of our churches, with the blessing of God, is both desirable and practicable; and that it trusts that the object will be prosecuted by all concerned, to a happy consummation, with faith in God and with prayer to him, that he would continue to guide the efforts of his servants, and so to smile upon them that they shall result in healing to the body of Christ—to the more extended diffusion of Christianity throughout the nations—to the promotion of the interests of the family of man, and to the glory of the Father, of the Son and the Holy Ghost.

Respectfully submitted,

WM. WILSON, Chairman.

Proceeded to consider the Resolutions, each in its order. All passed.

Mr. John Mitchell of the Reformed Dissenting Presbytery, wished it stated in the published proceedings of this meeting, that he did not vote on any of the above Resolutions.

From the passage of the *third* Resolution, Rev. Samuel Wilson and Mr. Robert M'Clelland, dissented.

On motion of Rev. G. M. Hall, Resolved, that extracts of the proceedings of this meeting, be published in the periodicals of the churches here represented.

Conference having finished its business, adjourned, *sine die*. Closed with prayer, by Rev. J. F. Sawyer.

SAMUEL WILSON, President.

J. F. SAWYER, Secretary.

For the Preacher.

Christian Forbearance.

MR. EDITOR:

Our times are eventful. Strange things are of frequent occurrence. Mighty changes are on their courses in Church and State. At present, however, we will not write on events past, nor on events to come; but merely pen a few friendly sentences on the subject of Christian forbearance. All will admit that Christians ought to "forbear one another in love." It is not optional with the followers of the Lamb, whether they will exercise forbearance, or not. They are bound, by the highest authority, to it. Now, a duty enjoined in the word of the Lord does not imply, that men are able and willing to obey; but it does imply, that God will afford opportunity for obedience. And men should engage in duty, humbly relying on grace for help. The universal Lawgiver says, "Remember the Sabbath day, to keep it holy," and he brings round the Sabbath steadily every week. *Then is there opportunity for obedience.* Being the Father of mercies, he has said, Call on me, ask, seek, knock; and to afford the children of men opportunity to obey these commands, he occupies the mercy-seat and waits to be gracious. In like manner, the command, "Forbear one another in love," indicates that there will be a constant call upon Christians to discharge this delightful duty. At this time there is a special call upon the brethren in those churches which are seeking a union, to exercise mutual forbearance to the utmost of its legitimate extent. *Forbearance always implies something to be borne.* If one Christian believes and

practises in every particular, precisely as another thinks he should, then there is nothing in that one's creed, or conduct, calling for forbearance from the other. But every grace is to be exercised; and there is and will be opportunity for the exercise of every grace. Without attempting, at present, to set bounds to the duty of forbearance (it has its limits), let the question be proposed to each religious denomination, of the three endeavoring to become one, if its members do not now exercise forbearance as extensively among themselves, as they would have to do, in case the points of difference between the three bodies were made matters of forbearance, and union consummated? If so, then who can tell the fearfulness of that responsibility which will rest upon brethren, who shall refuse to unite; but choose to perpetuate schism in the church? Let each one prayerfully assist others to see the whole truth and every duty, that all may confess and practise them together. Oh! It is a blessed work! May it be done according to the mind of the Lord. B. W.

THE PREACHER.

WEDNESDAY, FEBRUARY 18, 1846.

The friends of Professor Dinwiddie will be pleased to learn that he is gradually recovering from his severe illness. By an attack of epilepsy of the brain, he was so prostrated that it was feared, for a time, he could not survive. But he has now so far recovered, as to give encouraging hope that he will yet be restored to health and usefulness. The A. R. Church is not prepared for the loss of such a man, and none interested in his life and services should be unmindful of him at a throne of grace.

Our Missionaries.

From a letter of Mr. Samuel Barnett, addressed to the chairman of the Executive Committee of Foreign Missions, we learn that letters have been received from our missionaries, Rev. James Barnett and Dr. Paulding, dated November 7th and 9th respectively.

They are now residing about one mile from Beirut, in the enjoyment of good health, and good opportunities of preparing themselves for their work.

They write that the crops have been destroyed by the locusts, and that in consequence of the war which raged in the spring, and the continuance of over fifteen thousand Turkish soldiers sent in to disarm the country, the means of living are very high. They had exhausted their funds and were two hundred and fifty dollars in debt, before they received the last moneys transmitted by the committee.

From the time they had been directed to leave the mountain to the date of the last letter, all had remained peaceful. At that time the political atmosphere seemed to forebode another storm: they could not conjecture what a week or a day might bring forth.

They have not yet determined upon a location, and will not until they visit Jerusalem, which, as the rainy season had commenced, they did not expect to do before spring. It is most probable they will fix upon Damascus.

It will appear from what is represented above, that the appeals which have

been made to the synods specially pledged to the support of this mission, have not been too urgent. In addition to the increased expense of living, they need books for which they have already written, and with which they should be immediately supplied. It is very important that our brethren, who have sacrificed so much to represent us and do our service in a foreign land, should not merely be sustained, but sustained in a manner that will assure them of our heartiness in their support. Nothing could be more discouraging to them than the thought that we had grown weary in their support, or were careless to furnish them with the means of commencing and carrying on their operations with vigor and effect. We should remember this, and meet our obligations to them with promptness and punctuality. There is no servant of the church more worthy of affectionate remembrance and hearty support, than her missionary, who like a good soldier of the cross, goes to those portions of the earth where the kingdom of Satan is most powerful and most oppressive, there to assert the authority, and unfurl the banner, and fight the battles of the Lord. On earth there is not a nobler character, nor one more worthy of all the encouragement the church can give.

Delegates to the London Convention.

We perceive the American churches are beginning to move on this subject. The Reformed Presbytery of Philadelphia has nominated as a delegate to this convention, Rev. S. B. Wylie, D. D.; alternate, Rev. Gilbert M'Master, D. D. The Presbytery of Ohio, of the same church, has nominated Rev. William Wilson. Our Methodist brethren are also making their nominations to represent the different parts of their church. As delegates from the West, the names of Drs. Elliott and Simpson have been presented. Has the A. R. Church no part to act in this movement?

We may state in connection with this, that the committees appointed at Liverpool, to explain the object and diffuse the spirit of the conference held in that place, and to make all necessary arrangements for the London Convention, are actively engaged in their work. We have seen accounts of very large and enthusiastic meetings in England, Ireland and Scotland. The work goes bravely on; and if the American churches respond to the present call, as becomes them, the next convention, as suggested at a meeting in Glasgow, may be held in New York. A world's convention of Protestant Christians, in our own metropolis, would, at least, be a novelty which we would much like to see.

Progress of the Roman Church in England.

Rome is still recording and triumphing over her accessions from the Anglican church. So elated are the friends of this system, that they no longer conceal their hope of bringing the whole nation "to the Catholic faith." Dr. Wiseman, bishop of Melipotamus, has addressed a letter to the prelates of France asking their prayers for this end. In reply the archbishop of Paris has already called upon the clergy of his diocese "to offer up

once at least the holy sacrifice, and all pious souls to take the communion once or several times for this pious purpose."

It must be confessed, that the recent movements of the British Parliament, and the defection which still continues and seems to be spreading in the Established Church, are favorable to such pretensions. And, at best, High-Church Episcopacy is but one remove from Popery; so that we would not be much surprised if, so far as that church is concerned, they should succeed. But there is other and sterner stuff in England, and the North of Ireland, and staunch old Scotland, that will not be so easily transformed: and enough, we trust, to preserve the Protestant character of the nation.

The Catholic News Letter, published under the cognizance of the bishop of St. Louis, thinks the act of the Governor of Illinois, in proclaiming a day of thanksgiving at the suggestion of a Presbyterian Synod, rather a bold stride towards a union of church and state. The Herald of Religious Liberty of the same place, in reply, makes some rather curious inquiries. In language which we take to be somewhat personal, it is asked, "where is that republican bishop's certificate of naturalization?" And it is further insinuated that one in allegiance to Rome, the most odious form of civil and ecclesiastical union, and who on account of that allegiance, dare not become a citizen of these United States, speaks with rather a bad grace on such subjects! There seems to be some point in that question, and some force in the insinuation.

SYNOD'S FUND.

We call the attention of the Treasurer of Synod to the following inquiry in regard to the state of the Synod's fund. We fear there will be a sorry tale to tell on this subject in our next number.

MR. EDITOR:

I have observed in several numbers of the Preacher, reports of money received for Synod's Fund. Knowing the exhausted state of the Treasury, I am concerned to ascertain if what is reported, is all that is being paid in, to replenish that fund. I would, therefore, call on the Treasurer, to report the amount paid in since the last annual report, and by whom, that we may know what is the condition of our church for fulfilling her engagements to her public servants; and also upon whom she must depend to save her Treasury from bankruptcy and disgrace. Early attention to this subject is due from the church, that our Professors at the close of the Session of Sem., may not have again to go unrewarded for their toil.

O. S. S.

Doings of the Blairsville Presbytery.

MR. EDITOR:

At a special meeting of the Presbytery of Blairsville, held at Puckety Church, on the 3d ult., the Rev. Samuel Hill of the General Assembly Presbyterian Church, presented his request to be admitted into ecclesiastical fellowship with the Associate Reformed Church. Having presented satisfactory testimonials of his ministerial and Christian character, and, after examination, expressed his cordial approbation of our standards, the request was granted, and his name added to the roll as a member of Presbytery.

After the adjournment of Presbytery, a

conference was held on the subject of union between "orthodox churches." One opinion prevailed as to the necessity of its consummation; and a committee was appointed to correspond with members of the other churches represented at the convention, on the propriety of a meeting, at some proper time, for a mutual interchange of views.

J. W. DUFF, P. M.

New-York Correspondence.

To the Editor of the Preacher.

New York, Feb. 12, 1846.

MR. EDITOR:

At the suggestion of a clerical friend of your synod, I have concluded to extract from the minutes of the New York, on the subjects of communion and psalmody. Those who are conversant with the history of the Associate Reformed Church, know that in the year 1822, the eastern section was in divine providence, to pass through a fiery ordeal, by which the members were brought to a trial. Already the Synods of Scotia and Carolinas had withdrawn from the General Synod. The former assigned the following, among other reasons, for their withdrawal: "Because the General Synod have, in the judgment of the members, departed, in principle and practice, from the received standards of the Reformed Church, both in the matter of psalmody, and on that of civil and Christian communion with those who do not recognize their avowed doctrine, worship and discipline." These movements the General Synod not only diminished, but a measure was given to those churches who entertained the above named subjects, and they have become assimilated, in principle and practice, to the more modern branches of the American Reformed Church, consequently, a correspondence was entered into with the Protestant Reformed Church, for the purpose of forming an organic union with that body. The name of the United Church of Christ, the Protestant Reformed Church, and that the churches should have a psalm-book, at their own discretion.

This correspondence was conducted abruptly, and, at the meeting of the General Synod, it was proposed, that the Associate Reformed Church should unite with the General Assembly of the Presbyterian Church. At the next meeting of the General Synod, this proposition was carried by a minority of the members present. When the question was acted upon, six of the delegates voted in favor of the union, five against, and the rest were silent.

By this decision, the old General Synod, and the particular Synods of Pennsylvania lost their existence. A majority of the pastors and churches of the Synod of New York were opposed to this measure, and they continue their meetings as an Associate Reformed Synod. Since that time, a branch of our Zion has received tokens of the presence and favor of the Head of the Church in five presbyteries, and has a Seminary.

In view of the history and proceedings of the General Synod, it is not surprising that the western brethren should have said, "What is the practice of the churches at present, especially in regard to communion and psalmody?" In answer to this question, I will refer to the extracts referred to above.

At the meeting of synod at Salem, the following resolution was adopted relative to communion:

"Resolved, 1, That this is a prove of the principle and

ommunion, or that scheme of com-
 which would obligate or allow
 nisters or members of the Asso-
 reformed Church to unite in sacra-
 communion with other churches,
 ministers and members of other
 s to unite in communion with
 the ground, merely, of a general
 al agreement of opinion respect-
 doctrines set forth in our Confes-
 Faith: and the synod hereby en-
 the ministers to conform to the
 tional doctrine of the Associate
 ed Church.

olved, 2, That occasional com-
 may be granted to members of
 urches only in extraordinary
 n application to the respective
 where such cases may occur, and
 ame terms on which applicants
 ived into stated communion."

meeting of synod in 1842, held
 le, the following preamble and
 ns were unanimously adopted
 o psalmody.

reas the subject of psalmody
 under the consideration of synod
 al years past, and whereas fears
 n entertained, in some parts of
 ch, that the synod had in con-
 n to lay aside a Scripture psal-
 singing the praises of God in
 ip; the synod consider it their
 eclare, that it neither has been,
 w, their wish or intention to lay
 version now in use, in singing
 es of God in his worship; there-

ved, That the version of the
 Psalms now in use amongst us,
 ively used in singing the praises
 n his public and private wor-
 ll the congregations under the
 od.

ved, That when our ministers
 other churches, they be and
 e directed to adhere strictly to
 iple of a Scripture psalmody,
 case whatever sing composi-
 ily human.

ved, That for the full under-
 of the preceding resolution, we
 opt the following minute, pass-
 of the Associate Reformed Synod in

ositions merely human, in arti-
 3, chap. 3, of public worship,
 ibly refer, as is manifest from
 of the subject, to any produc-
 h contain only the doctrines of

nder the expression are included
 ighful religious poems, however pious
 l in themselves, of which, al-
 ough the subject be Scriptural, yet the
 and management are the work
 en the genius: and which aim at any
 re than adapting the Psalms
 nite the Bible by inspiration of God,
 ristian worship, by a version as

he laws of versification will ad-
 same distinction is observed in
 hich obtains between a prose
 of the Scriptures, and exposi-
 discourses upon them: the lat-
 owed by all to be human com-
 hile they account the former
 of God. And by this principle
 clause be interpreted in the
 on of the Associate Reformed

various branches of what may
 "The Scottish Presbyterian
 in this country, were more inti-
 uainted with each other, there
 ably be more of sympathy
 ss of suspicion. And this re-
 certain limitations, will admit
 wider application. I recollect
 ad somewhere, a saying of the
 and Hill, quite characteristic of
 and substantially as follows:—
 time shall arrive, that Episco-
 d Presbyterians, and Dissent-
 cers, and Christians of other
 ions, will assemble together,

and unite in fervent prayer for the suc-
 cess and final triumph of the gospel,
 Satan will be alarmed, his kingdom on
 the earth will be destroyed, and he will
 take refuge in the bottomless pit.

With what joy should we anticipate
 the period when that sure word of pro-
 phesy will be fulfilled. "Thy watchmen
 shall lift up the voice: with the voice to-
 gether shall they sing; for they shall see
 eye to eye, when the Lord shall bring
 again Zion." M.

SUMMARY.

Protestantism in St. Louis. The St. Louis Herald of a recent date remarks that "any man who has lived in St. Louis for three or four years, must have been struck with one fact which marks, to some extent, the growth of Protestantism—the rapid multiplication of churches. There are now over twenty Protestant congregations in this city. As the population of St. Louis has been filling up rapidly, the old churches have repeatedly colonized, and a number of large, commodious and beautiful houses of worship have been erected. We do not believe that any other city in the valley of the West contains so many truly elegant edifices for the worship of God."

The Jews. A letter from Berlin in the *Hanover Gazette*, states that a great number of Polish Jews had arrived, with their wives and children, in the former city from the Russian frontiers, with the view of emigrating to America or Palestine. They report that some thousands of their fellow religionists have been compelled to embrace the doctrines of the Russo-Greek church, and that the Jews in general are grievously persecuted in the Russian dominions. It appears also from the above journal, that these unfortunate emigrants intend to evoke the sympathy of their fellow-believers in Germany, France, and England, and that they will in a special manner lay their case before Sir Moses Montefiore, and Dr. Adler, the Rabbi in London.

The Delusion goes on. It appears from the passage which we give below, from the Birmingham Advertiser, that the defections from the English Church are in no degree diminishing, but are rather likely to be greatly augmented. The Church and State Gazette, avows its belief that the rumor is well founded. "This, sir, is a 'great fact'—as astounding as it is woful to contemplate by those who appreciate the blessings of the Reformation—that Dr. Wiseman and the Rev. apostate, Spencer, are in constant communication with upwards of two hundred Tractarian ministers of the Church of England, who are preparing to come over to the Church of Rome, many of whom are only waiting to bring with them persons of wealth and influence among their congregations, into whose minds they have successfully infused the Romish poison of the "Tracts for the Times." This, sir, is no secret at the 'Bishop's Palace' in Beth street, or at Oscott."—*Alliance and Visiter.*

India—Approaching Religious Crisis. Bishop Wilson, of Calcutta, now on a visit to England for his health, has lately expressed the following opinion as to the present aspect of Hinduism:

Unquestionably a crisis seems approaching in India with rapid strides. Education has been going on for fifty years; all offices, up to a certain class, are thrown open to Hindu talent and character: the Native mind is bursting out with knowledge; commerce is opening her riches; medicine is following the steps of Western science; railroads are about to accelerate internal communication; the present Governor General, Sir Henry Hardinge, is full of enlightened

zeal for Native improvement; the invention and application of steam vessels is rendering Calcutta a suburb, as it were, of London.

In such a moment, Christianity must sanctify the process, or inordinate luxury and selfishness will blight the gifts of God. Christianity must stand upon the watch, and set herself upon the tower, to seize every favorable opportunity as it arises; for at any moment a sudden downfall of Eastern idolatry and superstition may take place, and then, if we are ready to enter in, India may quickly be the Lord's.

The Bible in China. In confirmation of former intelligence, a correspondent of the Bible Society writes from India. "On the 7th of last June, a dinner was given by the East India Company. Sir Henry Pottinger was present, and among other things, stated 'that he had perused a late edict by the Emperor of China, wherein the Emperor informs his subjects that he had heard read to him extracts from a book entitled the Holy Scriptures, the purport of which appeared to him to be replete with virtuous precepts, and, as such, likely to do good; that it was a book of virtue, and with this conviction, he recommended it to the perusal of his people, and gave them permission to read it, and act agreeably to their own desires.'"

Italy. The great events in Italy, of late, have been the movement of the Emperor of Russia. He has had an interview with the Pope, in which the latter addressed him in terms of strong remonstrance against the abominable treatment of Romanists in Russia, and particularly in Poland. Nicholas professed his ignorance of the brutal tyranny that had been exercised in his name, and promised to punish, by exile to Siberia, those guilty of it.

The King of Bavaria has issued a decree abolishing the custom of compelling his Protestant soldiers to kneel on the passing of the host, and declaring that, on the occasion of the procession outside the church, on the Fete Dieu, none but Catholic soldiers shall attend.

Emigrants. The following is in a letter from Hartz, in Germany:—

The emigrations from our mountains for Texas, have lately been so numerous that some of the villages are entirely deserted. In less than three months, more than six thousand persons have quitted a country abounding with mines of iron, lead and mercury, which demanded only the application of labor to rich results, to tempt fortune at a distance of four thousand leagues.

A New Religion Again. Elder Snow, of New York, has assumed the title of Elijah the prophet, and he has plenty of witnesses to prove his claim. The nucleus is now only twenty, but perhaps they will soon rival the Mormons in number.

No Famine in Ireland. A Belfast letter in the Baltimore American, notices an unusual supply of oats in all parts of the country, and expresses the opinion that all descriptions of grain will be low in the ensuing summer.

Capital Punishment. A bill has passed the House of Representatives of Indiana, by a vote of 63 to 20, that gives to the jury, in cases of capital crimes, a discretionary power of finding that the prisoner be placed at solitary confinement in the state prison for life, or that he be hung.

On Monday the 9th inst. the Oregon debate was brought to a close in the House, and a vote was taken on the resolution for requesting the President to give the notice to Great Britain, abrogating the treaty of joint occupation. The vote stood 163 to 54. The resolution, as

passed, declares that it is not to be understood as a bar to further negotiation.

Home Colonization. A society has been formed in Ohio, called the "Home Colonization Society." Its object is to obtain an unoccupied portion of territory in the West, where the free negroes can emigrate and live by themselves.

ACKNOWLEDGEMENT.

Received for the Foreign Missionary Fund:
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Scene in Gethsemane.
BY N. P. WILLIS.

The moon was shining yet. The Orient's brow,
But with the morning-star, and not yet dim;
And the deep silence which subdued the breath
Like a strong feeling hung upon the world
As sleep upon the pulses of a child
'Twas the last watch of night. Gethsemane,
With its bathed leaves of silver, seem'd dissolved
In visible stillness; and as Jesus' voice,
With its bow-drawing sweetness met the ear
Of his disciples, it vibrated on
Like the first whisper in a silent world.
They came on slowly. Heaviness oppress'd
The Saviour's heart, and when the kindnesses
Of his deep love were pour'd, he felt the need
Of near communion, for his gift of strength
Was wasted by the spirit's weariness.
He left them there, and went a little on,
And in the depth of that hush'd silence,
And as his heart was broken with the rush
Of his surpassing agony, and death,
Wrung to him by a dying universe,
Was mightier than the Son of man could bear,
He gave his sorrows way—and in the deep
Prostration of his soul, breathed out the prayer,
"Father, if it be possible with thee,
Let this cup pass from me." Oh how a word,
Like the forced drop before the fountain breaks,
Stilleth the press of human agony!
The Saviour felt its quiet in his soul,
And though his strength was weakness, and the light
Which led him on till now was sorely dim,
He breathed a new submission—"Not my will,
But thine be done, Oh Father!" As he spoke,
Voices were heard in heaven, and music stole
Out from the chambers of the troubled sky
As if the stars were swept like instruments.
No cloud was visible, but radiant wings
Were coming with a silvery rush to earth,
And as the Saviour rose, a glorious one,
With an illumined forehead, and the light
Whose fountain is the mystery of God,
Encaim'd within his eye bowed down to him,
And nerved him with a ministry of strength
It was enough—and with his God-like brow
Re-written of his Father's messenger,
With meekness, whose divinity is more
Than power and glory, he return'd again
To his disciples, and awak'd their sleep,
For "He that should betray him was at hand."

Horrors of War.

The first great obstacle, to the extinction of war, is the way in which the heart of man is carried off from its barbarities and its horrors, by the splendor of its deceitful accompaniments. There is a feeling of the sublime in contemplating the shock of armies, just as there is in contemplating the devouring energy of a tempest, and this so elevates and engrosses the whole man, that his eye is blind to the tears of bereaved parents, and his ear is deaf to the piteous moan of the dying, and the shriek of their desolated families. There is a gracefulness in the picture of a youthful warrior burning for distinction on the field, and lured by this generous aspiration to the deepest of the animated throng, where, in the full work of death, the opposing sons of valor struggle for a remembrance and a name; and this side of the picture is so much the exclusive object of our regard, as to disguise from our view the mangled carcasses of the fallen, and the writhing agonies of the hundreds; and the hundreds more, who have been laid on the cold ground, where they are left to languish and to die.

There no eye pities them. No sister is there to weep over them. There no gentle hand is present to ease the dying posture, or bind up the wounds, which in the maddening fury of the combat, have been given and received by the children of one common father. Their death spreads its pale ensigns over every countenance, and when night comes on, and darkness gathers around them, how many a despairing wretch must take up with the bloody field as the untended bed of his last sufferings, without one friend to bear the message of tenderness to his distant home—without one companion to close his eyes.

I avow it. On every side of me I see causes at work, which go to spread a most delusive coloring over war, and to remove its shocking barbarities to the back ground of our contemplations altogether. I see it in the history which tells me of the superb appearance of the troops, and the brilliancy of their succes-

sive charges. I see it in the poetry which lends the magic of its numbers to the narrative of blood, and transports its many admirers, as by its images, and its figures, and its nodding plumes of chivalry, it throws its treacherous embellishments over a scene of legalized slaughter.

I see it in the music which represents the progress of the battle; and when, after being inspired by the trumpet-notes of preparation, the whole beauty and tenderness of a drawing-room are seen to bend over the sentimental entertainment; nor do I hear the utterance of a single sigh to interrupt the death-tones of the thickening contest, and the moans of the wounded men as they fade away upon the ear, and sink into lifeless silence.

All, all goes to prove what strange and half-sighted creatures we are. Were it not so, war could never have been seen in any other aspect than that of unmingled hatefulness; and I can look to nothing but to the progress of Christian sentiment upon earth, to arrest the strong current of the popular and prevailing partiality for war.

Then only will an imperious sense of duty lay the check of severe principle, on all the subordinate tastes and faculties of our nature. Then will glory be reduced to its right estimate, and the wakeful benevolence of the gospel, chasing away every spell, will be turned by the treachery of no delusion whatever, from its simple but sublime enterprises for the good of the species. Then the reign of truth and quietness will be ushered into the world, and war, cruel, atrocious, unrelenting war, will be stripped of its many and its bewildering fascinations.—*Chalmers.*

A BEAUTIFUL REFLECTION. It cannot be that earth is man's only abiding place. It cannot be that our life is a bubble, cast up by the ocean of eternity, to float a moment upon its waves, and sink into nothingness. Else why is it, that the high and glorious aspirations, which leap like angels from the temple of our hearts, are forever wandering about unsatisfied? Why is it that the rainbow and the cloud come over us with a beauty that is not of earth, and then pass off and leave us to muse upon their faded loveliness? Why is it that the stars, which 'hold their festival around the midnight throne,' are set above the grasp of our limited faculties; forever mocking us with their unapproachable glory? And finally, why is it that bright forms of human beauty are presented to our view and taken from us; leaving the thousand streams of our affections to flow back in Alpine torrents upon our hearts? We are born for a higher destiny than that of earth. There is a realm where the rainbow never fades—where the stars will be spread out before us like islands that slumber on the ocean, and where the beautiful beings, which here pass before us like shadows, will stay in our presence forever.

A SIMPLE STORY.—About one hundred years ago there lived in Massachusetts a clergyman who had a respectable neighbor belonging to his parish who was notoriously addicted to lying—not for any malicious or pecuniary purposes, but from a perverse habit. The parson was every day grieved by the evil example of his neighbor. The person was Captain Clark, a friend of the parson's in all temporal matters, and a man useful in the parish. But his example was a source of much iniquity to the parson. He was determined to preach a sermon for the occasion. Accordingly he took his text, "Lie not one to another." He expatiated on the folly, the wickedness, and evil example of lying, in such a pointed manner, that nearly every person present thought that the parson was aiming at the Captain. Meeting being done, some one said to the Captain, what did you think of the sermon?

Excellent, excellent, he replied; but I could not for my life keep my eyes off of old mother Symington, thinking how she must feel, for the parson certainly meant her. The story was told the writer by his mother, who was daughter of the clergyman, and heard the sermon; to which she added, My son, when you hear any folly or vice exhibited from the pulpit, before you look out for a mother Symington, look within yourself, and see if Captain Clark is not there. Her advice had some effect, and may have again. *Phila. Daily Adv.*

Public Sentiment in Prussia. The English Presbyterian Messenger for October, contains notes of the address delivered by Merle D'Aubigne, at the public breakfast given to him in London in June last; in the course of which he stated that the King of Prussia had invited the ministers in his dominions to express their opinion in sixty-three assemblies, according to the number of districts, whether the church should be so organized as to have a General Synod, and sixty-three smaller assemblies; and whether lay members of the church should be admitted as component parts. The agreement to the plan was unanimous. Their answers had not yet reached the King, but he believed this form of church organization would be the result.

THE MOTHER OF THE ROTHSCHILDS. In Frankfort there is a street called Jew Street inhabited solely by Jews. It is narrow, dirty, dark and ill-savored. Holywell Street, in London, is broad, and clean, and sweet, to it. The houses are rickety, crazy, stained with the dirt of ages. Their recesses dark and dismal—their windows broken and patched. In one of them dwells the mother of the Rothschilds. She might have palaces and castles; but she was born there, and there she will die. The old dame numbers now nigh an hundred years,—her age being either 98 or 99. She was ill, lately, and it was feared that she would not hold out to complete the hundred years, the century which seems likely to be the span of her days. But she thinks she has still the life strong in her. "No, no," she exclaimed, "I will not die yet—not yet—not yet. I must be a hundred. I MUST GET UP TO PAR!"—*Foreign Pap.*

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JAMES H. I.
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Here a private conveyance does not offend; contributors will please transmit through the master.

Any person who will procure five subscribers, and transmit the money, shall be entitled to a copy of the Preacher for one year.

For the Preacher.

Difficulties of Westminster Calvinism.

No. 7.

belongs to the very nature of an intelligent being, to act in accordance with previously formed purpose. Having already seen, that the sacred oracles reveal the fact, that God has formed a gracious purpose with regard to the recovery of fallen man, the next thing which demands our attention, is the execution of that purpose in calling man out of darkness into his marvellous light. According to the apostle, "Whom he did predestinate them he also called." Rom. 8: 30. The attention of the reader is therefore directed to the consideration of what our profession of Faith teaches on the subject of Effectual calling. But I must, in the first place, treat the reader to a moratorium from the "little book." The author induces his notice of this subject on the following wise:

Effectual calling is one of the 'five graces,' which have never been received by the theologians of Scripturally enlightened thought. It is one of the corollaries of eternal and immutable decree, and should be made fall by the palpable falsity of that arch-dogmatism; but I am willing that it should perish by its own inconsistency." p. 33. How very condescending the author of the "little book." Though he could by his potent arm delish this "Calvinistic absurdity" at once, yet, kind-hearted man! he is willing that it should die a natural death, and "perish by its own inconsistency." Perhaps, however, it may have occurred to him, that after all, the doctrine in question might suffer as little injury from blows, as from his forbearance.

On the subject of Effectual calling, our profession employs the following language. "All those whom God hath predestinated unto life and those only, he is pleased in his appointed and accepted way, effectually to call by his word and Spirit, out of that state of sin and death, which they are by nature, to grace and salvation by Jesus Christ; enlightening their minds spiritually and savingly to understand the things of God; taking away their heart of stone and giving them a heart of flesh; renewing their wills, and by his almighty power determining them to that which is good; and effectually drawing them to Jesus Christ; yet as they come most freely, being made willing by his grace."

According to the divine appointment, the gospel is to be proclaimed to all men, and life and salvation are to be offered equally to sinners as such. "Go ye into all the world and preach the gospel to

every creature," is the broad commission under which the ministry of reconciliation perform the duties of their high office. And wherever the heralds of salvation come in contact with sinners of our race, they are authorized and commanded to assure them, that it is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners. And on the authority of their divine Master, they are directed to say to the very chief of sinners, "Him that cometh unto me, I will in no wise cast out." This is what, in the language of Calvinism, is denominated the universal call of the gospel. It is that invitation, which the ministry of reconciliation are directed in the name of God to address to sinners as such; assuring them, that in the person of Jesus Christ, a Saviour has been provided, who is able to save to the uttermost all that come to God through him.

But it is a matter of painful observation, that multitudes who hear the joyful sound regard it as an idle tale. Instead of complying with the invitation of the gospel, they begin to make excuse. And too often, the faithful servants of God are left to take up the mournful complaint, "Who hath believed our report? and to whom is the arm of the Lord revealed?" Hence arises a distinction between the Universal call of the gospel, which is addressed to sinners as such, and Effectual calling, which extends only to those who actually comply with it, and believe in the Lord Jesus Christ. That some who hear the gospel, reject it and consequently perish in unbelief, while others believe to the salvation of the soul, will not be denied. "We are unto God," says the Apostle, "a sweet savor of Christ in them that are saved, and in them that perish: to the one, we are the savor of death unto death, and to the other the savor of life unto life." Whence this difference? How comes it to pass, that in the one case, the gospel is ineffectual, and the sinner remains under the power of unbelief; while in the other, it is effectual, and the sinner is turned from darkness unto light, and from the power of Satan unto God? Calvinism replies, that in the former instance, the depraved heart rejects the offered salvation—Ye will not come unto me that ye might have life. But in the latter instance, the word is made effectual by the accompanying power of the Holy Spirit. "Our gospel came not unto you, in word only, but also in power, and in the Holy Ghost." 1 Thess. 1: 5.

With a view to aid the reader in forming correct views on this subject, I remark, 1. The moral condition in which the gospel finds man, is such, that divine power must accompany the word, to render it effectual in his salvation. According to our Confession, which is clearly sustained by the Scriptures, our natural condition, is a "state of sin and death." "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." These words at once declare, that we are by nature "dead in sins," and ascribe to God the honor of making us alive with Christ. And, if the author of the "little book"

would look into the "Articles of Religion" of his own church, he would there find it taught, that the effect of original sin upon man, is such, that of his own nature, he is "inclined to evil and that continually." And further, that "the condition of man, after the fall of Adam, is such, that he cannot turn and prepare himself, by his own natural strength and works, to faith and calling upon God." According to this language, then, it is plain, that, if man, "of his own nature, is inclined to evil and that continually," an inclination contrary to that of his own nature, must be imparted to him, before he can love and follow after that which is good. And if his condition is such, that he "cannot, by his own natural strength, turn and prepare himself to faith and calling upon God," he must receive strength from above, to enable him to believe and turn unto God.

This, then, being a true representation of the moral condition of fallen man; he being dead in sins; being of his own nature inclined to evil and that continually, and being unable by his own natural strength to turn unto God, we are prepared to perceive the truth and to appreciate the force of our Lord's declaration,—"No man can come unto me, except the Father who hath sent me draw him."

2. That change which is effected in man's moral condition, when he who was dead in sins, passes from death unto life, is the result of the exercise of divine power. Man is the subject of this change and God is its author. This conclusion is evident from the nature of the change itself, as well as from the uniform language which the Scriptures employ in describing the manner in which it is effected. He who is the subject of this change which takes place in effectual calling, is "born again;" is "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." He is a new creature; he is God's "workmanship, created in Christ Jesus unto good works." The change, then, which is wrought in conversion, is one which is produced by the creating power of God. He who was dead in sin is made alive unto God. And that spiritual life of which he is made a partaker, is communicated to the soul from Him who is the source of life.

It is true, however, that in the production of this change, God accomplishes his gracious purpose by the instrumentality of means. Faith cometh by hearing. It is the divine pleasure to employ the ministry of men in bringing sinners to the saving knowledge of the truth. Paul was sent to the Gentiles, "to open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins." "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." But the preaching of Christ crucified, is not the power of God to the salvation of all who hear it. It will be readily admitted, that as a means, the preaching of the gospel is wisely adapted to the accomplishment of the end proposed. The arguments which it employs are such as are the best adapted to operate upon man's rational nature. But, still the Scriptures every

where teach, and experience and observation attest, that without the accompanying power of God's Holy Spirit, the gospel will prove ineffectual. "I have planted," says that apostle who had no superior, "I have planted, Apollos watered; but God gave the increase." So deeply was the mind of the apostle impressed with the truth, that to God exclusively belongs all the honor of man's conversion, that he declares, "So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase."

And when we examine the history of particular examples in which the gospel proved effectual in the conversion of sinners, it will appear that its efficacy is distinctly ascribed to God. The brethren, who were dispersed by the persecution that arose about Stephen, preached the word in various places. "And when they were come to Antioch, they spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed and turned unto the Lord." Acts 11:21. When Paul and Silas visited Philippi, "on the Sabbath they went out of the city by a river-side, where prayer was wont to be made; and they spake unto the women who resorted thither." To one, who heard the word on this occasion, the gospel was the power of God to salvation. And the reason of its efficacy is given; "Whose heart the Lord opened that she attended to the things which were spoken of Paul." Acts 16:14. The conclusion, then, to which we are irresistibly brought, is, that while the gospel is the means employed by divine wisdom, in the conversion of sinners, its efficacy depends entirely upon the accompanying power of the Holy Spirit.

3. That divine power, which in one case accompanies the word and renders it effectual, does not accompany it, in another case, and it is ineffectual. That God by the almighty power of his grace, can change the heart of the most hardened and rebellious sinner, cannot for a moment be questioned. "The king's heart, is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will." To suppose that he who created the human soul, and endowed it with all its noble powers, cannot control and influence it at his pleasure, would be to impose an unwarrantable limit upon his almighty power. We have already seen that the Scriptures, in every instance, trace the efficacy of the gospel to the accompanying power of the Holy Spirit. And were it the pleasure of God to exert his almighty power, in the case of those who reject the gospel and remain in unbelief, he could overcome the opposition of their hearts. The gospel, in every instance, finds the unrenewed heart closed against its gracious calls. "The carnal mind is enmity against God, and is not subject to his law, neither indeed can be." And consequently, no man has an inclination to come to Christ, and accept of his salvation, until God by his grace, "worketh in him, to will and to do of his good pleasure." "No man," saith our Lord, "can come unto me, except it were given unto him of my Father." He, then, who turns from sin unto God, comes willingly and submits unto the yoke of Christ; but

this willingness is the result of the operation of the Spirit upon his heart. He, on the other hand, who remains in unbelief, rejects the gospel, because he loves darkness rather than light. That divine power which alone makes the gospel effectual to salvation, does not accompany the word to his heart. The gospel comes to him in word only; his depraved heart resists its influence, and instead of submitting to the yoke of Christ, he proclaims defiance to his authority.

CALVIN.

For the Preacher.

Divine and Human Rights.

Mr. W.'s first inquiry is—What are the moral qualities necessary in a civil government, in order that it may harmonize with the Divine law?

This inquiry is of rather too abstract a character to serve the purpose for which it is evidently designed, or indeed any important practical purpose in the present state of existence. The moral qualities necessary in a civil government, in order that it may harmonize with the Divine law, are just precisely the moral qualities which belong to the Divine law itself; and in every jot and tittle in which these are wanting, to the same extent does it fail to harmonize with that law.

It is not to be presumed, however, that Mr. W. is yet so much of a perfectionist as to look for the establishment of such a civil government amidst the masses of moral and physical evil beneath which our world groans. However desirable it might be, and while it is the duty of all who are intrusted, to aim at such a state of civil government, yet to base our theories and calculations on the idea of realizing such a state of things may certainly be regarded as little short of rank fanaticism. It is doubtless sufficient to look for an analogy or parallel in the emancipation of civil society, from the meshes and clogs of social and moral evil, and the emancipation of the soul of the believer in Jesus from the power and dominion of sin. No Calvinist, at least, ever thinks of looking for that perfection in holiness which is at once the aim and destiny of every believer, short of his exit from this state of sin and imperfection. That complete conformity to the will and image of a heavenly Father, which renders it meet to go to be with him, is only to be found in that state to which it belongs.

Now, if imperfection and sin remain, even with the true believer throughout the present state, is it wise, is it reasonable to expect a civil government—an association of such individuals, without sin or imperfection? And if it would be unwise and unreason able to expect a civil government, constituted and composed of true Christians entirely, and of the very highest attainments in the present life, free from sin and imperfection, how much more to look for it when the mass of those who compose it are strangers to the influences of the gospel on their hearts.

Pursuing the analogy which has been introduced. As we look into the Christian's life here, to discover, not the perfection, but the evidences of his true character,—so we scrutinize civil government, not with the expectation of finding in it the perfection of the Divine law, nor yet a harmony with it in all its prominent features; but with the expectation of finding in it clear evidence that it has, to some extent, been brought under the influences of the gospel of Jesus; and that there is still opportunity for bringing it more and more under this influence. And if the spirit of God can dwell in that soul, and carry on his work there, where there are still the remains of sin and imperfection, no good reason can be assigned from Scripture, reason, example, or analogy, why the church of the living God may

not dwell in the very heart of a body politic; struggling for existence, as it were, amidst masses of moral putrescence, slowly, perhaps imperceptibly, removing them; and, at the same time, shedding a sanative and purifying influence through the system.

Mr. W. seems disposed, however, to reverse this order. He expects civil government to mount at once to the pinnacle of perfection; and even more than insinuates that it is only through her helping hand that the church of Christ can expect to reach her final destiny. This is an idea of which a certain class of writers on civil government and civil magistracy, to which Mr. W. evidently belongs, seems to be surprisingly fond. An idea, however, which while it casts reproach on the church, finds no sanction either from history or prophecy. This class of writers, in their hasty zeal to give Christ, as Mediator, the government amongst the nations, seem to forget that this is visibly to be accomplished through the instrumentality of the church—the rod of his strength sent out of Zion. Under the influence of this most mischievous error, they have called on nations and civil governments, as such, to take a position which Christ has assigned to his church, and to undertake what he requires of his church alone, and has furnished her the means to accomplish. Of the former, Mr. W. furnishes us a striking illustration in three propositions, laid down in answer to his first query. Of the latter we have quite as remarkable an instance in some of those venerable writings which it is his object to defend.

His propositions are:

1. Civil government must recognize the being of a God, and enter into a formal obligation to yield obedience to his law.
2. Nations who enjoy the light of revelation must, in order to harmonize with the Divine law, recognize the Lord Jesus Christ in his mediatorial office, and enter into a formal obligation to yield obedience to him in their conventional character, as he is the administrator of the law of nature.
3. Civil government, in order to harmonize with Divine authority, must receive the law of nature, however made known; whether administered by God as Ruler or Redeemer, as the true and only basis of all human authority, and enter into a formal obligation to obey its requirements.

These ill-digested propositions, while they present some important truth, are evidently liable to the charge already preferred; they call civil government to occupy ground which belongs to the church of Christ.

That it is the duty of Civil government to recognize the being of God, is certainly not to be questioned; it is equally plain that his authority and sovereignty should be recognized; but that it is necessary to this, that a formal obligation to obey him should be entered into, by civil governments, is not so clear. It is beyond all peradventure, the duty of every individual to enter into this formal obligation, to give himself away in an everlasting covenant, never to be forgotten. In doing this, however, individuals are incorporated with the church and not with civil government. Here the distinction of high and low, rich and poor, learned and unlearned, meet on one common platform of brethren in Christ,—for them God has founded Zion or his church, of which he has said, this is my rest, here will I stay for I have desired it. These are his covenant people, and he is their covenant God. And those who would enter into a formal obligation to obey God, must do it by believing in the name of his only begotten Son, by professing his name, and dedicating themselves to him in the sacred, sealing ordinances of religion;—without this, the formal obligation of civil governments to

obey God is sheer hypocrisy;—with it, it is not only a work of supererogation, but one in which the church of the living God, the pillar and ground of truth, must be shifted in order to make room for civil government.

The numerous passages of Scripture quoted by Mr. W. to prove his first proposition, prove no more than what is here asserted—that it is the duty of civil governments to recognize the being and sovereign authority of Jehovah; while one of them, at least, proves that something more than a formal obligation of civil governments to obey God, is necessary to the future well-being of nations. There must be a personal submission to prevent them from being turned into hell. But this personal submission must be made in the church. Hence all lands are called upon to come before his presence, to bring an offering and come into his courts, to bow down and kneel before the Lord our Maker, to enter his gates with thanksgiving and his courts with praise.

Nor can those instances on record, in which the nation of Israel entered into a formal obligation to obey God, affect this position. The nation of Israel was the church of God. As a civil government, it was a theocracy. God was the immediate source of legislative authority, the priesthood were the expounders, and the civil magistrate the executor of the laws. Those formal obligations into which they entered, therefore, were at once expressions of loyalty to their sovereign, and acts of religious homage to Jehovah.

But the church, under the present dispensation, has received a different organization, and occupies a more important and commanding relation to the kingdoms of this world. Organized entirely independent of them, and in the face of all their opposition, she is destined to exert a silent, spiritual, transforming influence over their character, without destroying their existence, until, “in the last days, it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.”

If, then, all nations shall flow unto the mountain of the Lord's house, that is the place where we may expect praise to wait and vows to be performed—within the courts of God's own house, in the midst of the church—and not in the courts of princes or the halls of legislature. These we do expect, one day, to be holiness to the Lord; not, however, as they may be dedicated to acts of public religious covenanting, but as they shall be occupied by those, who in the midst of the church have publicly and sincerely entered into a formal obligation to obey and serve God our Saviour.

The same objection stands out in still bolder relief from the demand in Mr. W.'s second proposition, that nations must recognize the Lord Jesus Christ in his mediatorial office. Christ does not occupy the relations of a mediatorial office to civil governments or nations in their conventional character. He is not to be recognized in his mediatorial office by governmental edicts or conventional rules. This like formal obligation to obey him must first be a personal concern, and only those who have personally recognized him as the One Mediator between God and men, can with any kind of consistency or truth recognize him as such in their conventional character.

To call on nations, therefore, in their conventional character, or civil governments, as such, to recognize the Lord Jesus Christ in his mediatorial office, would be to call on Uzziah to burn incense. The duty itself is all-important, but it appertains not unto them. In this way such writers as Mr. W., unwittingly it is hoped, labor to throw around civil government

some of the beautiful garments which right belong to the church, while she shifts her round from that honorable station assigned her by her Lord, to make room for one who was never designed to occupy a higher station than her maid of honor.

And, now, if a conjecture may be ventured in reference to the design of Mr. W. in his first inquiry, let us suppose it is to define the sphere and the appropriate duties of civil government. An opinion may be given without any particular deference to Mr. W.'s views on the subject, let it be that the sphere of civil government is entirely distinct from that of the church, but perfectly consistent, and highly important to it. The church is the dwelling-place of God with his people, the place where he enters into relations with them, and receives their offerings of homage and praise. Moreover, the instrumentality by which he provides for their spiritual and temporal welfare; and, in the mean time, they are instructed in their natural, civil and inalienable rights, as subjects of the moral government of God, and accountable to him for their character and their actions. To her he has committed the sword of the Spirit, which is the weapon of God—a weapon not carnal, but through God, for the accomplishment of her most important work.

Civil government is the instrument ordained of God for the purpose of providing for men the enjoyment of their natural, social, civil, and unalienable rights, and providing for their domestic peace, temporal prosperity and well-being. No part of her province to attempt to bring men into a covenant relation with God. She is armed with the sword, not of the Spirit, but of civil justice, that she may be a terror to evil-doers, and a praise to them that do well; but to employ this sword for the purposes for which God has committed the sword of the Spirit, must necessarily infringe on the rights both of God and man.

Civil government, therefore, cannot partake of the character and genius of the church in so far as the church goes to accomplish her work in the world. Where this work has been completed, the great mass of influence in the world has been brought under the influence of the gospel, there may we expect a civil government clearly recognizing the authority and the sovereignty of God, and resting its whole superstructure on the broad principle, that he is the author of the destiny of nations; that he is the present witness and the final judge of individuals; that he cannot be deceived; that he will do right. Where the influence of the nation has been brought under the influence of the gospel, we have no right to expect that civil government will recognize Christianity itself, as a parcel of her institutions, and extend protection to the civil and natural rights of Christian societies, and secure to its subjects the free exercise of the conscience so far as they do not conflict with the civil or natural rights of man. Further than this, civil government, as such, have no right to go. To assign to civil government part of the work originally assigned to the church, is to admit that she is incompetent or unwilling to fulfill her mission. The thought is abhorrent to a Christian. The civil magistrate, as a member of the church, stands on an equal level with others; while he is armed with all her laws, he is bound to employ all her talents in the service of his Master. The influence which he enjoys as a civil magistrate is to be brought to bear in truth, and in opposition to error, not in capacity as a civil magistrate, or in the sword of civil power, but in his

member of the church of Christ, and through those means appointed by Christ he extension and support of his spiritual kingdom.
A. R.

RELIGIOUS INTELLIGENCE.

Canton de Vaud.

ADDITIONAL INFORMATION.

Our last accounts stated that 180 pastors and assistant ministers (the latter responding to our probationers—only 11 had already given in a conditional demission, to take effect from the 1st of December, the date of our last publication. The force and fraud of the enemy of souls had been immediately put forth to break down their intention and now "they were tempted"—"son so trying and fearful, that an in-l apostle places it between being an asunder" and being "slain with sword"—as worthy of being classed the same torture, and only adequately represented by it. Heb. 11 : 37. "Put them in the furnace, with the sad-geance that the flame had so far pre- that the faith of "forty" had given This reduced the dissenting party hundred and forty; and there was all fear that their numbers, under of persecution on the one hand, the blandishments of flattery and y on the other, might be still fur- essened. But the same "Son of who was with the Hebrew youths fiery furnace of old, was with his servants in the day of their fierce Four at least retracted their re- ion, while fresh demissions came ing the number of those who were separated by their own cheerful from the church of the government re ONE HUNDRED AND SIXTY. These ute the pastors and ministers of the he Free Church of the Canton de if such a church shall be permitted rmed—a most noble band, worthy r country and of the cause of So far as we have been able to the entire number remaining be- es not exceed eighty; and it need y be added that, with few excep- hey are the least loved and usef- e who a few months ago constit- National Church of the canton; several are disabled by infirmity ctive duty. . . . Seven inants have addressed a letter to ouncil of State, imploring conces- or all who have gone out, that they urn with a clear conscience—in- g their horror at the persecution has begun, and signifying that, if ed, they will be constrained to bid ll to the National Church, and join- hers. Few who remember the h Disruption, will wonder much h letters, or repose much confi- in them. The Vaudois Council to estimate them at their real and so have remained quite un- , firmly refusing all concessions. ater accounts from Switzerland, we hat the tyrannical conduct of the ratic rulers of the Canton de Vaud, ucing a decided re-action through- confederacy. Berne and Zurich oth censured, in very strong terms, pressive measures adopted by the is rulers, condemning them as sub- of all true liberty. The presi- of the Vaudois Council of State, is highly indignant, and demands ation of the language applied to duct of the body over which he- s. There is not the slightest pro- , that his anger will be of the least n causing any such retraction; the other hand, if these leading n the confederacy, continue to cen- e Vaudois despotism, it will be- langerous for the democratic and Vaudois rulers to persevere in

their oppressive course. This seems to promise some relief to the persecuted Free Church of Vaud.

LATEST NEWS FROM THE CANTON DE VAUD. Since the above was written, and as these sheets are passing through the press, the good news have arrived that for the present at least, official persecu- tion is withdrawn. The Oratoire and other places will now be open for the public worship of God. The Free Church party will stand on the same footing with other Dissenters previous to the Disruption. They will only be excluded from the National churches from which they have excluded themselves. We have before us the Circular of the Council of State, of date 24th December, and running to eight pages, which an- nounces these tidings. The document is itself apologetic—throws, as might be expected, the blame of the confusion on the demitting pastors, and pretends that persecution was never intended—that all which has taken place was a mere tem- porary expedient to meet the emergen- cy! The truth is, that public opinion loudly expressed, both in Switzerland and in this country, was too strong for the coward hearts that would fain perse- cute God's saints. Let us add, that this early and favorable result is doubtless the answer to the many intercessions which have been ascending in behalf of the sufferers. It is a fresh illustration, too, of the reward which awaits fidelity, and will doubtless encourage the good men to persevere with fresh zeal and courage in their noble course.—*Free Church Magazine*.

ESTIMATE OF THE FREE CHURCH. We come to the Free Church; undoubtedly the chief inheritress of the traditions of the early, and especially of the middle Presbyterianism of Scotland. Here is the hard-favored, but manifestly legiti- mate descendant of Knox and Melville, of Cameron and Cargill.

The Free Church of Scotland, as it is called, is about two years and a half old. Within that period it has levied in volun- tary contributions, seven or eight hun- dred thousand pounds. Its original min- isters are a body of persons of whom a large portion abandoned actual benefices in the establishment, and the remainder the road to such benefices, because Lord Aberdeen, and those for whom he acted, would not allow that acceptableness of a candidate for a charge was to be consid- ered unconditionally and universally as among his qualifications for it; or, in other words, would not give an irrespon- sible right of objection to the people.

The Free Church is strong in its at- tachment to the Presbyterian traditions of Scotland. It is strong in zeal, as may appear from the few words in which we have spoken of its efforts and its sacrifi- ces. It is strong in unity of doctrine; no- thing can be more remarkable than the patience, nay, the pride, of great num- bers of Scottish Presbyterians under the yoke of Calvin, as compared with the uneasiness of the modern Germans under the mere shadow of the yoke of Luther. Lastly, it is strong in its numbers, count- ing something near seven hundred con- gregations. It beards the Establishment in a majority even of rural parishes throughout the country generally; and in some districts, as in Sutherland, it is evi- dently and undeniably the church of the people.

THE RESIDUARY ESTABLISHMENT. There can be no doubt that the Kirk of Scot- land lost, by the secession of 1843, the great majority of its more conspicuous and popular ministers. As little can it be disputed that we are not now to look within its bounds for the spirit which anathematized the Black Indulgence, which repudiated Leighton's Accommo- dation, which prompted the risings that

terminated at Pentland and Bothwell Brigg, the Covenant of Queensferry, the Declaration of Sanquhar, the Excommu- nication of the king at Torwood, and, in a word, which finally achieved the legal and political establishment of Presbyte- rianism in Scotland. We can find no counterpart to the present kirk in the struggles of a century and a half, from the Reformation to the Revolution. Per- haps it more nearly represents the indulged ministers of the time of the later Stuarts than any other class. But, on the whole, it must be considered as an- swering to the large neutral mass which subsists in the composition of all commu- nities, which enters into the *sub-stratum* of history; but gives it little or no portion of its form. For it is still an extended mass, and has elements of strength after a kind of its own. It is certainly and considerably the largest religious body in Scotland, though less numerous, perhaps, or, on the most favorable showing, not more numerous than the aggregate of those who are opposed to it. It has the vantage-ground of law; and holding the churches, the schools and the universi- ties, it is secured, at least for the time, even by its external points of contact with the people, in the command of many of the avenues to public and general at- tachment.—*Quarterly Reviews*.

THE JEWS.

Dr. Durbin, in his "Observations on the East," has the following remarks in relation to this interesting people:

"The Jews are scarcely less remarkable for zeal for religion, and hatred to idolatry, than for their dispersion, unity and sympathy. For eighteen hundred years they have been plundered, trodden down, banished, and put to death in a thousand forms, all of which evils they might have avoided by renouncing their religion. Yet, as a people, they have never wavered in their national faith."

"To their dispersion, their unity, their sympathy, their religious zeal and their hatred to idolatry, is to be added the very little-observed fact of their literary and political, as well as commercial influ- ence throughout the world. We are used to consider Jews only as peddlers or money-jobbers; we have not been ac- customed to think of them as occupying professorships in the first universities of Europe, as being members of national senates, as leading on national armies to victory, and as sitting in the cabinets of kings. Annihilate them, their property, their influence, and their relations with society, and the world would receive a shock from which it would not recover for centuries. The following passages, quoted from B. D'Israeli, himself a Jew, and a member of the British Parliament, may require a little abatement on the score of national bias, and the manner in which the facts are put, but in the great outlines they are true. It is the lan- guage of a Rothschild, under the title of Sidonia to Coningsby:

"You never observe a great intel- lectual movement in Europe in which the Jews do not greatly participate. The first Jesuits were Jews; that mysterious Russian diplomacy, which so alarms Western Europe, is organized and prin- cipally carried on by Jews; that mighty revolution, which is this moment prepar- ing in Germany, and which will be, in fact, a second and greater Reformation, and of which so little is as yet known in England, is entirely developing under the auspices of Jews, who almost monopolize the professorial chairs of Germany. Neander, the founder of Spiritual Christianity, and who is Regius Professor in the University of Berlin, is a Jew. Benary, equally famous in the same university, is a Jew. I think there are more than ten professors in this university who are Jews.

The Jesuits.

A large politico-religious party exists in Rome, among the Italian and foreign prelates, and they are in favor of the sup- pression of the Jesuits; and France, which has created this party, must soon appear in this case. The Italian clergy, generally, are anti-Jesuits, and are anx- iously inquiring, "where will the French Jesuits go?" Into Italy? We have their institutions by the thousand. To Switzerland, to strike their own death- knell? To Spain or Portugal? Their coming would be regarded like the chol- era. In Austria their limited number is complete. In Germany Catholicism is going over to the new German Catholic Church with arms and baggage. To Hungary? The people will not even endure their name. In Russia and Po- land is an insurmountable barrier. In Turkey, it is impossible to convert Mus- sulmans. In Africa, it will be in vain for them to preach to Bedouins.

Thus these prelates came to the con- clusion, that no country remains but America;—that region of heretics, and thither they must be sent, a portion in their own costume, and the rest in dis- guise, to establish despots, and prepare for the time when it will be proper to call them out against some party, either political or religious.

The foreign prelates, especially the French and Irish, have expressed the greatest indignation at the weakness of the pontiff, declaring that the holy father is a base wretch, going from bad to worse; that the chair of St. Peter ought to be dashed in pieces, and that hard times are coming upon him.

They say that he is unworthy of the pontificate; that he has sacrificed his best militia, the best auxiliaries which he had in France, to the spirit of philosophy and to fear. In despite of all this, the Anti-Jesuit party appears to prevail in Italy; and it will not be surprising if Gregory XVI. should be called to play the part of Clement XIV.—that is, to suppress the order of the Jesuits! But this pope has no energy except in sign- ing warrants for capital punishment, in filling the dungeons with honest citizens compromised in political affairs, and in extending his terrible system over the poor people.

RETURN OF MISSIONARIES TO MOUNT LEBANON. A letter from Syria in the New York Observer, conveys the news that the American missionaries, lately obliged to leave their stations in the mountains, have received permission to return. This result appears to have been effected by the interference of the French ambassador at Constantinople.

The reported movement of the Greek Bishop of Aleppo and others in favor of Protestantism is confirmed, but no partic- ulars are given. The government has granted the firman for the resumption of the building of the English Church in Jerusalem, which the Porte stopped some time ago. It is to build "in the consulate."

The Texas Bible Society has resolved to supply every family in the state with a copy of the Holy Scriptures, and one thousand dollars worth of the publication of the American Bible Society have been received for that purpose.

It is said that the Chinese expend an- nually about \$360,000,000 for the incense, to burn before the altars, which is about one dollar for every man, woman, and child in the empire.

The missionary periodicals speak in the most encouraging manner of the prospects of missionary effort in China and India.

BIBLICAL EXERCISES.

"In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

"Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead."—Col. 2:11, 12.

The reader's attention is now invited to some conclusions deducible from these verses, of which a brief exposition was given in our last number.

1. If baptism is Christian circumcision, then it will follow that the children of believing parents have now, by divine appointment, the same right to baptism, which they anciently had to circumcision. Many of the Colossians were converts from paganism, and, consequently, had not been circumcised. And yet the Apostle speaks of them as being circumcised, as well as baptized. They had not, however, been circumcised literally; they were the subjects of that spiritual circumcision, which is of the heart, in the spirit and not in the letter. And though they had received the external baptism of water, they were also partakers of the washing of regeneration, and the renewing of the Holy Ghost. And hence, these two ordinances being significant of the same thing, he who is baptized into the death of Christ, is a partaker of that circumcision of the heart which results in "putting off the body of the sins of the flesh." But circumcision is no longer to be observed as an ordinance of the church. As, therefore, the meaning and the design of baptism and circumcision are the same, it follows that the former has supplied the place of the latter institution, which has been abolished.

And while the Apostle evidently represents baptism as being to the church now, substantially the same thing as circumcision was anciently, such was plainly the understanding of the primitive church. And, accordingly, Justin Martyr, who wrote about the middle of the second century, in his dialogue with Trypho the Jew, after stating that the carnal circumcision ceased with the coming of Christ, adds, "We also, who by Christ have access to God, have not received the carnal circumcision, but the spiritual circumcision, which Enoch and those like him observed. And we have received it by baptism, by the mercy of God, because we were sinners." It is quite manifest, that in making this remark, Justin had reference to the passage before us, and that he regarded baptism as Christian circumcision.

In the following century, in the days of Cyprian, a council was held in Carthage, composed of sixty-six bishops. Among other things which occupied the attention of this council, a question was agitated, whether the baptism of children should be confined to the eighth day, as was the law in relation to circumcision. This question had its origin in the commonly received opinion, that baptism had taken the place of circumcision. And hence a bishop, of the name of Fidus, supposed that as the one institution had succeeded the other, the same day should be appropriated to the administration of baptism, which was required by the ancient law of circumcision. With regard to the fact, that baptism was Christian circumcision, there was no diversity of opinion. That children were proper subjects of baptism, was universally admitted. And as it respected the difficulty in the mind of Fidus, the decision of the council was unanimous, that the Christian church is not confined to any particular day, in the administration of the ordinance.

In the succeeding century we have a similar testimony in the writings of Basil the Great. This distinguished Father, in one of his sermons, expostulates with

those who, under the influence of superstitious views, were disposed to delay baptism. "A Jew," says he, "does not delay circumcision because of the threatening, that every soul that is not circumcised the eighth day, shall be cut off from his people; and dost thou put off the circumcision made without hands, in putting off the flesh, which is performed in baptism?" It is evident, from this question, that this eminent father regarded baptism as Christian circumcision, and that he understood the Apostle as teaching this doctrine in the passage before us. And this may be considered as the common faith of the primitive church.

As, then, baptism in the Christian church has taken the place of the ancient ordinance of circumcision, it follows that the children of believing parents are proper subjects of baptism. Nor was it necessary, in the establishment of the Christian church, to give any new revelation with regard to the infant seed of God's people, unless it had been the design of the Author of our religion to exclude them from the enjoyment of a privilege already secured to them. The gospel was first preached to the Jews, and the first organized churches under the new dispensation were composed of Jews. They understood well, that from the days of Abraham, the children of Abraham's seed had been regarded as being, with their parents, connected with the church of God. It never once entered into their minds, that under the reign of Him, who was the desire of all nations, their children should be cut off from a privilege so dear. It is true, that under the new dispensation, the rite of initiation into the church was changed. This they were authorized to expect. God had plainly foretold that the days would come when he would make a new covenant with the house of Israel and with the house of Judah. And with the establishment of the new covenant, the old covenant established with their fathers, and its peculiar institutions, should vanish away. But while a new rite of admission into the church was established under the new covenant, there is nothing in that rite which renders it, in any degree more unsuitable to be applied to children, than the ancient rite. On the contrary, the new rite well becomes a milder dispensation, and is of much more convenient application. No intelligent Jew, therefore, who understood the privileges which had been handed down to him by his fathers, and who prized them according to their importance, would ever suppose, that under the reign of Messiah, his children should be cut off from all connection with the church of God.

The conduct and teaching, both of our Lord and of his Apostles, were such as to satisfy the mind of every son of Abraham, that he had no cause to apprehend a diminution of the privileges of his children under the new dispensation. When certain parents brought their little ones to the Saviour, that he might lay his hands upon them and bless them, did they not experience the most encouraging reception? "Suffer little children and forbid them not to come to me, for of such is the kingdom of heaven." And on the day of Pentecost, when the Spirit was poured out from on high, and under the faithful preaching of the Apostle Peter, many awakened and convinced Jews inquired, "What shall we do?" what was the reply of the Apostle? "Repent and be baptized every one of you in the name of the Lord Jesus, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you." But was the Apostle silent in relation to the children of these anxious inquirers? Did he leave these Jewish parents in uncertainty in relation to the light in which the new dispensation regarded their children? Oh, no! He added,—and what Christian parent does not bless

God for the consolation?—The promise is "to your children."

2. The language of the Apostle, when correctly understood, yields no support to the supposition that he refers to any particular mode of performing the external rite of baptism. It is well known that those who insist that it is essential to the validity of baptism, that the body should be immersed in water, regard this passage of Scripture as furnishing an argument in their favor. They allege that the phrase, "buried with him in baptism," is intended to convey an allusion to the mode of baptism; and, therefore, that in the manner of performing the external rite, there should be an immersion of the body in water. This argument, however, is founded upon an assumption. It sets out with taking for granted, what cannot be proved, that the Apostle here alludes to the mode of baptism. But where, I ask, is the shadow of evidence, that there is any allusion to the manner of performing the rite of baptism? The Apostle is not giving directions with regard to the manner of administering the ordinance. He refers to baptism for the purpose of illustrating the principle, that believers are complete in Christ. And the force of the illustration depends, not upon the manner of performing the rite, but upon the spiritual meaning of baptism itself. If, then, the Apostle does not allude to the mode of baptism, the passage does not afford the shadow of support to the claims of immersion.

It deserves to be particularly noticed, that there is nothing said by the Apostle in relation to a burial in water. In a parallel passage, the language is, "we are buried with him by baptism into death," and, again, "so many of us as were baptized into Jesus Christ, were baptized into his death." Rom. 6:3. It is perfectly plain, then, that it is not of a literal burial, as of the immersion of the body in water, that the Apostle here speaks. The phrase, "buried with him," is evidently to be understood in a figurative sense, and is designed to convey the idea, that by baptism we are interested in the death of Christ. Baptism is significant of our union to Christ. And hence the language of the Apostle, "As many of you as have been baptized into Christ have put on Christ." Hence being united to Christ, as signified by baptism, we are said to be "buried with him," or, as it is otherwise expressed, we are "dead with Christ, and shall live with him." Rom. 6:8. When, therefore, we consider the design of the Apostle and the meaning of his language, the evidence is entirely adverse to the assumption, that there is an allusion to the mode of baptism.

But, still further; similar language is elsewhere employed in describing our interest in the death and resurrection of Christ, where baptism is not mentioned, and where there is not the remotest reference to it. "Even when we were dead in sins," says the Apostle, God "hath quickened us together with Christ, and hath raised us up together." Eph. 2:5. Here, believers, by virtue of their union to Christ, are said to be made alive together with him, and to be raised up with him. But it will not be pretended, that in this passage, the phrase, "raised up together with him," has any reference to the raising up of the body out of the water in baptism, after it had been immersed. Why, then, I demand, should the same phraseology, "risen with him," in the passage before us, be supposed to refer to the raising up of the body out of the water in baptism? It is to something unspeakably more important, than the manner of performing the outward rite of baptism, that the Apostle here refers. It is not of a literal burial of the body in water, but of the spiritual burial of the old man, and of death unto sin, by virtue of our

union to Christ, that the Apostle speaks. It is not the raising of the body out of the water in baptism, but the ritual resurrection of the soul from a state of death in sin, which is the subject of the discourse. It is in consequence of our union to Christ, that we become interested in his death, and resurrection, and, as baptism is the external sign of our union to him, we are said to be buried into his death; or, as it is otherwise expressed, we are buried with him in baptism into death; and are likewise raised together with him, through the faithful operation of God, who hath raised us from the dead."

The conclusion, then, to which we are brought is, that the figurative language of the Apostle refers, not to the mode of performing the rite of baptism, but to the spiritual meaning of the ordinance. The Colossians, in common with the Jews, had formerly been dead in sin. They had been, in an unregenerate state, figuratively by the expression, "circumcision of your flesh." But by the instrumentality of the gospel, they had been delivered from the power of sin, and had been translated into the kingdom of God. And being united to Christ by faith, they were interested in his death, and were made alive with him, and obtained redemption through his blood, for the forgiveness of sin. And of this union to Christ, whence all these blessings of baptism were significant. And I do not think, that if the minds of the Colossians had not been more influenced by the sense of a word, than by the sense of a passage, it would never have been supposed, that the mode of baptism was in the mind of the Apostle, when these words were written.

For the Preacher.
Christian Unity.

The writer had designed spending a short time in preparing a few thoughts on the subject of Christian unity, a subject which will suit either in family congregations, or in the churches, and especially now as there is a general expectation of, and strong desire for, the reformation of churches, and of Christians. However, in the course of my reading this winter, happened to read a written article in an ancient work, which is probably not in the hands of the readers of "The Preacher." The piece a good one, and therefore I thought you to insert it in your columns.

"The best method of maintaining peace, love and unity among brethren.

1. Consider that although Christ is a perfect institution and tends to make Christians perfect; yet Christians are only in the way of cure, in a state of recovery, do not arrive at absolute perfection in this life, at least, not before death.

2. It is therefore absurd and unreasonable in one Christian to expect perfection in the character and conduct of another, while here below in the world of Christ. As long as I live, I will have my failings and infirmities, and as long as he will have his;—hence,

3. Arises the duty of, and obligation to mutual forbearance among brethren: For if I hope and expect my brother will bear with my failings and infirmities in temper and patience, and will have pity and compassion on my weakness; justice and charity require I should bear with his, and not be rigid and severe in my requirements from him. If not, I do not to others what they should do to me: and consequently I am become a transgressor of this golden rule of equity.

4. If this Christian maxim of mutual forbearance, or of pitying, and, in love serving one another, is not regarded, there cannot possibly be any

ing as a Christian society, great or small, held together upon earth.

5. The failings and imperfections of our Christian brethren, though very undesirable in themselves, yet are overruled to serve excellent purposes in this state of trial and probation. Upon them are bestowed some of the noblest Christian virtues, such as *charity, meekness, patience, denial, compassion, and a forgiving temper*—and they are excellent touchstones, by which we may examine and prove our own spiritual condition, and discern whether we are indeed possessed of these Christian graces, that is, whether we are true Christians.

Wholly to break fellowship with a Christian brother or brethren, because or they have offended me, speaks the most unsufferable pride. It is in plain language, to presume that I myself am perfect and blameless, and need no forgiveness, or forgiveness from my brethren.

If God should break fellowship with us for every offence, what would become of us? Yet the example of God of Christ is expressly set before us as our imitation in this duty. See Eph. 1:7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23.

But what are the terms and conditions of forgiving, or being reconciled to our Christian brother when he offends us? I answer, *signs of true penitence*; and to forgive him, and be reconciled with him, and keep Christian fellowship and communion with him, on *signs*, is a Christian duty so indispensably necessary, that our Saviour has urged us, if our Christian brother offend you, not only seven times, but even *seventy times seven*, that is, four hundred and twenty times in one day, and return and say, *I repent, we must as often forgive him.* Matt. 18: 15—22." N.

To be continued.

For the Preacher.
Proceedings of a Union Convention

of the Richland Presbytery of the Associate Church, and the Mansfield Presbytery of the A. R. Church.

According to adjournment, the Convention held its third meeting in Haysville, on the 4th day of February, for the purpose of holding "free and candid Conference" on the Basis of Union. The following ministers and elders were present from the Associate Presbytery: Messrs. J. R. Doig, J. R. Doig, ministers; Messrs. Cameron, A. Garrett, Benjamin Walcott, James Miller, and John M'Dowell, elders. The following from the Associate Church Presbytery: Messrs. Jas. Johnson, D. F. Reid, S. Findley, jr. J. H. Pearce, and Joseph Andrews—ministers; Messrs. James Raitt, Rob. Simpson, Josiah W. Patterson, and John Andrews, elders. Rev. William Coldmerry, of the Presbyterian, and Rev. John Cox of the Baptist Church, being present, were invited to seats as corresponding members. The following resolutions, with one exception, were unanimously adopted.

Resolved, That the natural and ecclesiastical posterity of our covenanting forefathers, wherever scattered over the world, bound even in virtue of the solemn oath of their ancestors, and that breaches of the moral law are in consequence more aggravated, although they descend to posterity as duty, but not the moral law, independent of all covenants, requires.

Resolved, That the 10th article of the chapter should be omitted.

Resolved, That the report on Temporal Gifts be adopted, which is as follows: The committee appointed to prepare an expression of the views of this convention, on the question relating to the chase of Temporal Blessings, would respectfully present the following

REPORT:

Trusting that there is a *general harmony in principle*, among the members of this convention, on this subject; and believing, that the existing discrepancy arises chiefly from the ambiguity of the terms, heretofore employed in the controversy, your committee have endeavored, in this report, to set forth correctly our united views, by avoiding the terms which have been so variously interpreted.

It is evident from Revelation, that the great design of God, in creating and preserving this world, and all things therein contained, was the promotion of his own glory, in the condemnation of the *reprobate*, and the eternal salvation of the *elect*. (a) For the accomplishment of this sovereign purpose, God solemnly entered into and ratified two covenants, the *covenant of works* and the *covenant of grace*. The parties in the former covenant, were God and Adam, in which Adam "stood bound for himself and his natural posterity." (b) The parties in the latter covenant were God and Christ, in which Christ, from all eternity, undertook to secure the eternal happiness of all those, of the posterity of Adam, who were "given to him to be redeemed from sin and from wrath." (c) That the effects of each covenant might be experienced by all those connected with and interested in it, and thus all God's attributes be displayed to his glory, the equity and faithfulness of God secured the standing of the world, and the successive generations of mankind, and of consequence the existence of all the means necessary for the support of natural life. The covenant of grace presupposes the making and breach of the covenant of works, and the existence of all those represented therein; for had the covenant of works been fulfilled, the covenant of grace would have been unnecessary, and had the posterity of Adam never come into being, the latter covenant would have been inoperative.

In connection with the covenant of works, all mankind come into being; (d) but the election of grace are, in the day of God's power, released from all connection therewith, (e) "received into the number of God's children, have his name put upon them, the Spirit of his Son given to them, are under his fatherly care and dispensations, admitted to all the liberties and privileges of the sons of God, made heirs of all the promises, and fellow heirs of Christ in glory." (f) Thus, all men, individually, exist in connection with one or other of these two covenants, and as thus connected, God's providence ruleth over all, and will preserve all men, till his purposes of Justice and Mercy shall have their fulfillment. (g) The means designed for the support of the natural existence of all men are, therefore, the gift of God's providence, both to the *believer* and the *unbeliever*. These common gifts of God's providence come to the *unbeliever*, as he is connected with the covenant of works, and are consequently *curst*. Hence is it, that the wicked are *curst* in their basket and store, and the prosperity of fools is their *destruction*. (h) On the other hand, the common gifts of God's providence are bestowed upon the *believer*, as he is connected with the covenant of grace, and are consequently accompanied with the blessing which pertains to that covenant. Hence the *believer* receives the good things of this life, "free from the *curse* that is upon the basket and store of the wicked," and all things are made to work together for his good. (i)

Finally, We conclude that the *right* which the unconverted have to the blessings of temporal life, is "merely a providential,—a precarious right,—such as a condemned man has to his food, so long as his execution is delayed by the

will of the Prince," (k) and that the *right* which the *converted* have to the same things, is founded upon their heirship in Christ. (l)

All which is respectfully submitted.
SAMUEL FINDLAY,
ROBERT FORRISTER, } Com.

(a) Prov. 16: 4; Rom. 9: 22, 23; Eph. 1: 5, 6; —(b) Gen. 2: 17; Rom. 5: 12; Gal. 3: 10; 1 Cor. 15: 21, 22; —(c) Isaiah 42: 6; Heb. 9: 12, 15; —(d) Eph. 1: 11, 14; —(e) John 17: 2; —(f) Gal. 3: 13, 28; Rom. 5: 18; Psalm 51: 5; —(g) Gal. 3: 13; 4: 4, 5; Rom. 6: 4; —(h) Lurg. Cat. Quest. 74; —(i) Matt. 5: 45; Eccl. 9: 2; —(j) Prov. 3: 33; 1: 32; Deut. 24: 17; Mal. 2: 2; —(k) Gal. 3: 13; Rom. 8: 32; Phil. 4: 19; Rom. 8: 28; —(l) Boston on the Covenants; —(m) 1 Cor. 3: 21—23; Eph. 1: 21—23; —Heb. 1: 2; Rom. 8: 14—17.

The following were *unanimously* adopted:—

Resolved, That there should be some restrictions in the 26th chapter in relation to the hearing of erroneous teachers.

Resolved, That the practice of occasional communion in sealing ordinances referred to in article 6, chapter 26, should be more explicitly condemned.

Resolved, That we would prefer a testimony more limited in its range, condemning, presently, prevailing errors, especially as they are found among "those who profess to hold the doctrines of the Westminster Confession," rather than setting forth a general list of errors, ancient and modern.

Resolved, that the clerk be appointed to prepare an extract of the minutes for publication in the Preacher, Evangelical Guardian and Repository.

Convention adjourned, to meet in Fredericksburgh, April 22d, at 10 o'clock, A. M.

From the above, it will be seen that great unanimity characterized the proceedings. It is evident that much good has, even *now*, resulted, and if the bodies represented by the convention are as ready for a union as the members of the convention appeared to be, we may hope that ere long, the unhappy breach between those sister churches will be healed. Deep interest appeared to be manifested, not only by the brethren represented by the convention, but also by the religious community in general. The houses were frequently crowded, close attention was given, and good order preserved. May the Lord soon bring again Zion.

J. H. PEACOCK, Clerk.

Will the Evangelical Repository and Guardian be pleased to publish?

An Alarming Disease.

We have just heard of an alarming disease in a neighboring town. It was in a great many families. We believe that other parts of the country are afflicted with it, and it may be well to call the attention of our readers generally to the subject, for it seems to be the general opinion that the disease is *contagious*. We know not that it is entirely new; but we do not recollect to have seen it spoken of in any medical work, and are not able to give its name. We will give some of its symptoms as we have them on the authority of others, and as they have fallen under our own observation.

1. It may perhaps be classed under the head of *spasmodic* diseases. The attack is usually in the *morning*. Say about eight or nine o'clock. It runs through the system as rapidly as the cholera. In most or all instances, it comes to a crisis before eleven, A. M. We have never known it to last more than twelve hours without being decided one way or the other. A person who has had one attack is more liable to a second; and after that, he is still more likely to have the third, and so on.

2. A peculiarity of that disease is that the attacks return at regular intervals of

not less than seven days. Sometimes the sufferer passes to fourteen, or even twenty-one days without a recurrence of the attack. We have known instances of its holding off for three weeks at a time.— If however it is not soon broken up, it is likely to return as often as once a fortnight, or every week.

3. It usually attacks the oldest members of the family first; but generally goes through the whole household. We have known exceptions to this; but they are not common.

4. It was said of the cholera, that in many instances it was brought on by *fears*; and that in most instances fears aggravated the disease and hastened an unfavorable crisis. We believe it may be said to be almost *universally* so with this disease. Its origin appears to be in the mind.— And when the mind becomes affected with it, a small matter will bring on a decided spasm. For instance, if the morning is a little foggy, or cloudy. If it is unusually cold, or very warm. If the roads are dusty, or muddy. If the patient's *clothes* do not suit his fancy—a little soiled or thread-bare, or particularly if they are *out of fashion*. If the man has a fine carriage, or harness, and fancied that they are likely to get wet, muddy, or dusty. If the woman has a new bonnet or shawl that she thinks in like danger, or if she is expecting *company*. Many have fear that they shall *hear* something that will be unpleasant or alarming.

5. The disease is very apt to seize on persons of *indolent* habits. It is something, as they say of the *fever and ague*, few but lazy folks are troubled with it. Though this is not always the case. We have known several instances where people of industrious habits have brought it on by hard work. Some of them try, as some do with the fever and ague, to keep to work until the spasm passes off. But we have invariably found that this made matters worse.

6. This sickness always leaves those who have an attack in a very bad way. In this respect it is like the *scarlet fever*. And like that it is particularly injurious to the organs of *hearing*. Its effects on the *mind* are very disastrous. Those who suffer most with it, will be remarkable for their ignorance of some of the most important of all sciences. Its influence upon *morals* is deleterious. We have no knowledge of a neighborhood in which it has been long prevalent, where public morals have not greatly deteriorated.— These marks are evident wherever it goes.

We need not add that it is very injurious to *religion*. It was said that the *cholera* did not appear to make any salutary religious influence on the minds of men; but that in some instances, it was the occasion of outbreaking iniquities. It is eminently so with the sickness of which we now speak. Those who are afflicted with it, always appear the worse for it. If it gets hold of professing Christians it brings on stupidity, and makes them irritable and censorious; and under its influence they are very apt to neglect the Bible, the closet, and the family altar. It makes impenitent men more thoughtless, and hardened, than they otherwise would be. It is injurious to temporal interests: but far more so to the interests of eternity.

We have made this article quite long; but as it is a matter of interest to many of our readers, we trust they will excuse it. We are persuaded that whoever can suggest an effectual remedy, or preventive of this disease, will deserve more at the hands of community, than is due to Brandreth, Moffat, Phelps, and all the other pill-makers in the land. As we said before, we do not know the *name* of this malady; but some of our neighbors think it should be called, *Sunday sickness*.

THE PREACHER.

WEDNESDAY, MARCH 4, 1846.

The Board of Superintendents of the Theological Seminary, will please to take notice, that the Annual Examination of the Students, will commence on Tuesday the 17th instant, at 10 o'clock, A. M. Discourses will be delivered by the Students on the evening preceding.

JOHN T. PRESSLY.

Allegheny, 3d March, 1846.

The health of Professor Dinwiddie is still improving.

Further accounts from our missionaries confirm the statements given in our last, with the addition of an estimate of the probable expenses of living in Syria. It is thought one thousand dollars annually, will meet the expenses of the whole mission family. This will support them in places near the sea-coast. At Damascus the expenses of living will be greater—probably one third. Even this, however, would be much less than it was generally supposed the expenses would be. With a little system and prompt attention, the support of this mission will scarcely be felt by our church. What is still farther encouraging, our brethren of other synods are evidently disposed to aid us in this enterprize. Mr. Rich, the agent at New York, through whom moneys are transmitted to our missionaries, reports fifty dollars received from the 1st Church, Newb'g, of the N. Y. synod. Of this we are pleased to hear, and if the present efforts for union with sister churches should fail, we will hope to see this mission become the enterprize of the whole Associate Reformed church.

SYNOD'S FUND.

In answer to the inquiry of O. S. S., in our last number, the Treasurer of Synod has handed us the following statement:—"The amount paid into the Treasury since last report to Synod, is \$133.54. The sum now in the Treasury is \$15.21. Professor Pressly has received nothing of his salary for the year ending April 1845. Professor Dinwiddie has received only \$175 of his salary for the same year." The Treasurer had something more to say, but thought the information given above sufficient: and we thought so too. No one, who has any regard for the character of Synod, would desire to hear any thing more on this subject. When the inquiry in regard to the state of this fund was made, we feared an answer not very creditable to Synod: but we were not prepared for this. Another session of the Seminary almost closed, when the salaries of another year will be due to our Professors, one of them having received but a portion of his salary due one year ago, the other nothing, and fifteen dollars and twenty-one cents in the treasury!

Although we have a good opportunity of showing an opinion, we are not aware that we have any license to lecture brethren on this subject. And if we had, nothing could be said more impressive than the simple statement of the facts. We are very confident, there is not a member

of Synod who will not say, "these things ought not so to be;" and who, now that they are known, will be unwilling to act his part in replenishing this fund. We merely suggest, that brethren should not pause to inquire, who have acted, and who have not, and how much they themselves have done, and how much more they should do, to make up their respective quotas. It will require a united and energetic effort of the whole Synod to bring up arrearages. They who have done all that, in ordinary circumstances, should be expected of them, will not be injured by doing more, and they who have not, will do themselves and the church great good by acting with that promptness, and to that extent, which the necessity of the case requires. There need be no fears of a surplus revenue.

If relieved of the present embarrassment, we may hope that it will be a long time before such a state of things will be reported of this fund again. Doubtless the great cause of its neglect, has been in the anxiety which has been felt, and the effort which has been made, on behalf of the foreign mission in which General Synod has lately engaged. That mission just commenced, its expenses not definitely known, and the ability of the Church to meet them with punctuality untried, so engrossed attention, that the interests of Synod at home, seem, for a time, to have been too much overlooked. Now that the probable expenses of that mission are ascertained, and the ability of the church to meet them is clear, we may expect that any undue anxiety which had been felt on that subject will subside, that feeling in regard to all the great interests of Synod will return to a proper equilibrium, and that all her operations will be duly cherished and supported.

This does not justify but, we think, explains in some measure the past, and gives hope of better things in future.

D'Aubigne's History of the Reformation.

The fourth volume of this work is promised by Mr. Carter of New York, early in the present month. This volume will be embellished with two fine steel portraits, one of the author, and the other of Luther as he appears before the Diet of Worms. Mr. Carter, in his circular, says:

"This volume contains the most important epochs of the Reformation on the Continent; such as the two Diets of Spires, 1526 and 1529, the latter celebrated for the great Protest of the Reformed States; the conference at Marburg between the Swiss and German Reformers; the Augsburg Confession; the progress of the gospel in Switzerland, terminating with the catastrophe at Cappel, in which Zuingli was slain; the death of Oecolampadius. Among the incidental matters bearing on the Reformation in Germany, is the sack of Rome by the imperialists under the Constable Bourbon; the establishment of the evangelical form of worship, the violent persecutions of the Reformers," &c., &c.

Too Fast.

That Lutheran clergyman of Cincinnati, who was reported to have become a Roman Catholic, is not so "insane" as was supposed. In a letter from Louisville to a friend in Cincinnati, he says,—

"Inform the Catholic Telegraph, that I neither am, nor wish, nor ever can become a Catholic." The rumor of insanity, entertained by some of our Protestant brethren, was perhaps as groundless, as the rejoicing of our Catholic friends was untimely. From the account of him, given us by the Lutheran minister of this city, there would not be much loss or gain in any change of ecclesiastical relations he could make. He is said to be one of the wild and refractory spirits, among the many, who come in from Germany, calling themselves Lutherans, while they have little in their faith or practice in common with the true members of that church, and who while they retain the name decline her authority, and act altogether independent of her jurisdiction. Such men will give little weight to any cause to which they may adhere.

Death of Dr. Braddee.

This notorious man died in his cell, in the Western Penitentiary of Pennsylvania, on Friday night the 20th ult. He had been convicted of most daring and extensive mail robbery, and was under a sentence of ten years' solitary confinement. Shortly after his incarceration, he feigned a decline of health, in hope of securing his liberation. It is thought, that by his practices of deception for this purpose, he induced the pulmonary disease which terminated his life. He is said to have died a penitent, making a full confession of the crime of which he was convicted, and also of the impostures by which he attained so much notoriety as a physician.

Western Penitentiary.

From the report of Rev. A. W. Black, Moral Instructor, it appears that of one hundred and thirty convicts one only, an old man of feeble intellect, is unable to read. There are but ten who can read only—thirty-two who can read and write only—and eighty-five who can read, write and cipher. The majority of them have made these attainments since their imprisonment. They have a library of three hundred volumes, they uniformly read the Bible, and eighteen of them profess a change of heart. Of the seventy received during the past year, thirty-seven trace their criminality to intemperance, twenty-seven to habitual Sabbath-breaking. Of the whole, one hundred and eight had been of intemperate habits.

Mr. Black gives his testimony, with that of the other officers, against the idea that solitary confinement tends to derange the mind, and in favor of this system as that best calculated to accomplish the ends of such an institution.

Canton De vaud.

The accounts from Switzerland, which we get through the Free Church Magazine, Scotland, bring quite a relief to the anxiety which was felt in regard to the religious movement in the Canton Devaud. It was feared that in the furious storm which broke forth from the government against the ministers who had protested against its encroachments, and who, rather than submit to them, had gone out from the established church, there would be trials to

which our brethren might not be equal to the last accounts, some who had receding from their position, and who remained firm, were the objects merely of the bitterest invective, but persecution as threatened the safety of persons.

The present accounts are the most encouraging. We give such extracts we think sufficient, in connection with what were given before, to show the progress of the movement, and the manner which the present encouraging press have been introduced.

The Marriage Question not Settled.

The case of the Rev. Mr. M'G., who had been suspended by the Presbytery of Fayetteville, N. C., for marrying his deceased wife's sister, which has been brought by appeal before the last General Assembly of the Presbyterian Church, and by it returned to the Presbytery for re-consideration, is again referred to the Assembly for final decision.

Monongahela Presbytery.

The attention of those interested, is cited to the following resolutions, adopted at our last meeting, as the time for a upon them is at hand:—

- "1. That the several congregations called and vacant, under the care of presbytery, be and they hereby are required to present at our next regular meeting, a written report as to what they have done towards raising the amount due upon them some months since for the A. R. C. Pittsburgh.
- "2. That the several congregations under the care of presbytery, be and they hereby are required to report in writing through their respective sessions at next regular meeting, their views on the basis of Union," proposed by the last convention of Reformed Churches."
- "3. That each session be, and they hereby is required to furnish to presbytery at our next regular meeting, its minutes for inspection.
- "4. That each session shall keep and correct account of the communications received and dismissed by them during year.
- "5. That each session be, and they hereby are required to furnish at our next meeting, a complete roll of the members and communicants belonging to the respective congregations."

The next regular meeting of presbytery will be held in the 2d A. R. C. Place on the last Tuesday, 31st of March, at 10 o'clock, A. M.

J. H. BUCHANAN, P.

SUMMARY.

The State of Texas.—Texas has been divided into 35 counties—Galveston the largest city—Houston is next in population—Austin is the seat of government, has a population of 1,500—Washington about the same as Saint Antonia de Bexar, the oldest in the state, has the largest church monastery in the country.

Mexico.—Revolutions occur in this happy country with such rapidity, it is difficult to keep pace with them. General Arista has declared against the des. Yucatan, a province of Mexico followed the example of Texas, and declared her independence.

There are in the United States 100 colleges, with more than ten thousand students; 34 Theological Seminaries of all denominations, with 1,286 students.

schools, with 411 students; 29 male schools, with 3,946 students; and, according to the census of 1840, there were 3,242 academies and grammar schools, with 165,152 students; making a total of 197,722 students. There are probably now more than one hundred thousand young men pursuing their studies in these institutions, and who are able to exert an extensive and powerful influence not only upon the whole country, but upon the world.

Emigrants.—It is estimated that one thousand families of emigrants have crossed the ocean at Washington (on the Brazos), during the last three months. There are four hundred persons collected at the time on the east bank of the Brazos, waiting to pass over the ferry.

Lights and Shades of British Life.—An editor in Blackwood's Magazine says that the number of paupers in Great Britain is about a million, or a seventh part of the population of the empire. In Ireland, there are 2,000,000; England, 1,500,000; Scotland, 200,000. Since 1815, the people of Great Britain have been taxed, £200,000,000, or one thousand millions of dollars for the relief of the poor. There are only four thousand persons, whose annual income is \$200,000,000 or \$2,857 each in Great Britain.

Important Movement.—A special committee of the Alabama Legislature has introduced a bill prohibiting, under severe penalties, the introduction of slaves by sea or non-residents. The committee complain that the slave population is becoming too numerous for the interest and security of the citizens of the State; and non-resident planters send their slaves into it, and withdraw the proceeds of their labor to be expended in other States.

Under Consciences.—A petition from the county of New Jersey, has been presented to the Legislature of that State complaining of the infringement of the rights of conscience, by the resolution passed at the sessions of the two Houses of prayer! A series of resolutions were introduced by a member who sympathized with the petitioners, and in conformity with their views. A debate followed, in which various compromises were proposed, such as to have prayer in the meeting, or fifteen minutes before the meeting, but finally, the original resolution was determined to be adhered to by a majority.—*Presbyterian.*

Nullifying a Disqualification.—The constitution of Missouri disqualifies a man from holding any military or naval office or appointment in that State, after the ratification of the constitution, he engaged as principal, or surgeon, accessory or abettor, in a duel. It also makes it the duty of the State to provide the mode and manner in which the survivor of a duel, or estate, shall be rendered responsible, and be charged with a compensation to the wife and children of the deceased whom he has slain.

Revolutions in Mexico.—An arrival from New Orleans from Texas brings a report that Chiabuhua and some adjoining States have declared their independence of the Mexican government, and determined to maintain a separate republic.

French Protestant newspaper gives reports, from which it appears that Protestantism is making considerable progress in the departments of the Vendee, l'Yonne, La Haute-Saone, and La Charente Inferieure. Considerable, is, of course, meant considerable for France—that is, several hundred conversions have been made in spite of the difficulty of beating down the old

prejudices of the people in favor of Catholicism—in spite of the strenuous exertions of the Catholic clergy—in spite of the obstacles created by the public authorities—and in spite of the law, which renders prudence necessary, so as not to give the proceedings any appearance that can be called political.—*Liverpool Chronicle.*

The English Episcopate.—The combined revenue of the two Archbishops and twenty-five Bishops of England is computed at £3,154,460. If St. Paul in the olden time said, "he that desireth the office of a bishop, desireth a good thing," what would he say in these modern days?

Was That a Slander.—The managers of a ball on the celebration of the birthday of Tom Paine, in New York, decorated the room with a portrait of Robert Owen, and hung round the walls in gilt the names of Voltaire, Gibbon, Hume, Volney, Fourier, &c.—May we hereafter call Owenism and Fourierism infidelity?

Gold Dollars.—It appears by the Washington Union that the idea of coining gold dollars is seriously entertained at Washington.

Shakers.—There are fifteen societies of Shakers in the United States, comprising 7,000 members.

Men now laugh at God's threatenings.—He shall in future laugh at their calamity. They now mock at his warnings. He shall mock when their fear cometh. —How evident and righteous will the retribution be!

Remarkable Phenomenon.—Not very remote from Cadiz, Ohio, says a clergyman of that place, there lives a Mrs. B—, a member of the Presbyterian church in good standing. This lady for years past has involuntarily and unconsciously delivered a religious discourse from one to three hours in duration regularly on every Sabbath at about the usual hour of the morning service.

She generally appears somewhat unwell and oppressed on the morning preceding the exercises; near the time of commencing her discourse she appears swooning away, from which she appears to recover in some degree, still frothing at the mouth, pale and deeply exercised; she reclines upon her couch, and regularly addresses an audience of from two to five hundred persons. After she closes, she appears to faint away with exhaustion; but is soon restored to her ordinary health and spirits. Then she is totally unconscious of what she has done or said, and can only remember what occurred up to the time that she seemed to pass under the control of this strange affection.

Her discourse is a pious, fervent strain of exhortation, often methodical and varied, and not remarkable for repetition.—She is a decided Calvinist, and is sometimes severe in her animadversions upon the sins of the day. Many people in the neighborhood think she is inspired. Intelligent persons regard her affection as a remarkable species of catalepsy. There are some things about it that are very difficult to explain. In some respects the case appears analogous to the German servant girl, who under the delirium of a fever repeated correctly pages of Greek and Hebrew, of which languages she was totally ignorant.

It may be that the religious reading of this lady and her devout meditations, to which she is inclined in her ordinary health, furnish her with the materials for her Sabbath discourses; and that these things are brought up while laboring under her cataleptic affection on the same principle on which the Hebrew and Greek—

which the servant girl had heard read, came vividly to mind and got utterance at her lips. But why these affections, wholly involuntary, should be on the Sabbath and not on a week day—why they should be every other Sabbath and not every third Sabbath—and why they should be about eleven o'clock in the morning and not at six or nine or some other hour of the twenty-four—I shall leave to your wiser correspondents to answer.

We find the above in the Cincinnati Commercial. The lady to whom the piece refers, is well known to our citizens. We have been to hear her on two occasions, and believe that the account given above is literally correct. Her discourses are generally religiously beautiful and intensely affecting. Very often they cause the audience to shed tears, and produce good and lasting impressions on the mind. Similar cases are reported in medical books, but this one is said to be more remarkable than any other on record. We have often wished that some physician of learning would give the public a full and satisfactory account of the case.—*Ed. Sent.*

The Contrast.—An exchange paper gives us facts like these:—Saxony, at the period of the Reformation, and until she fell under the power of popery, occupied a lofty position among the states of Germany, and possessed the most important elements of national wealth and power. On the other hand, Protestant Prussia has arisen from an obscure duchy into a mighty kingdom, is the leading power of the German confederacy, and the very centre of the learning and civilization of the world, though her soil is sandy and sterile, and nature has done for her but little. Again, Ireland refused to bow her neck to the yoke of his holiness. Pope Adrian stirred up Henry II. to subdue her, that he might wring from her "Peter's pence," and was the first instigator of that "union" of which the Catholics now so loudly complain. Popery is the blight of her prosperity—the withering curse of her children; but,

Scotland—across the channel, is full of churches, and schools, and colleges—the land of learning, liberty, exalted sentiments, and hallowed wealth—the glory of the British isles. Again, In Protestant America every man sits beneath his own vine and fig tree, having none to make him afraid; peace and happiness, knowledge and love, liberty and prosperity every where abound. But, in Catholic America, in Mexico, and throughout all of the republics south of her there are despotism and anarchy, desolation and misery in fair proportion with the universal ignorance and sottishness of the people.

The fairest portions of the world, Italy, Spain, Poland and South America, have in the providence of God been allotted to popery for its inheritance; these are the broad fields of the wealth it calls its own and dispute its claims; and yet all these rich and fertile countries have been impoverished, and made wretched by the mother of "abominations." No other countries of the world ever enlightened by the gospel, have sunk so low on the scale, wealth and moral worth. Popery is their curse and ruin. It is a millstone hung upon the neck of all that is virtuous and lovely, and of good report in Christendom. Soon may the "mighty angel" take it up and cast it into the sea, "where it shall be found no more at all."

MARRIED,
On Thursday, Feb. 26th, 1846, by Rev. J. H. Buchanan, Mr. HENRY M'COMB, of Birmingham, to Miss CHRISTINA SMITH, of this city.
On the 15th ult. by the Rev. Joseph Andrews, Mr. PETER BOWMAN, to Miss SARAH CUBBISON.

OBITUARY.
Departed this life, on the 16th February, ANNA E. S. eldest daughter of Wm. Cook, of Allegheny city, aged 5 years and 4 months. Although but in the morning of her days, she was not unmindful of the things that belonged to her eternal peace, nor of her latter end. 'Children are God's heritage. 'Of such is the kingdom of heaven.' Her plays and sports, her sighs and pains are over. Her spirit is gone to God who gave it.—'O! that we were wise, that we understood this, that we would consider our latter end.' X.

DIED, on the 11th ult. WILLIAM FORGY, in the 61st year of his age. Mr. Forgy, after a protracted illness, which he endured with great patience, departed in the hope of eternal life.

ACKNOWLEDGEMENTS.

From Rev. Young, for 2d Church	2 10
From Rev. D. F. Reid, for S. Fund	9 00
Oxford (O.) Foreign Mission	20 00
Mrs. S. Campbell	3 00
Rev. J. F. Kerr's charge	5 00
Jesse Andrews, Lafayette, Ia.	5 00
Springfield, Ill.	5 50
John Wiley, Salem, Ill.	50
Friend of Missions	1 00
Elizabeth Gordon of Xenia	3 00

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Adam Reed	Hugh H. M'Bride	2
David Cowan	James T. M'Bride	
John Berry, sen.	R. S. M'Clain	
A. A. Wilkin		

Persons indebted for the first three volumes, or any of them, will please make payment to Robert Dunlap, jr., Market street, Pittsburgh; or John Sterrit, Federal street, Allegheny.

Payments for the Fourth Volume of the Preacher.

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The following lines originally appeared in the Presbyterian, from the pen of the gifted Mrs. Gray of Easton. They will be new to many of our readers and, we doubt not, interesting to all.

Sabbath Reminiscences.

I remember, I remember, when Sabbath morning rose,
 We chang'd for garments neat and clean, our soiled and week-day clothes;
 And yet no gaude nor finery, nor broach nor jewel rare,
 But hands and faces polished bright, and smoothly parted hair;
 'Twas not the decking of the head, my father used to say,
 But careful clothing of the heart, that graced that holy day—
 'Twas not the bonnet nor the dress;—and I believed it true;—
 But these were very simple times, and I was simple too.

I remember, I remember, the parlor where we met;
 Its papered wall, its polished floor, and mantle black as jet;—
 'Twas there we raised our morning hymn, melodious, sweet and clear,
 And joined in prayer with that loved voice, which we no more may hear.
 Our morning sacrifice thus made, then to the house of God,
 How solemnly, and silently, and cheerfully we trod!—
 I see e'en now its low-thatched roof, its floor of trodden clay,
 And our old pastor's time-worn face, and wig of silver gray.

I remember, I remember, how hushed and mute we were,
 While he led our spirits up to God, in heartfelt, melting prayer;
 To grace his action or his voice, no studied charm was lent,
 Pure, fervent, glowing from the heart, so to the heart it went.
 Then came the sermon, long and quaint, but full of gospel truth—
 Ah me! I was no judge of that, for I was then a youth,
 But I have heard my father say, and well my father knew,
 In it was meat for full grown men, and milk for children too.

I remember, I remember, as 'twere but yesterday,
 The Psalms in Rouse's Version sung, a rude but lovely lay,
 Nor yet though fashion's hand has tried, to train my wayward ear,
 Can I find aught in modern verse, so holy or so dear!
 And well do I remember, too, our old Precentor's face,
 As he read out and sung the line with patriarchal grace;
 Though rudely rustic was the sound, I'm sure that God was praised,
 When David's words, to David's tune,* five hundred voices raised!

I remember, I remember, the morning sermon done,
 And how of intermission come, we wandered in the sun—
 How hoary farmers sat them down, upon the daisy sod,
 And talked of bounteous nature's stores, and nature's bounteous God;
 And matrons talked, as matrons will, of sickness and of health—
 Of births and deaths, and marriages, of poverty and wealth—
 And youths and maidens stole apart, within the shady grove,
 And whisper'd 'neath its spreading boughs perchance some tale of love!

*St. David's was one of the few tunes used by the congregation to which I have allusion.

I remember, I remember, how to the church-yard lone,
 I've stolen away and sat me down, beside the rude grave-stone,
 Or read the names of those who slept beneath the clay-cold clod,
 And thought of spirits glittering bright before the throne of God!
 Or where the little rivulet danced sportively and bright,
 Receiving on its limpid breast, the sun's meridian light.
 I've wandered forth, and thought if hearts were pure like this sweet stream,
 How fair to heaven they might reflect, heaven's uncreated beam!

I remember, I remember, the second sermon o'er,
 We turned our faces once again to our paternal door;
 And round the well-filled, ample board, sat no reluctant guest,
 For exercise gave appetite, and loved ones shared the feast!
 Then ere the sunset hour arrived, as we were wont to do,
 The Catechism's well-conned page, we said it through and through;—
 And childhood's faltering tongue was heard to lisp the holy word,
 And older voices read aloud, the message of the Lord.

Away back in those days of yore, perhaps the fault was mine,
 I used to think the Sabbath-day, dear Lord, was wholly thine,
 When it behooved to keep the heart and bride fast the tongue,
 But these were very simple times, and I was very young—
 The world has grown much older since, these sunbright Sabbath-days—
 The world has grown much older since, and she has chang'd her ways—
 Some say that she has wisser grown, ah me! it may be true,
 As wisdom comes by length of years, but so does dotage too.

Oh! happy, happy years of truth, how beautiful, how fair,
 To memory's retrospective eyes, your trodden pathways are!—
 The thorns forgot, remembered still, the fragrance and the flowers;
 The loved companions of my youth, and sunny Sabbath hours!
 And onward, onward, onward still, successive Sabbaths come
 As guides to lead us on the road, to our eternal home,
 Or like the visioned ladder once, to slumbering Jacob given,
 From heaven descending to the earth, lead back from earth to heaven!

Easton, Pa. J. L. G.

Ocean Sunrise.

It is a gorgeous sight to see the chariot-horses of the sun come up the eastern sky on a bright, clear morning on the ocean. Like swift-winged coursers they fly over the sea and land, scattering light and beauty and brilliancy all up the eastern sky. No other such a chariot and bright retinue is seen by mortal eyes travelling across the heavens. And nowhere else on earth is there so rich a display of beauty and magnificence as is seen in a bright morning on the ocean.

"Beautiful!" is the inward exclamation of the beholder as he ascends to the deck in the morning.

Never before has nature seemed so lovely to him. Never before has he seen the land of God displayed in such perfection. All the paintings by the most skillful human powers, which he has previously seen, now sink low in the shade.

Slowly and majestically, as if slipping with water, the King of Day rises from his ocean bed. The breezes play gently

with the briny waves, scarcely wakened from their peaceful slumbers. The whole eastern sky is overspread with a gorgeous crimson canopy;—and far to the westward, in the dim distance, may occasionally be seen the swelling canvass of a ship, reflecting the glaring light from the east, and appearing as if each sail were a sheet of fire.

Who can view this mighty picture and say there is no God? None, save the unwise, can make this declaration in the very face of Him who reigneth on high. Who can view this mighty picture, and not feel his bosom swell with gratitude and adoration to Him, in whom we live, and move, and have our being? None save the ignorant and the unjust. All nature speaks of God, and every creature feels his guardian care.

A Thrilling Scene.

Late foreign papers record the following most affecting incident:

On a late occasion, the Emperor of Russia was reviewing his fleet, when two sailors particularly excited his attention, both by the precision with which they performed several difficult manœuvres, and by the agility and daring which they displayed. The Emperor was so much pleased, that he immediately promoted one to be a captain; the other he appointed lieutenant on the spot. The men, however, were Jews; and there is an ukase forbidding Jews to wear an epaulette. The Admiral of the fleet, who stood by the Emperor, knowing that they were Jews, stated the difficulty to his imperial majesty. "Pshaw!" cried the Emperor, "that does not signify in the least—they shall immediately embrace the Greek religion of course." When this determination was communicated to the two young men, sorrow and despair seized upon them at the thought of receiving honor and promotion on such inexorable terms. Knowing that remonstrance or refusal would be in vain, they requested of the Emperor permission to exhibit still more of their manœuvres, as he had not seen all they could do. This being granted, they ascended the topmast, embraced, and locked in each other's arms, threw themselves into the sea, and disappeared forever.

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The publications of the American Sunday-School Union and of the American Tract Society, on hand, and sold at the Societies' prices.

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JAMES H. T. Professor

Prepared and sold, wholesale and retail, by R. E. Sellers, No. 57 Wood Street, Pittsburgh, January 9, 1846.

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TERMS.

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For the Preacher. Articles of Westminster Calvinism. No. 8.

Scriptures very clearly teach that the natural condition of man is such, that the image of nature is indispensably necessary to the enjoyment of future happiness. "Except a man be born again, he cannot see the kingdom of God." As it is a matter of paramount concern to every man to be the subject of this regeneration, and to possess Scriptural evidence of the fact that he has passed from death into life, it is very important that he should understand correctly the nature of the regeneration, and the power by which it is effected. A mistake here must be of fatal consequence. He who has imbibed unscriptural views of the nature of regeneration, will conclude that he is born of the Spirit, while in reality, he is in the gall of bitterness and in the bond of iniquity.

In the preceding number I have endeavored to show that, while the word of God is the means employed in the conversion of the sinner, the efficacy of the word is dependent on the accompanying work of the Holy Spirit; and consequently, that conversion is the result of the operation of divine power exclusively. These things being so, it follows, that the word is effectual in turning the sinner from darkness unto light, a divine power accompanies it to the heart, which attend the gospel when it comes to the individual in word only, and is not effectual. Such is the doctrine taught in the Confession of Faith, and it would be difficult to conceive, how any man acquainted with the Scriptures, and who has experienced the gracious operation of the Holy Spirit in his own soul, could withhold his assent to these conclusions.

Yet it would seem, that these views are rejected by the author of the "little book." What he actually does believe on this subject it might be difficult to determine. But one thing seems sufficient to be ascertained, that he is resolved to believe in the doctrine, which is embraced by what he terms "Westminster Calvinism."

The difference between conflicting views on this subject may more clearly appear, and that the reader may thus be enabled more satisfactorily to determine where the truth lies, let the question be proposed, Does man in his unrenewed state possess a power which he can put forth to raise himself from a state of death to a state of life? Our Confession of Faith on this question in the negative, teaches, that in Effectual calling, man is altogether passive, until being quick-

ened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it." What answer the man who was "brought up under the very tones of the thunder" of Calvinism, would give to this question does not clearly appear. It is sufficiently evident, however, from his sneer at the language of our Confession, that he would not answer in the negative; and yet, for his own sake, it is fondly to be hoped, that he would not reply in the affirmative.

In supporting the propriety of a negative reply to the above inquiry; or in maintaining that man in an unrenewed state, has no power in the exercise of which he can change his own heart, so that he becomes a new creature, I observe,

1. It is not supposed that man by the fall has lost any of those intellectual powers which he originally enjoyed. Though a fallen, he is still an intellectual being. He possesses an understanding and reasoning powers, which he can employ in the investigation of truth. And in the diligent application of these powers to the study of the Scriptures, he can acquire a knowledge of much that is contained in them, just in the same way, that he can make himself acquainted with the doctrines which are taught in any other book. By the study of the Bible he can learn that there is a God; he can acquire a knowledge of the divine perfections; he can understand that Jesus Christ is the Saviour of sinners, and that there is salvation in none other. In the same way he may attain to a knowledge of the doctrines of the gospel generally. But can he thus by the exercise of his own unaided powers, obtain such a knowledge of divine truth, as shall result in believing to the salvation of the soul? Can he attain to such an understanding of the truth as shall be effectual in renovating his heart and in turning him from sin unto God? I answer, no! "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, for they are spiritually discerned." 1 Cor. 2:14. Unrenewed man possesses a will, which is endowed with natural liberty; and in the exercise of this power of his nature, he freely chooses that which is most agreeable to himself. In choosing the service of sin, and in refusing to submit to the yoke of Christ, he acts freely. Of this the sinner himself is conscious. He knows perfectly well that in neither case, is he constrained to act against his inclination, but that in both cases, he acts in accordance with his own disposition. But can unrenewed man so control his own will, as to choose holiness and turn from sin unto God? Does man, who is dead in trespasses and sins, possess a power which he can put forth and produce within himself a disposition to deny himself and take up the cross and follow the Lord Jesus? Before man can forsake sin and turn unto God, there must exist in his heart a disposition to turn from the error of his ways; there must be produced within him a will to choose that which is good. This disposition and this will are not found in all men. Where they do exist, I ask, whence do they originate? Are they the growth of the depraved

heart, or, are they plants of heavenly origin? Is their residence in the heart of fallen man, in any case to be attributed to the exertion of human power, or, must it, in every instance be ascribed to divine power? To these questions, with the Bible in our hands, we can give but one answer. "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." Rom. 8:7. "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, who are accustomed to do evil." Jer. 13:23.

While, then, it is the fact, that unrenewed man possesses an intellectual and moral nature, and by the improvement of his natural powers, may acquire to some extent a knowledge of the truth and may have such a perception of the beauty and excellency of holiness, as shall be effectual in producing an external reformation of life, yet still he is dead in sin, and possesses no power by which he can restore himself to life, and turn from sin to God. And it is gratifying to see that on this point, Mr. Wesley expresses what I would call sound Calvinistic views. In his notes on Eph. 2:1, these words are found: "Who were dead." Not only diseased, but dead; absolutely void of all spiritual life; and as incapable of quickening yourselves, as persons literally dead."

2. When it is maintained, that man cannot by his own power change his heart and turn from sin unto God, our meaning is, not that the powers of his rational and moral nature are destroyed, but that they are so perverted by sin, that he cannot exercise them in a proper manner. The influence of the prince of Darkness over unrenewed men is such, that it is said, "The god of this world hath blinded the minds of them that believe not." And so completely are they enveloped in moral darkness, that they are described as "having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Eph. 4:18. This being the condition of the natural man, we are prepared to perceive the truth and force of the Apostle's declaration, that he "receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." Consequently, to remove the moral darkness which rests upon the unrenewed mind, more is necessary than simply that the light of divine truth should shine upon it. The man who is blind may be surrounded with the bright effulgence of the meridian sun, but yet he cannot perceive the light. Before he can enjoy the benefit of the light, his eyes must be opened. And this is the important work which must be performed upon man, before he can avail himself of the light of the gospel, so as to understand the things of the Spirit. The eyes of the blind must be opened. The moral incapacity of the unrenewed man to understand the things of the Spirit, is just as complete as is the physical inability of the blind man to perceive the light of the sun. And the blindness which exists, can no more in the one case than in the other, be removed by human power. God who commanded the light to shine

out of darkness, must shine in the heart, to give the light of the knowledge of the glory of God, in the face of Jesus.

All the faculties of the soul are equally perverted by sin. The heart is alienated from God; yea the carnal mind is enmity against God; it is not subject to the law of God neither indeed can be. It is described as a "stony heart." And before man can love God and take delight in his service; before he can turn from sin with abhorrence and relish holiness, this heart of stone must be taken out of his flesh. And to produce this change in the heart of man is the work of God. And accordingly it is promised, "A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."

The conclusion, then, to which we are brought, is that, in regeneration man is "passive;" that is, when he who was dead in sin becomes a new creature, he is "God's workmanship created in Christ Jesus unto good works." A change has been wrought within him, of which, not he himself, but God is the author. He is dead in sin, and before he can perform a vital act, life must be derived from Christ who is our life. His mind is in a state of moral darkness, and the eyes of the blind must be opened, before he can perceive and understand the things of the Spirit of God. His carnal mind is enmity against God, and the ears of the deaf must be unstopped before he can hear so as to obey the truth.

But does it follow, that because man is dead in sin, and therefore cannot make himself a new creature, he has nothing to do, but is to remain inactive and unconcerned until God, in the exercise of his grace, makes him a partaker of spiritual life? By no means! In the accomplishment of his purposes, both in the natural and moral world, it is the pleasure of God to employ means. He who gave to man a rational nature, designed that man's rational powers should be employed in attending to the things which belong to his peace. He who implanted in the human bosom, the principles of hope and of fear, intended that we should apply our minds to those considerations which are adapted to encourage the one and to arouse the other. Faith is the gift of God, and he most assuredly has a right to determine in what way he will bestow that gift. His pleasure in relation to this matter he has made known: "Faith cometh by hearing and hearing by the word of God." The salvation of the sinner, is from the commencement to its consummation, the work of God; but at the same time, it is his will, by the foolishness of preaching to save them that believe.

In conclusion I would say,—Is the condition of the unrenewed man, such as has just now been described? Surely, then, O sinful man, it is high time for thee to awake out of sleep. Art thou wretched, and miserable, and poor, and blind, and naked? Is it so that thy heart is not right with God? Has sin so blinded thine understanding, that though thou art wise to do evil, yet to do good thou hast no knowledge? Art thou so completely infatuated with the love of sin that thy heart is alienated from God who

is love, while thou lovest that abominable thing which God hateth? Art thou so completely under the dominion of sin and is thy depraved heart so wedded to it, that a power nothing short of omnipotence is necessary to break those bands wherewith thou art bound? Then it is time that thou shouldst be alarmed, and that under a sense of thy danger, thou shouldst cry,—Lord save me or I perish. Wouldst thou obtain that faith which is the gift of God? Wouldst thou be a partaker of that repentance, which Jesus is exalted as a Prince and a Saviour to bestow? Wouldst thou have the stony heart taken out of thy flesh, and a heart of flesh given thee? Then, know that it is the will of God, that for all these things he should be inquired of, that he may do them for thee. Then seek the Lord while he may be found, and call upon him while he is near. And for thy encouragement, take hold of the precious words of thy Redeemer,—Him that cometh unto me, I will in no wise cast out.

CALVIN.

For the Preacher.

Divine and Human Rights.

Mr. Webster makes the inquiry, "Whether the constitution of the United States possess the requisite moral qualities?" a separate part of his plan, to which he assigns the third place. But after the manner of some writers and speakers, we find him anticipating in the first, almost every thing he has to say on the third head. As early as the seventeenth page, he introduces the following inquiries: 1. What is our duty in reference to the constitution? 2. In reference to the exercise of the elective franchise and holding office? 3. In reference to obedience to the administration of the government?

We might reasonably suppose that in answering these inquiries, the author must decide on the moral qualities of the constitution of the United States. Mr. W. however, carries out his plan, and in his "thirdly," seals the sentence of condemnation pronounced in the first.

It is not necessary to notice Mr. W.'s division, as he does not himself treat it with any great respect. Let it suffice to notice—first the decision, and next in order, the ground on which it is predicated.

On the seventeenth page, we have the following in answer to his first inquiry,— "The law requires that it maintain its principles which our Lord has thus briefly expressed: 'Do to others as you would that others should do to you.' So far as it violates this principle, it is null *ab initio*." After a formidable array of Scripture passages, "it is concluded that every constitution of civil government, so far as it disregards the principle here laid down, is absolutely void—that the oath of allegiance to such a constitution is worthy to be taken only by a nation of atheists." Still further, "The exercise of the elective franchise, and the holding office under such a constitution, are of the same character; for if we may not take the oath of allegiance, we may not encourage others by our suffrage to do it."

The general principle thus laid down, is fixed upon the constitution and people of the United States, without the possibility of mistake, on pages 22-3, where we have the following—"Our fathers, who through cowardice admitted slavery into the constitution, hoped that its conservative principles would soon eradicate the evil. How has a period of sixty years mocked their vain hope? It is not for us to say how the constitution is to be amended. Let those who swear to it, amend it, or bear the punishment of their iniquity. This we know, that we are not permitted to do evil that good may come; nor to swear to a lie, that we may vindicate the truth!" Again, p. 23, "if there be any truth in the Scriptures, the oath of allegiance to the constitution of

the United States is a renunciation of the Divine Law; it is swearing in the name of the Living God, that we renounce his law for the gratification of our lusts. Let him who can, avoid this conclusion. And to the great mass of my countrymen involved in this sin, I say, look to yourselves."

Here we have the constitution of the United States described, and the declaration that the oath of allegiance to such a constitution, is worthy to be taken only by a nation of atheists—that as there is truth in the Scriptures, the oath of allegiance is a renunciation of the Divine law. Doubtless if Mr. W. be judge, or if he be correct, the citizens of these United States must be in a deplorable condition. But let us follow him through those reasons on which he predicates this harsh and sweeping sentence. They are to be found pages 102-3.

1st. "There is no acknowledgment of the being of God or of his law, or of his good providence in breaking the yoke of foreign domination."

2d. "No religious test shall ever be required as a qualification to any office or public trust under the United States."

3d. "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof."

4th. Slavery.

It is proposed to follow Mr. W. through these reasons; not for the purpose of defending every thing contained in the constitution of the United States, but to ascertain the truth or falsehood of this sweeping charge. His first item is, "there is no acknowledgment of the being of God."

Can Mr. W. tell us in immediate connection with this item, what is implied in an oath or affirmation? Does it, or does it not recognize the being of God? It is not to be supposed that any sane mind will deny that it does. It not only recognizes his being, but also his omniscience and justice. Separate these ideas from it, and you make its administration a farce too ridiculous for the veriest buffoon. An oath necessarily takes for granted that there is a God, that he is the present witness, and the future judge of all men, and that there is a future state of rewards and punishments, where those who fear not an oath must meet their reward.

Now, whatever defects may be found in the constitution of the United States, there can be no doubt, that it not only recognizes the being of God, but also the importance of his fear in the hearts of men, as the high sanction of its authority, and the most effectual guaranty for its faithful administration. It requires the President solemnly to swear, or affirm, that he will faithfully execute the office of President of the United States, and to the best of his ability, preserve, protect, and defend the constitution. It directs, moreover, that the senators and representatives in Congress, the members of the several state legislatures, and all executive and judicial officers, both of the United States and of the several states, shall be bound by oath or affirmation to support the constitution.—Whether, therefore, the constitution harmonizes with the Divine law or not, it is plain that it depends on the fear of God for its support and faithful administration. It is much to be feared, that there is something sadly defective in either the natural capacity or the moral qualities of that mind, which can assert, in the face of this, that there is "the omission of all reference to a Supreme Being" in this constitution.

It was not the business of the framers or adopters of this constitution, to read the world moral lectures on divine law, or to make a pompous parade of vain repetitions in reference to their regard for the authority of God. It was their duty to frame and adopt a bond of union for the states, embodying the principles of the Divine law as they apply to nations in their organized capacity, without interfering with the rights of conscience or the civil liberties of any

citizen. This appears to have been the aim, both in framing and adopting this constitution—Mr. W.'s charges of cowardice, and infidelity, and atheism, to the contrary notwithstanding. It is indeed a lamentation, and will be for a lamentation, that in some important particulars they have come short. Yet, in the judgment of charity, we must admit that this was their aim. In proof of this let us appeal to the Preamble, as it has been the subject of Mr. W.'s remark and criticism. He speaks of it on this wise: "We do ordain and establish," &c.; "We set up for ourselves, not only independent of earth, but of heaven also." It is certainly no credit to any man, much less to a minister of the gospel, to engage in any controversy that may require or even admit of such uncandid and illiteral criticism.

The object of the writer seems to be, to place the framers and adopters of the constitution in the most unfavorable light, even at the expense of candor and honesty. Else why suppress the object which they propose in such clear and comprehensive terms. "We, the people of the United States, in order to form a more perfect union, establish justice, ensure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution of the United States."

Every reader must see at once, at least one reason, why Mr. W. does not quote the objects in ordaining and establishing this constitution—that is, they manifestly embrace some of the fundamental principles of the Divine law: justice, peace, welfare and liberty,—to which Mr. W. has charged it with "the omission of all reference."

His second reason for his sweeping condemnation of the constitution, is a quotation from the concluding clause of the sixth article: "No religious test shall ever be required as a qualification to any office or public trust under the United States." On this we have from the author, a rather singular specimen of stricture and criticism. He says: "The term religion must, in the nature of things, be here taken in its most unlimited sense, there is no restraining or qualifying word or clause." He then gives a definition of the term religion, taken from Webster's dictionary, and draws the conclusion that "by this provision, Pagans, Mohammedans, Deists and Atheists, and any who may deny publicly man's accountability to God, are eligible to all the offices in the United States, and all the subordinate offices in the several states."

Mr. Webster doubtless ought to know that, in the use of this term, "religious test," the framers of our constitution had reference to such tests as were then in use in England. One of these, passed in 1661, prevented any one from being legally elected to any office belonging to the government of any city or corporation of England, unless he had, within the year preceding, received the sacrament of the Lord's supper according to the rites of the Church of England; and enjoined him to take the oaths of supremacy and allegiance when he took the oath of office. Another, passed in 1673, required all officers, civil and military, to take the oaths, and make the declaration against transubstantiation, in the courts of King's Bench or Chancery, within six months after their admission; and also, within the same time, to receive the Lord's supper according to the usage of the Church of England, in some public church.

It may be supposed that Mr. W. himself, would admit the impropriety of making a participation in the sacrament of the Lord's supper, within a limited time, a qualification for office. It is doubtless the grossest kind of sacrilege, as it holds

out strong inducements to the unpurged and vile to profane the ordinance. This can be better accomplished by people who elect their own magistrates and officers from among themselves, by constitutional tests. Where Christianity has its proper influence on the minds of the people, they will not be office such as give evidence of a regard for Christianity and all its institutions, well as for the solemnity and binding obligation of an oath. Where the people are not thus far under the influence of Christianity, they are prepared either to appreciate or to despise Christian rulers. And men in public office, who have no regard to an oath, are not likely to be deterred by a religious test that may be proposed. It appears to have been the view of the framers and adopters of this constitution. Such at least is a fair construction of the principle. It does not interfere with the right of private judgment or the conscience, in the selection of officers, and certainly affords the fairest opportunity consistent with rights, for filling every public office with men fearing God and hating ungodliness.

But Mr. W. strangely labors to confound religious tests with religion itself, and to make the impression, that because there is to be no test there must be no religion, and that the whole is to render pagans and any who may publicly deny their accountability to God, eligible to office. The truth is on the other side. It is, that no atheist, no man who publicly denies his accountability to God, denying a state of future rewards and punishments—can constitutionally be elected to any office within the constitution, for the simple reason that no such individual can have regard for the binding obligations of an oath. Such men may be elected; and they less have been elected and held offices, but it is in direct violation of a section of the constitution which requires that such officers shall be bound by oath or affirmation. How can a man who denies the existence of a God—who denies his accountability to him?—or, who denies a future state of rewards and punishments—be elected to any office? The idea is manifestly absurd.

The author pursues the same line in reference to his third reason. He also a quotation from the constitution: "Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof." Mr. W. recurs to his definition of religion, and concludes, "it will readily be seen that Congress, consequently no state, can enact any law for the prohibition of public atheism, idolatry, or desecration of the Sabbath." He seems to recollect that facts support his assertion, and in order to avoid himself from one difficulty involved in another, by adding to the wholesome laws of some states against these crimes, and contrary to the spirit of this constitution and are constitutional only because the constitution has prohibited the government from taking any action in relation to these crimes."

Mr. W. is perhaps the only man who could find his way to such a conclusion. He confounds the establishment of religion and the punishment of crimes, things entirely distinct. The constitution does empower Congress to enact such crimes as come fairly under the jurisdiction, while it leaves it to the several states, to punish such other crimes as manifestly interfere with the civil rights of citizens. And it leaves the church untrammelled by legislative enactments, to the full and free exercise of the sword of the Spirit.

the enjoyment of all her ordinary privileges, according to that form she may think most agreeable to the word of God.

In spite of Mr. W.'s objections, this may be regarded as a peculiar excellence, perfectly consistent with both Divine and human rights.

A. R.

For the Preacher.

Wise Man's Eyes are in his Head.

EDITOR:

I believe that the eyes of all men possess the power of vision, are situated in the head, it would appear that Solomon uttered these words, he never intended to indicate something more than simply the location of the visual organs. I suppose that whatever else he may have intended, it was at least to design to convey the idea, that a man should keep his eyes open, and take notice of passing events. Though it may be generally doubtful, whether your readers will be disposed to give me credit for possession of much wisdom, I hope to good my claim to at least one of man's characteristics of a wise man, and to carry my eyes in my head, to look at those things which come within my range of observation. And as my head is full six feet above ground, I stand erect, the reader will perhaps think my eyes occupy a favorable position for making observations. With your permission, then, I propose to direct attention of your numerous readers to things which have recently come under my notice.

As I may say of myself, that it has always been my custom from the days of my childhood, to give regular attendance to the ordinances of the sanctuary, I habit I acquired when a little child, the instruction of my good mother. The house of God was to her a delightful place, her seat was never empty when she was in health, and she was always ready to have her boy by her side. And when she had introduced my mother to the sanctuary's notice, I may add that she adopted the rule for the government of her conduct, which I fear is becoming unfashionable in this age of improvement. She was religiously punctual in taking her seat at in the house of God, before the commencement of divine service.

When she returned,—as the preacher said, she wandered a little from his text. I commenced my observations I intended to say, that on last Sabbath morning, as my manner is, I set out, at a certain hour for the sanctuary. On my way thither, it happened that I passed a part of worship belonging to a sister congregation. On approaching this congregation, I discovered a swarm of children going out and dispersing in different directions. As I knew that the usual hour for the commencement of divine service had not yet arrived, I was at a loss to understand what could be their business in leaving the church at this early hour.

On making inquiry, I learned that the children had spent an hour in the exercises of the Sabbath school, and were about to return home, without attending upon the preaching of the word. I said to myself, can this be right? The preaching of the gospel is the great privilege of heaven for the conversion of sinners. And yet, here are the children of the congregation, attending upon the institution and turning their backs upon that ordinance, which the wisdom of heaven hath appointed to be the power of God unto salvation. In this particular there must be something wrong.

That I may not be misunderstood, I have to say, that I attach very great importance to the Sabbath school, as an institution well adapted to the promotion of the spiritual interests of the rising generation. A good thing, however, may be lost; and being put out of its pro-

per place, may be subservient to evil. The Sabbath school was never designed to take the place of the divinely instituted ordinances of the sanctuary. The instruction imparted in the Sabbath school, is not intended to supersede the necessity of that help which is to be derived from the preaching of the word, but to prepare for more profitable attendance upon it. This is a matter which the instructors in our Sabbath schools should be particularly careful to impress upon the minds of the children under their care. They should teach the children, that it is the pleasure of God, by the foolishness of preaching to save them that believe; and that, as children need the salvation which is through a crucified Saviour, as well as others, it is particularly important, that while their hearts are yet tender, they should be brought under the influence of the gospel.

I fear that many parents are faulty in this matter. They send their children to the Sabbath school, which is well; but they do not take them with them to the house of God, which is not well. While I looked upon these children dispersing and turning their backs upon the house of God, just as his people were about to engage in the exercises of public worship, my heart was pained within me. In imagination I followed these children. I remembered that it is written, "Foolishness is bound in the heart of a child;" and under the influence of that depravity of nature which cleaves to children, I thought it probable that many of these young travellers to eternity, from under the eyes of their parents and guardians, would be in great danger of coming under such influences as cause to err from the words of knowledge. Some of these dear children, I thought within myself, will probably return home. But there, without the presence of age and experience to guide them, they will probably spend the sacred hours of the Sabbath in an unprofitable manner. But others, who are the hope of the church, instead of returning directly to their homes, will be led away by evil companions and engage in recreations altogether inconsistent with the sacredness of the Lord's day. And where, I inquired within myself, are the parents of these children? Parents, who have solemnly vowed before God, that they would endeavor to bring up their children in the nurture and admonition of the Lord! Parents, who are under obligations to train up a child in the way wherein he should go, when he is young! These parents are probably in the house of God, while their children, for whose spiritual welfare they should be deeply concerned; their children, of whom they should travail in birth again, until Christ be formed in them, and who, in an especial manner, ought to be brought under the influence of the gospel; their children are—they know not where, and are employed, they know not how! These things ought not so to be.

A few minutes after passing the children, who were dispersing from the Sabbath school, I arrived at the church where I designed to worship. On my arrival at the sacred edifice, I was surprised to see groups of young men, and some that were not very young, congregated about the door, engaged in conversation, and apparently in a very jocose mood, gazing at every one that approached, and making remarks, which if not edifying, appeared to be, at least to themselves, very amusing. Here I was placed in an exceedingly awkward situation. I may as well tell you, that I am a very bashful man, and could almost as readily face the mouth of a cannon, as force my passage through a crowd of gazers. In fact, to tell the truth, I verily believe, that instead of entering the church, I should have retreated, had I not discovered, that some modest young ladies, who were as

unpleasantly situated as myself, had taken a position in my rear, in the hope of obtaining a passage by the breach which I might make through the opposing column. This circumstance inspired me with unwonted resolution, and my courage getting the better of my bashfulness, I forced an entrance into the church.

Mr. Editor, this is a sore evil, which I have seen under the sun, and I am sorry to say, that it is quite too common among men in our city. 1. In the first place, it is a palpable violation of the laws of common decorum. It is of the essence of good manners, to pursue such a course of conduct in our intercourse with our fellow men, as shall tend to render ourselves agreeable to them, and at the same time to promote their real happiness. A brazen-faced gazer, may gratify his pride, by making modesty hang her head, but at the same time, he renders himself an object of disgust, and inflicts pain upon a generous and sensitive spirit. He treats with utter disregard the courtesies of life. If, then, the gazer must act his part, let him select a fit time and an appropriate place. The Sabbath is not the time, nor the sacred precincts of the church, the place for the display of his acquirements. If he must enjoy the "luxury of gazing," let him take his stand upon the steps of the theatre, where modesty is not likely to be encountered, or within the purlieu of the grogshop whose murky atmosphere may conceal the deformities of indecorum.

2. But how utterly inconsistent with the character of Christian professors is this odious custom, of indulging in unbecoming conversation, preparatory to engaging in the worship of God! If we were about to pay a visit to an earthly dignitary, we would not allow ourselves to indulge in any thing that would be disrespectful to him, but would be careful to conduct ourselves in such a manner, as to manifest becoming regard. And shall we approach into the presence of the King of kings, with a levity and irreverence, with which we would not dare to enter the dwelling of a fellow creature? Shall we, in the very vestibule of Him, in whose presence the cherubim and seraphim veil their faces, indulge in such levity and mirth as manifest contempt for his authority? "Keep thy foot," is the admonition which comes from the holy Oracle, "Keep thy foot, when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil."

When I commenced, it was my design, to give an account of what happened under my observation in the church. But I have been detained so long by the way, that I must close my observations for the present. At some future day, I may complete my design. In the mean time, I may say for the information of my readers, that though, as they will have perceived, I found some difficulty in forcing an entrance into the church; yet, while in the sacred place, I could not forbear to exclaim,—"How amiable are thy tabernacles, O Lord of Hosts!" "I had rather be a door-keeper, in the house of my God, than to dwell in the tents of wickedness."

OBSERVER.

For the Preacher.

Necessity of Revelation.

The proud naturalist may tell us, that for all the purposes of holiness and salvation, the RELIGION OF NATURE is sufficient,—that the system of the Universe, plainly enough, records the attributes of God, and the principles of human obligation, and consequently Revelation is a superfluity.

It is true, the finger of God, in its creative wisdom and power, is displayed in every particle of matter which composes

the universe, and in every faculty of the human soul. But it is not therefore true, that it teaches every thing necessary to be known and believed in order to salvation. Nor can it be proved, that if Revelation had never been vouchsafed to man, human reason would have so far developed itself, as to be able to judge of cause and effect, and deduce those noble conclusions, with which the naturalist is familiar, concerning the existence and attributes of the Deity. We know not, nor can we know, the amount of our indebtedness to Revelation for what we do know, and for what we are capable of knowing.

That mind upon which Revelation has never dawned a single ray,—what is its condition? Like a germ of vegetation in a far off frozen clime, where the sun's genial influence never descends, darkness and winter lock up its faculties in death. But those minds are rare indeed upon which Revelation, either traditionary or written, has not shed its illuminations. But let the condition of those, who are possessed of the Revelation of God in his written word, be compared with the condition of those, from whom by priestly domination, this Revelation is withheld, or of those who enjoy the shadowy light of tradition only, or of those who seem to be destitute of all Revelation whatever, and is it possible we can sincerely proclaim it as our conviction, that the written Revelation of God,—his recorded testimony to the truths contained in the Bible,—is a superfluity?

What intellect of man, independent of the testimony of God in his word, could discover the mercy of God in Christ? Admitting the human capacity to know God and his natural attributes, without the suggestions of Revelation, from the works of creation and providence,—from what source but from Revelation, could the knowledge of Christ as the Saviour of sinners, be derived? How could the mere student of nature, without information of this great gospel fact, reconcile the providence of God, in all its dispensations, with his attributes of goodness and mercy? We have evidence, in nature, not only that there is a God, but that he is also, at times, at least, an angry, vengeful God. We see the frown of his anger in the sweeping tempest, that beats in ruinous wrath oftentimes, upon the fairest portions of our land; we see it in the writhing tortures of the victim of disease and pestilence, and in the silent monuments that designate the reposing place of the dead; we feel the effects of a reigning displeasure in the harrowing sensibilities that frequently pervade our own breasts, and cause us to spend many sleepless hours of disquietude, when all around is still in slumber. Reason from such evidences as these would learn that we must be offending creatures, and God an offended God. But it could learn nothing of the mercy of God in Christ,—of the way of salvation by the merits of his righteousness and death. And there is no other name given under heaven, among men, whereby we can be saved, except the name of Christ.

To display the Saviour of sinners to men,—to communicate a knowledge of the way of salvation through his atonement, was the grand purpose for which the Bible was written. And but for the Bible,—but for this written Revelation of the divine will for our redemption, we would grope for ever in ignorance of the redeeming purpose of God;—yea more, we would for ever be bond-servants to sin and Satan,—the enemies of God and of holiness,—for ever unrepentant, unjustified, unsanctified, unredeemed.

M. N. Y.

There may be fear of God without despondency, and faith in God without presumption. Isaiah 8 : 13, 14.

BIBLICAL EXERCISES.

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord."

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."—Col. 3:16, 17.

"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever; the judgments of the Lord are true, and righteous altogether. More to be desired are they than gold, yea than much fine gold; sweeter also than honey and the honeycomb." Such is the language in which the enlightened believer describes the varied excellencies of the word of God, his high esteem of it, and the holy pleasure which he derived from meditation upon its precious truths. This blessed word gives light to the understanding, and it imparts joy to the heart. It directs the humble inquirer into wisdom's ways and it fortifies him against the power of those temptations which would lead him into forbidden paths. It purifies the affections and elevates them above those enjoyments of time and sense which cannot satisfy the desires of an immortal spirit. And, therefore, the soul which has once tasted the sweetness of those streams which issue from this fountain of living waters, will be prepared to say, "Thy word, O Lord, is very pure, therefore thy servant loveth it." In the estimation of such an one, the injunction of the Apostle will be regarded as imposing an agreeable obligation; "Let the word of Christ dwell in you richly, in all wisdom."

To the proper understanding of these words, it will be requisite to determine,

I. What is the meaning of the phrase, "the word of Christ?"

II. What is the nature of the duty here enjoined, "Teaching and admonishing one another?"

I. With regard to the phrase, "the word of Christ," it may be remarked, that it is employed no where else in the sacred Scriptures. There is, however, another phrase, "the word of God," which is of frequent occurrence; and these two forms of expression convey substantially the same idea. In the discharge of the duties of his ministry, our Lord preached the word of God. And, accordingly, it is said that, as he was preaching in the synagogues of Galilee, the people pressed upon him to hear "the word of God." Luke 5:1. A similar representation is given of the preaching of the Apostles,— "They spake the word of God with all boldness." Acts, 4:31. The sacred historian informs us that "Philip went down to the city of Samaria, and preached Christ unto them." "And when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John." That which was preached by our Lord and by his Apostles, must of course be regarded as the word of Christ. But it is represented as the word of God. And hence these two forms of expression, the word of Christ, and the word of God, are to be considered, as of the same general import.

In a general sense, these two phrases may be understood to comprehend the whole of divine revelation. Jesus Christ is the great Prophet of the church, who has revealed to man the will of God. And the whole of the divine revelation is "the word of Christ."

In a sense somewhat restricted, the word of God, or the word of Christ, may be regarded as of the same import with the gospel, signifying more especially those doctrines relating to the way of man's sal-

vation through Jesus Christ. But to limit this phrase, as here employed by the Apostle, so as to make it designate the writings of the New Testament, in contradistinction from those of the Old, is evidently unwarranted for two obvious reasons.

1. The prophets of the Old Testament were as truly inspired by the Spirit of Christ, as were the Apostles. And hence the Apostle Peter, speaking of the ancient prophets, says that they searched diligently, "what, or what manner of time the Spirit of Christ which was in them, did signify, when it testified beforehand the sufferings of Christ and the glory which should follow." And the Church, which is composed of Jews and Gentiles, is said to be "built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone." Eph. 2:20. If, then, the ancient prophets spake as they were moved by the Spirit of Christ; and if, in the exercise of their ministry, they laid the same foundation as did the Apostles, then, to restrict the phrase, the word of Christ, to the writings of the New Testament, is wholly arbitrary and unauthorized. But,

2. The impropriety of restricting the phrase, "the word of Christ," to the writings of the New Testament, appears conclusively from the fact, that only a small portion of these writings as yet existed. According to the most competent chronologers, not more than four or five of the epistles to particular churches were in existence at the time this epistle was sent to the Colossians. These few epistles had not yet been collected into a volume, nor had copies of them, at that time, been multiplied, the art of printing being yet unknown. And it is not probable that the Colossians had seen a page of the New Testament previous to their reception of this epistle. The translation of the Old Testament into the Greek language, which is called the Septuagint, was in the possession of the Jews in their dispersion, and was in common use. But the New Testament, which did not yet exist, they of course had never seen, and probably had no part of it in their possession, before they received from the Apostle this epistle. It would then be absurd to suppose, that in addressing this exhortation to the Colossians, the Apostle could have meant by the phrase, the word of Christ, the Scriptures of the New Testament exclusively, since the writings which compose this book were not as yet in existence.

In so far, therefore, as this exhortation relates immediately to the Colossians, it must be understood as enjoining upon them the exercise of diligence in the improvement of all the means within their reach, to make themselves well acquainted with the will of God as revealed to them. But these words of the Apostle contain instruction for the church in all subsequent ages, as well as for the Colossians. And the word of Christ, with which it is our duty to make ourselves well acquainted, which should dwell richly in us; which we should study to understand, and in the application of which we should endeavor to edify one another, is the whole word of God, contained in the Scriptures of the Old and New Testament. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

II. Our next inquiry is, What is the nature of the duty here enjoined: "Teaching and admonishing one another?" In reply to this inquiry, I remark generally, that these words are addressed, not to the ministry as such, whose business it is officially to instruct the church of God, but to the different members of the household of faith. The duty here specified is not, therefore, one which is peculiar to the

public teachers of religion, but which is common to the disciples of Christ. It is supposed, that we have all an interest in each other, as members of one common family, and that we are bound to study the promotion of each other's spiritual welfare. Exhortations of the same general character are of frequent occurrence in the sacred Scriptures. Accordingly, it is written, "Let us follow the things which make for peace, and things wherewith one may edify another." "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers." "Exhort one another daily." "Let us consider one another, to provoke unto love and good works." And Paul says to his brethren of Rome, "I am persuaded of you, my brethren, that ye also are full of all goodness, filled with all knowledge, able also to admonish one another." From these and similar portions of Scripture, it is plain that it is the common duty of Christians to admonish and to edify one another. And that they may be properly qualified for the performance of this duty, a familiar and enlarged acquaintance with the word of God is requisite. Therefore, says the Apostle, "Let the word of Christ dwell in you richly, in all wisdom." Let every one be diligent in searching the Scriptures, and in laying up in his mind the precious truths of God's word, so that he may not only experience in his own soul the salutary influence of divine truth, but that he may also be qualified in his appropriate sphere, to contribute to the edification of others.

The import of this exhortation may appear more clearly by comparing it with the language employed in a parallel passage. "Be not drunk with wine," says the Apostle to the Ephesians, "wherein is excess, but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs." The Ephesian brethren, while in a state of pagan darkness, had been accustomed when celebrating the rites of Bacchus and other heathen deities, to indulge in drinking to excess, and singing lascivious and obscene songs. By these unhallowed exercises, they had formerly encouraged each other in sin. But now, being by the grace of God delivered from the power of darkness, and translated into the kingdom of God's dear Son, it became them to walk as children of light. Instead of stimulating each other to the pursuit of sinful pleasures, it became their duty, as the followers of Christ, to provoke one another to love and good works. Instead of striving to inflame each other's passions by filthy communication, or by singing impure songs, they should study in their social intercourse to engage in such exercises as would tend to promote their mutual growth in grace, and the knowledge of Jesus Christ.

The exhortation of the Apostle, with regard to singing psalms and hymns and spiritual songs, does not appear to refer, primarily at least, to the exercise of praise as a part of the instituted worship of God. It has particular respect to the conduct of the disciples of Christ in their social intercourse. Whenever they meet together, instead of indulging in idle conversation, or engaging in such recreations as might exert a corrupting influence over the mind, they should constantly keep in view mutual edification. Not merely when they assemble for the formal worship of God, but also when they meet to enjoy social intercourse and to cultivate the social affections, all communications of a demoralizing tendency should be carefully avoided; and their "speech should be always with grace, seasoned with salt." And as music exerts a powerful influence over our nature in subduing the passions, in tranquillizing the mind, and in elevating and purifying the affections, when it is employed in connection with proper senti-

ments; let it be cultivated as a means rendering our social intercourse affections more pleasant and profitable. psalms and hymns and spiritual singing with grace in your hearts to the Lord." It is indeed true, that in the praise of God in his instituted worship, our great concern should be to sing with grace in our hearts to the Lord. "But ye must not forget, that the Christian should have reference to the promotion of glory in every thing in which he is engaged. Not merely when we are engaged in formal acts of religious worship, but in pursuing our lawful avocations, in cultivating social intercourse, and in Christian recreation, the glory of God in view as the great object of our aim. "Whether, therefore, ye eat, or whatsoever ye do, do all to the glory of God." Such is the Scriptural government of Christian conduct; hence, when Christian friends are engaged in religious conversation, or when the Scriptures or some instructive recreation, they should study to have their affections rightly attuned, and to sing the glory of God.

(To be continued.)

Decrees of God.

The decrees of God, are those which precede his acts. And he does a thing, till he first decrees to do it. So of God: he does a thing, and therefore in pursuance of a decree intentionally formed, and not by hap-hazard—nothing will be done. The heathen gods were represented blind, to elect had no fixed plans, but threw their favors at random. But the God of truth is not so. When we say he has decreed, we say that he has decreed a thing, before he does it; he does not make man, or make the world, out first intending to make it. The word decree, turn first to the reader, then, when he is reading something too abstract. It asserts nothing more of God than the true of the child—that is, that he act, before he acts.

And will any proof be wanting to show that God had one decree of that is, the purpose to make the world; he could not rear a man by accident, or random act. So we know he had a purpose to make him a free agent, for he did make him. So we know he decreed to make him right, and yet not to prevent that he decreed not to leave him fallen state without a Savior. The event showed what he intended.

And this assertion we round to all the works of God. We assert the universality of his decrees, we assert no more of God than that God meant to do just what he done.

God is Love: all his procedures are but so many manifestations of his love. What is his only object? What is his only end? What is his only aim? What is his only purpose? What is his only motive? What is his only power? What is his only wisdom? What is his only strength? What is his only glory? What is his only honor? What is his only praise? What is his only love? They are the heart of love, saying, "Man! do thou love."

For the Preacher.

Spring in the Heart.

By Rev. J. F. McLaren.

"Jam satis terris nivis
— misit Pater."—HORACE.

All long has been wild Winter's reign
Over field and forest, hill and plain;
All long his icy brow and breath
Have chilled the timid flowers in death,
And shrouded deep the fields and hills,
And stayed and silenced murmuring rills;
All long kept back the blushing Spring
When violets breathe and wild birds sing,
When green her vesture, gay her voice,
Her meadows smile, her woods rejoice.

But worse than Winter's wildest hour—
More desolating than his power—
His life more wasting—and more sure
To blight the beautiful, soil the pure;
His silence music, wont to gladden,
Now, when it cannot silence, sadden.
More swift than Winter's winding-sheet,
He shroud the green, the fair, the sweet—
One dire foe, of name well known,
Excepted for, and on a throne;
Not shame, disease, nor famine thin,
Not parent of them all,—'tis SIN.

Oh! shall this tyrant ever reign,
Or Spring smile on the heart again?
No man no more shall cloudless skies
Bring back bright days of Paradise?
No ceaseless wrath 'gainst sinners burn?

Down Eden's fragrant joys return?
Down from the tropics hastes, to shine
Over this drear waste, a Love divine;
The softening gales, with shower and sun,
Their vernal breathings have begun;
The wilds rejoice, the flowers unclose,
The deserts blossom as the rose;
And beauty, music, joy revive,
And Christ the dead are made alive.

RELIGIOUS INTELLIGENCE.

Proposed Convention in Philadelphia.

The New York Observer states that a circular has been issued, signed by several clergymen and others, for a convention to be held in Philadelphia just before the meetings of the General Assembly in May, the object of which is to bring an influence to bear upon the action of the assembly [New School] on the subject of slavery. Several circumstances combine to invest this movement with interest, as it becomes daily more evident that there is a settled diversity of sentiment on the principles involved in the slavery question, which renders farther compromise difficult, if not impossible. The ground taken by the last General assembly [Old School] and by the American Board of Foreign Missions, that slavery is not sin *per se*, at least in such sense as necessarily to justify the exclusion of the slaveholder from the church, is now the doctrine very generally held by the conservative portion of the churches, while there are others, ministers and laymen, who deny it, and cannot submit to its practical operation. This state of things renders the adjustment of the subject next to impracticable.

MONROVIA. Letters received from Africa indicate that civilization and Christianity are rapidly advancing. It is now no uncommon thing (says the writer) to see in our streets native converts scarcely distinguishable from the American settlers. Apart from establishing on this coast a free republic, an asylum and home for the oppressed, the benefit that Africa herself is deriving from these colonies, is incalculable.

THE NEW GERMAN CHURCH. It is stated that Ronge has entered into explanations of his views with some of the leading members of the sect of the *Licht Freunde* [Friends of Light]. They have,

in consequence, determined to unite themselves to the German Catholic Church. The friends of light hold ultra liberal opinions on theological questions, and are more obnoxious to the German Catholic churches, from their views on political subjects being equally bold and free.

LIGHT IN DENMARK.

A gentleman of high station and influence, and a decidedly evangelical and active Christian writes from Copenhagen:

We go on, thank God, prospering in this country in a religious point of view. Great progress has been lately made in the establishment of evangelical doctrines, vice those of German Rationalism, which at one time threatened to overthrow all sound doctrine in Denmark, but the Lord raised up powerful barriers to oppose this flood, especially in one pastor, (by name Grunting,) who is a giant in mind, a devoted Christian in his doctrines and practice. And in many places in Denmark, at the present moment are to be found young and able clergymen of his opinions, who I believe are doing much good, and preaching fearlessly and powerfully the Christian faith.

SCRIPTURAL EDUCATION IN IRELAND.

From an interesting paper lately published by the Sunday School Society for Ireland, it appears that 566 schools, containing 54,585 scholars have received gratuitous assistance in books during the last six months, and that 27,867 Bibles, New Testaments, and portions of Scripture, besides 26,692 Scripture reading books, and spelling books containing reading lessons selected from the sacred Scriptures have been issued to the scholars during the same period. It is also a striking fact that the number of Bibles sold during the last six months exceeds by 2748 the number disseminated during the corresponding period of the year 1844.

PROTESTANTISM IN FRANCE.

Agreeably to recent information the government of France, or its administrators rather, have made three promises to the pope, namely, 1. To suspend the anti-Romanist professors at the University. 2. So to influence the French press, that it shall prejudice the public mind against the movement of Ronge in Germany. 3. To repress, by means of the courts of justice, the attacks on Romanism. These measures are vigorously prosecuted to the annoyance of Protestants and anti-Romanists. By curtailing the programme of Professor Quinet of the University, he was forced to withdraw. The government press undervalues every thing concerning Ronge. Several prosecutions have been commenced against Protestants, both for the publication of controversial pamphlets, and for opening worship in the midst of Roman Catholic districts. The causes of the favor shown to Romanism by the French administration seem to be, to insure the assistance of the clergy in influencing the people to be favorable to Rome. The queen is a fervent Romanist. The king is opposed to the spirit of freedom that animates Protestantism. Hence, the Protestants are considerably annoyed in their religious privileges. Still, they are vigorously pursuing their way, and are far from being disheartened. Mr. Maurette, a Romish priest, who renounced Romanism, published a pamphlet giving the motives of his conversion, was immediately condemned to one year's imprisonment.

It is said that many of the Greek Romanists, in Syria, have been going over to the orthodox Greek Church, in order to place themselves under the protection

of Russia, which favors this movement.—*Western Christ. Adv.*

More Secessions from the Church of England. It is reported that the Rev. Edward Hill, M. A., a student of Christ Church, is about to follow the example of the Rev. H. Fomby, author of "A Visit to the East," and M. A., of Brazen Nose College, and the Rev. G. Burder, M. A., of Magdalen Hall,—who were received into the Romish Church, at St. Mary's College, Ascott, a few weeks since.

THE JEWS.

Dr. Leitner, in his report of the Dispensary at Constantinople, after advertizing to the difficulty of access to the Jewish mind, on account of their own prejudices, and also impositions which had been practised upon them, writes as follows:

"But presently the Lord has opened the door, and the Bible and the physician have entered, thus making plain the path for the Christian missionary.

"Not only in Constantinople, but also in the interior of the country, the knowledge which true Christians are tendering to the Jews has been spread, and is ever more spreading; on which account many from the surrounding country, come hither to avail themselves of the benefits offered by this charitable institution. I have treated eleven hundred and thirty patients. The number of all the visits made during this year exceeds three thousand four hundred and seventy-four; which number I have marked down, for the multitude of the applicants has prevented my being exact. Yet it is most probable that the number I had under treatment amounted to two thousand five hundred, to some of whom I paid many visits."

DAMASCUS. In a letter dated Damascus, Nov. 6, Mr. D. Daniel thus writes:

During the time since I arrived at Damascus, until we left for Jerusalem, I was occupied in visiting the Jews here. I also visited all their schools, which are seventeen in number, and most of their synagogues, where the Lord has enabled me to proclaim to them Christ and him crucified. Among the numbers whom I have visited were also their leaders. One of them invited me to his house, where I found a good many present. There I had the opportunity of proclaiming to them the truth as it is in Jesus. They urged upon me questions respecting my own observance of certain Mosaic ceremonial laws. I, however, proved to them that they were only types of the Messiah and his works of redemption. I find the Jews here less bitter against the truth than any I have ever had to do with before.

The number of Jews increase daily in Syria, by their coming from Poland and Russia to spend their lives in the Holy Land. In September last there came the number of no less than six hundred families from Russia for that purpose. I have spoken with some of them since my return from Jerusalem, at Aeka; when I asked them the reason of their coming to this country. I received the answer, because they wished to be relieved from purgatory, referring to the Talmud, that if one is buried in the Holy Land, he will be relieved from it.

RUSSIA. By order of the Emperor of Russia, from the 1st of January no Jew will be allowed to be distinguished by any particular article of dress; they are then to assume, without exception, the usual dress of other inhabitants, or the Russian national costume.

WARSAW. Mr. Rosenfeldt makes the following remarks on the change of the Jewish dress:

The report which has spread among the Jews here, that they would, like their brethren, be compelled to alter the fashion of their dress, has caused them great anxiety. They very much fear that many of their Jewish brethren will, together with their garments, alter their religion also. Nor are their fears entirely without foundation. Their Oriental dress, which they have so long worn, and which made them a mark of contempt and curses, has hitherto completely separated them from Christians, and thus, in a great measure, been the cause of their being kept in ignorance of the doctrines of Christianity, and looking upon all Christians as idolaters. Their distinctive apparel hitherto prevented their attending Christian churches, where they might have learned not only to improve their own improper mode of conducting divine service, but also to know God as "a Spirit, and to worship in spirit and in truth."

THE CHINESE.

The Rev. Mr. Dean, a Baptist missionary, who spent several years in China, gave the following account as reported in the Religious Herald.

As I have labored for years in China, I suppose it may be expected that I should give some account of that interesting people.

They ascribe the creation of the world not to God, but two principles—the yin and the yang, the male and the female; from these two influences all things are produced; thus, heaven is the father and earth the mother of all nature.

They bury their dead in coffins made of a log split by hand-saws in half, and worked out with great labor. If they can find a lucky spot on the side of a hill, such as cannot be cultivated, they bury their dead after a few days; if not, they embalm them, and keep them in a corner of their houses, twenty or thirty years, and will frequently turn up the covering and introduce a visitor to their deceased relatives. They are accustomed to deposit pieces of gold and silver paper in the coffin, and on some occasions they burn it, thinking it is carried to their spirits through the fire. This is to enable the spirits to buy provisions, for they suppose they cannot exist without food.

The principal religions of China are three—of Confucius, Laontze and Buddha. That of Confucius is the most honored. The books of Confucius constitute the book of the schools. Confucius lived a little more than 500 years before Christ. The religion founded by Laontze, called Louism, began about the time of Confucius, and is embraced by the most degraded class—they expect an endless life of sensual pleasure. Buddhism was introduced from India about fifty years after the Christian era; its priests and its temples are now spread over the whole land, and the majority of the common people are decidedly in favor of this religion.

They would illustrate their happiness in a future state by extinguishing a candle—meaning life without consciousness.

This is the only happiness of millions of China. There are many other grades of religion. They have temples for the worship of sages, of gods of the hills, rivers, woods, &c. They worship the devil to keep on good terms with him, because they fear him.

A CHRISTIAN GOVERNOR IN PERSIA.

A letter from the Rev. Mr. Perkins to the N. Y. Observer, communicates the interesting fact that the Persian government has conceded to the oppressed Nestorians a Christian governor. We subjoin so much of the letter as relates to the circumstances of the case:

Oroomiah, (Persia.)

June 23, 1845.

Among the many events indicative of the waning tendency of Mohammedan power and bigotry in the East, which mark the present period, one has recently occurred which is particularly interesting to us, as affecting the condition and prospects of the Nestorians of this country. These nominal Christians have at last realized the object of a long-cherished desire, in securing from the Persian government the appointment of a Christian governor, to shield them from the grinding oppression which they have experienced so many ages from their unfeeling Mohammedan masters. David Kahn, a Georgian by birth, but for many years a Persian subject, and holding the rank of brigadier-general in the Shah's army, is the individual appointed to the government of the Nestorians.

Ten years ago a measure of this kind would have been deemed little less difficult than a change in the dynasty of the empire.

This change in the circumstances of the Nestorians, if the experiment prove successful, (which, from the nature of the case, is more or less problematical,) cannot fail essentially to meliorate their temporal condition and prospects. It removes a mountain pressure that has hitherto crushed their spirits and their energies, and raises them up in some measure to the dignity of a man. It drives trembling and want from their humble dwellings, and throws around them quiet and comfort. It will also, as we trust, contribute much to facilitate the progress of the gospel among these fallen Christians.

The World's Convention.

By a letter from John Angell James, published in the New York Evangelist, we learn that the great meeting of clergymen, representatives of various denominations, is to be held in the month of August, reference being had in the arrangement to the convenience of the American representations, for whom June would be too early. July was objectionable, as the Wesleyan Methodists hold their conference in the latter part of that month. Mr. James says that, as a body, the clergy of the Established Church stand aloof, or are against the proposed convention, even the evangelicals.

"The Christian Observer, their organ," he adds, "has opened a broadside upon it, and the whole of the Manchester men, or nearly the whole, have published a protest. Still, many in different parts of the country have come in, and others are coming. At our first meeting in Liverpool, we had not one of the Episcopal clergy in that town: at our last we had six or seven. In all about eighty, or from that to a hundred, have sent in their adhesion. It is a little remarkable that the two great divisions of Churchmen and Dissenters have many among them who are reciprocally jealous of the scheme—the former, lest it should injure the church; and the latter, lest it should weaken dissent. A pretty plain proof of what it will do hereafter."

Italy.—Dates from Milan to the 23d of January have been received. A treaty of commerce is about to be entered into between the Papal States and Russia. The basis of an arrangement between the Pope and the Czar is pretty nearly agreed upon. The effect of it will be, that there will be no more persecution of the Catholics in Russia; that a popish ambassador will be maintained at the Russian court; and that several concessions will be made by the Russian government to the Catholics.

In Naples and elsewhere railways are in progress, but the Pope will not hear of them in his states. He thinks them an invention of the devil.

THE PREACHER.

WEDNESDAY, MARCH 18, 1846.

Those of our subscribers who will change their residences at the first of April, will please to let us know, in due time, where they will receive their papers in future. And if any have been, or are now overlooked by our carrier, they will do us a favor to let us know it.

Presbytery of Memongahela,

Will meet in the Second Church, Pittsburgh, on the last Tuesday (31st) of March, at 10 o'clock, A. M. The sessions of congregations are reminded of the series of resolutions published in our last number, in which, among other things, they are called upon to report their views of "The basis of Union" proposed by the "Convention of Reformed Churches."

Religious Zeal.

"It is good to be zealously affected always in a good thing." The maxim is true in every application of it. Its highest sense is that in which it is applied to religion. A true religious zeal is that which results from correct and realizing views of the nature and importance of religion, and goes forth in ardent, active and constant effort to promote its interests. In every sense, it is good to be thus affected in religion.

It is good in itself. It is right. It is that zeal to which we are called by the will of God, by the constraining influence of gratitude, and by every dictate of our own and the interests of our fellow men. In its own moral excellence it is good.

It is also good in its effects. It is good in its effects upon ourselves. The more ardent and active our zeal, the more rapid will be our progress in the cultivation of every Christian grace; and the greater our attainments in grace, the clearer our evidence of being the children of God. Is it not good to grow in grace, even most rapidly? Is it not good to have such evidence of Christian character, as will give us peace and joy in believing now, and the assurance, that when our earthly house of this tabernacle shall be dissolved, for us there is a house not made with hands, eternal in the heavens, and an inheritance incorruptible, undefiled, and that fadeth not away?

It is good in its effects upon others. So much of our zeal as goes forth on behalf of others, is intended to have and, under the blessing of God, does have a direct effect upon their interests; and, under the same blessing, we may expect the greater our zeal, the more extensive and important will be the effects. But not in this merely—in the zeal which goes forth for our own spiritual interests, which is exercised in the cultivation of our own Christian character, we may exert a most salutary influence upon the character of others. The influence of example, felt in every pursuit, is most powerful in religion. If they who profess it, maintain consistency of character, in a faithful and zealous discharge of their religious duties, they will not merely en-

courage brethren, to whom otherwise they would be a stumbling-block, but will commend their religion to the world in a manner not to be gainsayed, and with a power not to be resisted. And if our zeal have such an influence directly or indirectly upon others, is it not good to exercise it?

Though we should be but instrumental in the salvation of one soul, how inestimable the good! Think of the evil to which that soul was exposed—the loss of the last semblance of holiness!—the cessation of the last throb of pleasure!—the extinction of the last beam of hope! an eternal expulsion from the presence of God, and an eternal abode in the regions of despair!

Think of the salvation received—deliverance from the guilt and pollution, and all the eternal consequences of sin, and a happiness even in this world, purer and greater than all the pleasures of earth combined, and a blessedness and glory in the world to come, not in the heart of man to conceive! Oh, if all the ardor and energy we are capable of exercising in the cause of religion, should be the means of but one such salvation, how blessed and glorious the result! And yet the same zeal which results in the salvation of one may be the means of the salvation of many souls. They whom we may influence in the present generation, may act upon the next, and they upon the next, until in eternity there may be thousands and tens of thousands, who, seeing in our zeal the first impulse to that system of means which resulted in their salvation, will rise up and call us blessed!

A true religious zeal is also good in its effects upon the glory of God. The essential glory of God, constituted of his perfections, can neither be increased nor diminished. His declarative glory, however, is increased or diminished in proportion to the extent to which his perfections are manifested, and the number of intelligent beings to behold, and appreciate, and adore them. The brightest exhibition of the glory of God is in the salvation of man, and they who accept of this salvation and most earnestly seek the personal holiness necessary to the enjoyment of its blessings, and are most active in all Scriptural efforts to bring others to its knowledge and enjoyment, glorify God in the very highest degree of which they are capable.

Such is our religion, its high aims, and overpowering motives. Is there any zeal that can be too ardent or too active in its cause? Is it possible to be too zealous in seeking our own salvation? Is it possible to be too zealous in seeking the salvation of perishing fellow men? Is it possible to be too zealous in glorifying the God of salvation?

It cannot be. It is not a true religious zeal against which the charge of excess can be brought. No legitimate workings of genuine zeal, can be disapproved, as exceeding the importance of its ends. Of the mere zeal of sympathy, only existing in circumstances of excitement, which having no principle has often no propriety of conduct, there may be just disapprobation. Of the sickly sentimentalism excited by a fictitious interest

thrown about religion, of which there is excess, there may be Of all mere periodic zeal, which is likely to be wild and reckless, and full of suspicion. At best there can be dependence upon it. Brightly as it glares across the religious firmament, the meteor that dashes athwart its path, it is too uncertain in its course to be depended upon. The one is as much a phenomenon in the spiritual, as the other in the natural world. Times of refreshing the presence of the Lord, and of the awakening of individuals and churches there certainly are. From time to time we are to pray, and labor for hope. But the zeal which is merely occasional—flashes and then expires of our religion. It is kindled by other fire than that taken from the altar of God.

The zeal of which we write and commend, is that which springs from a heart baptized with the fire of the Holy Spirit, burning with no other desire than the glory of God and the good of the world, shedding no other light than that which is derived from the word of God, and sometimes in darkness and clouds, but never extinct, rather than upon the world the beauty and the brightness of the morning light; shining and more unto the perfect day. In such zeal, the church would arise and shine with the light that has come from the glory of the Lord that has risen here.

An Important Suggestion.

At the Sabbath convention, held in Frankfort, Kentucky, a resolution was passed recommending clergymen to spend one day in the week in rest from pastoral and parochial labor. The suggestion is important, and well worthy the attention of those specially interested. It is ascertained, that a rest of one day is essential to the healthfulness of the body and the mind of man. A minister who undergoes the extra labors of the Sabbath, and enjoys no relaxation from the pastoral labors of the week, must sink under them, imperceptibly it may be, but not less certainly. There can be no doubt this is one of the causes of the bad health of so many ministers, and goes far to explain it. That among them, there are more debilitated constitutions and early deaths than among any other class of men. The pastor should have his day of rest. It is due to himself and to all interested in his services. In the nature of his office, he cannot be on the appointed Sabbath. On that day he must be specially devoted to the vine service. But this rest, he should make a matter of conscience to be observed some other day of the week, as he should to have strength and vigor to serve with energy and efficiency.

Pleasings.

The practice of opening the discussions of State Legislatures with religious pleasings seems likely to become general. The legislatures of Kentucky, Mississippi, and New Jersey, have introduced during the last winter, for the first time, in some instances there was a strong opposition, but it was sternly rebuked.

justice is evidently proper. If we are to have a wise and salutary legislation, our legislators must realize their dependence on Him who ruleth over all, and the respect due to his perfect and inviolable

Abigne's History of the Reformation. The fourth volume of this work, from the press of Mr. Carter, New-York, has been received, and is for sale at the office of his establishment in this city, 56, Market street. Every family should have a copy of this history. Of course, all who have read the preceding volumes, will have the present. No reproduction of the age, has commanded more attention, and been read with more general interest than D'Au-

Dr. Black on Baptism. This is a pamphlet of fifty-two pages, containing the substance of a series of discourses delivered in the Reformed Presbyterian Church, Pittsburgh. We have not had time to read it; but the character of the author is a sufficient assurance that the subject has been closely and ably investigated. It will doubtless have a general circulation. The subject has quite an interest in our community at this time.

Franklin College. We call attention to the circular of this institution, given on the seventh page. The President, Rev. A. D. Clark, is well known to many of our readers. Although a young man, he has had much experience and success in imparting instruction in the higher branches of education.—The other members of the faculty have no acquaintance. They have a high reputation. We are glad to hear that the prospects of the institution are bright. It has already sent to our Theological Seminary, students who are now among the most efficient of our ministers. We understand there is at this time, various classes, a good number preparing for the same service. Such conditions, in connection with the fact, that the President is a minister in our congregation, gives that college some importance upon the members of our church.

NATIONAL SYSTEM OF BOOK-KEEPING, by JOHN FLEMING, of Allegheny City. We are indebted to the author for a neat and substantial copy of this praised system of Book-Keeping. It has been favorably noticed by all our papers, and is very highly commended by those of our citizens who are most competent to judge the claims of such a system. The long experience of Mr. Fleming as an accountant, would be a sufficient guaranty of the merits of his system. It requires a very slight examination, to be satisfied that it has the characteristics of a finished system, brief but comprehensive, simple but satisfactory.—Published by M'Donald & Elliott, Market street, Pittsburgh.

Pekin Tea. We have received from Mr. A. JAYNES, in this city for the Pekin Tea Company of New-York, a package of what is

said to be the finest tea cultivated in China. Our own judgment would not be worth giving. Knowing this, we submitted the article to the test of that class of persons reputed to be good judges—with one accord they declared it excellent.

We received at the same time, an advertisement, for which two or three insertions are desired. We would rather not insert mere local advertisements, but Mr. Jaynes, the first printer of the Preacher, has some claim to appear, and no telling but his advertisement may do some good in calling the attention of those who will have strong drink to perhaps the safest and most pleasant beverage in which they can indulge.

CIRCULAR. We, the undersigned, committees appointed by our respective Presbyteries, to fix upon a time and place for the holding a convention of the Reformed Churches, to treat of a union of their respective bodies, do hereby give notice, that we do appoint a meeting of the above description, to be held in New Castle, on the second Wednesday of April, (being the 8th day of the month,) at 11 o'clock, A. M. The Rev. M'Lane, sr., to preach the opening sermon, and Rev. William Findley, his alternate.

Ministers, Elders, &c. &c. belonging to the above bodies, friendly to the cause of union, are invited to attend.

JOHN BLACK, G. T. EWING, Committee of the Reformed Presbytery of Pittsburgh.

J. W. HARSHA, DAVID GOODVILLE, Com. of the Associate Presbytery of Ohio.

ROBT. W. OLLIVER, W. P. BREDIN, Com. of the Associate Reformed Pres. of the Lakes.

ROBERT W. OLLIVER, March 11, 1846.

The Mansfield Presbytery Will hold its next regular meeting at Mt. Vernon, on the 8th day of April, at 11 o'clock, A. M.

Presbytery to be opened by a sermon on Popery, by Rev. J. Andrews.

J. H. PEACOCK, Cl'k.

Franklin College, New Athens, Ohio.

TRUSTEES: Thomas Lee, Esq., President. John G. M'Cullough, Secretary. D. B. Atkinson, Treasurer.

Rev. Wm. Taggart, Rev. Thomas Hanna, Rev. Joseph Clokey, Rev. John Bryan, Rev. Samuel M'Arthur, Rev. Thomas Merrill, Rev. Alexander Young, Hon. B. S. Cowen, Mr. John Whan, Thomas M'Call, John M'Call, Alexander Hammond, James Hanna, William Boggs, William Lee, Alexander Wilson, William Patton.

FACULTY: Rev. A. D. Clark, President, and Professor of Mental and Moral Science. Rev. Joseph Gordon, of the Presbyterian Church, Professor of Mathematics and Natural Science. Rev. A. M. Black, of the Associate Church, Professor of Languages. Mr. Taite, Tutor.

COURSE OF STUDY: Preparatory Department.

First Term:—Arithmetic, First Lessons in Algebra and Geometry.

Second Term:—Natural Philosophy, (Olmsted's Abridged,) English and Latin Grammar, and Latin Reader.

First Term:—Cæsar's Commentaries, Greek Grammar and Testament.

Second Term:—Sallust, and Greek Reader.

COLLEGIATE DEPARTMENT:

Freshman Year.

First Term:—Virgil, and Greek Reader.

Second Term:—Horace, and Homer's Iliad, (Anthon.)

Sophomore Year:

First Term:—Cicero's Orations, and Æschines on the Crown.

Second Term:—Mental Philosophy, and Demosthenes on the Crown.

Junior Year:

First Term:—Plato against the Atheists; Logic, Rhetoric, and Moral Philosophy.

Second Term:—Algebra, Geometry, and Trigonometry.

Senior Year.

First Term:—Mensuration, and Analytical Geometry; Reviewing.

Second Term:—Chemistry, Natural Philosophy, and Astronomy; Reviewing.

GENERAL REMARKS:

The classes in Greek are required to recite in the Greek Testament and Septuagint, every Friday, during their studies in the Collegiate Department.

Students wishing to study Theology, may study Hebrew during the Senior Year, and omit the mathematical studies during the same.

The Collegiate Year is divided into two terms; the first commences on the first Monday of November, and ends on the last Wednesday of March; the second, on the first Monday of May, and ends on the last Wednesday of September—Commencement Day.

Next session commences on the first Monday in May.

Tuition—\$12 per term, in advance.

Vacations, April and October.

There are two Literary Societies connected with the Institution, possessing well-furnished rooms, and fine libraries—affording almost every facility for the improvement of the students.

The College is situated in a retired, healthy, moral village, surrounded by a densely-populated and fertile region of country.

Board, in private families in town, \$1.25 per week; and in clubs, 75 cents.

SUMMARY.

Pity it's Altered—There was a time in the reign of Queen Elizabeth, when rum and brandy were sold by the ounce by the apothecaries, as a medicine; and a teaspoonful was considered a dose by all regular physicians.

The priests of Rome seem to be remarkably troubled with tender consciences. They have requested the Russian minister to distribute the 53,000 francs, left with them by the Emperor Nicholas, for the benefit of the poor, as they cannot accept alms from so desperate an enemy to the faith.

President of the American Bible Society.—At a meeting of the Board of Managers of the American Bible Society, held recently, the Hon. John M'Lean of Ohio, one of the Justices of the Supreme Court of the United States, was unanimously chosen president of the American Bible Society, to fill the vacancy occasioned by the death of Governor Smith. A better selection could not have been made for that office.

Somebody Hit.—The Massachusetts Dew Drop says that the Directors of the Fall River Railroad have decided, by a vote, that no ardent spirits shall be transported over their roads. The Bangor Whig says "it will not do for them to convey some such men as we have seen in this vicinity."

The first newspaper printed in North America, was issued at Boston, in April, 1604. It was a government journal solely, and published by the postmaster. Philadelphia claims the next honor in 1719. In New York no paper was published until 1725.

MARRIED,

By Dr. Pressly, on Tuesday evening, the 3d instant, WILLIAM ALEXANDER, of Pittsburgh, to Miss MARGARET STEWART, of Allegheny city.

By Rev. D. R. Kerr, on the 4th inst., Mr. ROBERT YOUNG, to Miss AGNES CRAIG.

By the same, on the 10th inst., Mr. JAMES GEBHART, to Miss NANCY HAMILTON.

OBITUARY.

DIED, On the 22d inst. after a short, but severe attack of that desolating scourge, the consumption, Miss JANE DRENEB, aged 18 years. She was a member of the A. R. church, Unity congregation, and one of its brightest ornaments, a flower of no common fragrance—daughter of the late Thomas Drenen, ruling elder of Unity congregation. She has left a most affectionate, widowed mother, three brothers and as many sisters, with a numerous circle of friends and acquaintances, to mourn her absence; yet they weep as though they wept not; well knowing, as they must know, that Jane sleeps in Jesus.

ACKNOWLEDGEMENT.

The Treasurer of the General Synod acknowledges the receipt of \$17 16c. for Foreign Missions, from Mount Nebo congregation, by Rev. Burnet.

RECEIVED FOR THE THIRD VOL. OF THE PREACHER.

Rev. W. Blain	Jesse Keaton
John Thompson	Miss E. M'Querrons
A. P. Foster	Alex. Rogers
Wm. Andrews	J. E. Mathews
Thos. White	John Stewart
Alexander Andrews	Mary Whigham

Persons indebted for the first three volumes, or any of them, will please make payment to Robert Dunlap, jr., Market street, Pittsburgh; or John Sterrit, Federal street, Allegheny.

Payments for the Fourth Volume of the Preacher.

S. P. Buchanan	Thos. M'Cance
J. N. M'Kinney	Jas. T. M'Cance
Hugh M. Graham	G. W. Clutter
Robt. Humphrey	George Cotts
E. Pinkerton	John Clark
John Taylor	John Berry
John Alston	John Cavet
Hugh M'Dill	Clarissa Montgomery
George Glass	Thos. M. Harris
A. Johnson	James Douglass
R. Robinson	Wm. M. Gormly
J. P. Thompson	John Stewart, sen.
R. Thompson	Rev. W. Blain
A. Thompson	Wm. Andrews
S. C. Thompson	Mr. Thos. White
E. P. Thompson	Rev. D. C. M'Caran
Miss Ann Irvin	Mrs. C. Phillips
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J. R. Long	Benj. Shelly
Hugh Eckles	Robt. Simpson
Alex. M'Kelley	David Andrews
Wm. Gates	James Kirkpatrick
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Rev. A. D. Clark	James Thompson
Rev. R. M'Coy	Joseph Barret
Rev. J. B. Dales	Rich. M'Ferran
Wm. Thompson	J. M. Douglas
Robt. Butler	David White
Margaret Butler	Jane Lorimere
Mrs. Hinten	Elizabeth Walker
Mary A. Richardson	James Watt
David Robb	Inis Townsley

THOUGHTS OF AGE.

BY M. J. E. KNOX.

"Age is dark and unlovely."—OSSIAN.

Shall old age come upon me? shall my eye
Grow dim; and weak and tremulous my hand;
Shall the glad music of my spirit die
Before I pass into the spirit land?
Shall I forget the songs I love to sing?
Nor heed the beauties of this lovely world;
Shall every bright and every pleasant thing
Grow charmless when the wing of youth is furled?

Shall I grow weary of my home below
And be for ever longing to depart?
And shall the lines which deepen on my brow
Be but the shadows of a withered heart?
It may be so; I cannot know my lot,
It may be age, and weariness, and care;
But oh! I trust that memory may not
Prove traitor to her trust; for she doth bear
The golden key which only can undo
The treasure-house of thought; if that be lost,
Old age, indeed, is desolate, and few
The joys by which its weary way is crost.

And there are memories I would retain,
Even when the hand of time hath marked my face,
And scenes which I in thought would view again,
Though distant far from them my dwelling-place;
And I would tune e'en to my latest breath
The harp whose trembling notes a few may love:
Then yield it calmly to the hand of death
And claim it tuned to purer notes above.

But why thus muse upon the time to come?
Why dream of drooping age with furrow'd brow?
May not the young flower wither in its bloom?
May not the seeds of death be planted now?
Who knoweth if this frail form may withstand
The chilling storms and blights of many years?
And may not rather to death's kindly hand
Yield up its harp unrusted yet by tears?
If this my fate, one only prayer be mine—
If life's young blossom wither ere its noon,
Be mine the holy trust, and love divine,
Which maketh early death a blessed boon.
Oakland Mills, Pa.

WOMAN.

The following just and beautiful tribute to the character of woman, is taken from Blackwood's Magazine:

Great, indeed, is the task assigned to woman; who can elevate its dignity! Not to make laws, not to lead armies, not to govern enterprizes; but to form those by whom laws are made, armies are led, and empires are governed; to guard against the slightest taint of bodily infirmity, the frail yet spotless creature, whose moral, no less than physical being, must be derived from her; to inspire those principles, to inculcate those doctrines, to animate those sentiments which generations yet unborn and nations yet uncivilized shall learn to bless; to soften firmness into mercy, and chasten honor into refinement; to exalt generosity into virtue, by a soothing care to allay the anguish of the body, and the far worse anguish of the mind; by her tenderness to disarm passion; by her purity to triumph over sense; to cheer the scholar sinking under his toil; to console the statesman for the ingratitude of a mistaken people; to be compensation for friends that are perfidious, for happiness that has passed away. Such is her vocation. The couch of the tortured sufferer, the prison of the deserted friend, the cross of the rejected Saviour—these are theatres on which her greatest triumphs have been achieved. Such is her destiny; to visit the forsaken, to attend to the neglected; when monarchs abandon, when counsellors betray, when justice persecutes, when brethren and disciples flee, to remain unshaken and unchanged; and to exhibit in this lower world, a type of that love, pure, constant and ineffable, which in another world we are taught to believe the test of virtue.

A WORD TO MOTHERS. In the evening when your children have prayed for pardon and peace, endeavor to infuse the spirit of that beautiful expression of the Psalms—"I will both lay me down in peace, and sleep; for thou, Lord, only makest me to dwell in safety." At no time is the influence of a mother more

valuable than when her children are retiring to rest. It is then that having ceased from the business and pleasures of the day, their minds are quieted, their feelings more tender, and more fitted for the reception of religious impressions. Happy it is if the spirit of her own heart be such as to enable her to make use of these favored moments; to make use of them as opportunities for withdrawing the hearts of her children "from things which are temporal," and of fixing deeper and more lively impressions of those "which are eternal."

THE VALUE OF A CHRISTIAN NEWSPAPER. Every family ought to have a weekly religious newspaper. It is an ill way, too, to borrow, for that is cheating the printer. The small subscription price will make no family poorer—richer in temporals, much more in spirituals. A family that takes such a paper can easily be distinguished from one that does not, by their enlarged information and sympathy. Their minds scan the moral horizon, and their hearts beat to the measure of a larger love to the church and to the world. It aids the father and mother in the religious education of their children. It furnishes Sunday reading of a pure character. It gives a higher tone to the conversation of the table and the fireside. A clergyman can tell at once by their zeal, interest and intelligence, the households in his parish that are blessed by such a weekly messenger of truth and salvation.—*Christ. World.*

DEATH'S DOINGS. Amid the various and distracting cares of this life, let none of our readers practically forget their mortality by postponing preparation for eternity. Death removes annually from the busy scenes of life, about 30,000,000 of our race; bearing away in his reckless grasp about 80,000 every day, and more than 3,000 every hour. Insatiable as ever in his demands, he will enter upon his roll this immense number for 1846, and will not rest, day or night, until 30,000,000 of the now living, are removed from time to the solemn retributions of eternity.

END OF THE WORLD. The disappearance of stars from the Planetary world is suited to awaken deep and solemn reflections in the human mind. They indicate that the period is coming when this earth will also disappear, and the heavens be rolled together as a scroll, and the grand catastrophe at the end of the world will come to pass.

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EXCHANGE HOTEL, Dec. 9, 1844.

Messrs. Editors:—Having been for some time past very much afflicted with a severe cold and almost constant cough, and having tried various remedies, such as cough candies, syrup, &c., and all of no effect, I was induced by my esteemed friend, W. W. Wallace, of this city, to make a trial of R. E. Sellers' Cough Syrup. I did so, and to my great surprise, I received almost immediate relief. It was with the greatest difficulty that I could lecture before my respected class, but on taking a spoonful of the syrup, just before entering my lecture room, I could speak with perfect ease during the evening. I would particularly recommend it to clergymen, lawyers, and other public speakers. I have used two bottles only within the last six or eight days, and I am now perfectly cured. I feel it to be my duty, as a philanthropist, to make this public acknowledgment of the efficacy of the article, for I consider it to be the best now before the public. The taste is as pleasant as honey. Be on leaving the city, I intend purchasing a dozen bottles for my own use if afflicted again, or for others who may need it.

JAMES H. PORTER,
Professor of Mathematics.

Prepared and sold, wholesale and retail, by R. E. Sellers, No. 57 Wood street, Pittsburgh. January 9, 1846.

The Preacher.

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OFFICE, N. W. CORNER OF THE DIAMOND AND MARKET STREET.

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TERMS.

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A person who will procure five subscribers, and remit the money, shall be entitled to a copy of the Preacher for one year.

For the Preacher.

Duties of Westminster Calvinism.
No. 9.

The nature and extent of the atonement would, in the next place, naturally come under consideration. But, as this has already been examined somewhat minutely in a preceding volume of the Preacher, it is deemed inexpedient to repeat it at the present time. The attention of the reader is now directed to the doctrine of the Perseverance of the saints; a doctrine which occupies an eminent place in the system of evangelical truth, and which has been cherished by the humble followers of Christ, as the never-failing source of Christian con-

cerning upon the examination of the subject, the author of the "little book" administers a gentle rebuke, in a modest way, to his brethren, on the manner in which they have been accustomed to wage war with this "Calvinistic absurdity." "I refrain from thinking," says he, "as the Arminian disputants had, Faber, led upon them the difficulties of the via making, in place of seeking the truth, they might have saved a sheet of paper, which has been lost upon minds pre-eminently devoted to this extract is presented to you as a specimen of the 'Christianity' of the author of the 'little book,' and 'due courtesy,' with which he has treated those whose system of doctrine he has called 'Licinianus,' who has introduced the author to public notice, among complimentary remarks, says that, 'the spirit of the writer is manifestly a Calvinist,' and that while he has handled Calvinistic doctrines somewhat harshly, he nevertheless, 'treats the best of these doctrines with all due courtesy.' In what school he studied, we are not informed. It is, however, that the reader will find at there is as much 'originality,' 'courtesy,' as he himself 'maintains,' for 'this little book.'

It is noticed a practical error of his predecessors, in their mode of warfare, and given the reader a hint, that he should not intend to waste paper on pre-eminently bigoted, as it is those of Calvinists are, the author has to give a 'faint exhibition of the mode of attack which he has chosen.' It is his mode of attack! It contrasts with a most gross and palpable misrepresentation of the doctrine which he is giving a representation

of the doctrine of Perseverance as embraced in the system of Calvinism, he employs the following language. "The saints cannot fall from grace; and the reason is, that their perseverance has no dependence primary or secondary, upon their own volition or conduct." The object of the author is evidently to produce upon the reader's mind the impression, that according to this doctrine, it matters not whether an individual lives in sin, or follows after holiness, he shall be saved. Accordingly he adds,—"so far as the perseverance of the saints is concerned, it matters not whether they will good or evil—whether they be like angels in heaven or devils in hell, they must be saved." I need not say, that this is the picture of a disturbed imagination, as entirely unlike the doctrine of the perseverance of the saints, as the darkness of midnight is unlike the noonday splendor of the sun.

In our Confession the doctrine is stated in the following language: "They whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace, but shall certainly persevere therein to the end, and be eternally saved." But what is the ground of their security? Is it, as our author states, because their perseverance has no dependence upon their own volition and conduct? Nothing like it! "This perseverance of the saints," says our Confession, "depends not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father; upon the efficacy of the merit and intercession of Jesus Christ, the abiding of the Spirit, and of the seed of God within them, and the nature of the covenant of grace, from all which ariseth also the certainty and infallibility thereof." The reader will now perceive, that that which our author makes Calvinism assign as the only reason of perseverance in grace, is in reality, not a reason at all. Our Confession denies that the "perseverance of the saints depends upon their own free will," but, it does not give this as the reason of their security. The grounds on which the safety of believers does in reality depend, our Confession very distinctly and explicitly states; and any one who is capable of reading plain English, can see that they differ essentially from the representation of our author. The perseverance of the saints, according to our Confession, depends.

1. "Upon the immutability of the decree of election flowing from the free and unchangeable love of God the Father."

2. "Upon the efficacy of the merit and intercession of Jesus Christ."

3. Upon "the abiding of the Spirit and of the seed of God within them."

4. Upon "the nature of the covenant of grace."

Here there are not less than four different reasons very plainly expressed, and assigned by our Confession as the grounds on which the perseverance of the saints depends; and yet without noticing them, the author of the "little book," makes it assign as the only reason of the stability of the Christian's state,

that which our Confession does not assign as a reason at all.

We are not inquiring, at present, whether the foundation on which Calvinism rests the perseverance of the saints, is sufficient to bear the superstructure; but our object is to ascertain precisely, what that foundation is. The reader will see, that our author, who, as he tells us, has adopted a "mode of attack" upon Calvinism, different from that of his predecessors, has given us an image, not only unlike the reality, which it is designed to represent, but so far as I know, something which is not "the likeness of any thing in heaven above, or in the earth below." What, then, is the foundation on which the stability of the Christian's state depends?

To this inquiry, our Confession replies generally, that it depends not upon himself, but upon the unmerited grace of God. And, surely, among those who are Christians, indeed, there can be no real diversity of opinion in relation to this matter. It is unquestionably a matter of hope with every child of God, that he shall be enabled to persevere and advance in holiness to the end of his life. Now, on what ground does the Christian build this hope? Is it upon any thing in himself? ~~God forbid!~~ replies every one who has been taught of the Lord. It is not on my "own free will," nor upon any goodness or strength in myself, is the reply of every one who has tasted that the Lord is gracious. I "believe that through the grace of our Lord Jesus Christ," I shall be enabled to persevere in holiness, and shall be saved, is the response of every humble follower of Christ.

If our author would attend to the "Articles of Religion" of his own church, he might derive from them some useful instruction bearing upon this subject. He would there see, that under the head of "Free Will," it is distinctly taught, that we are indebted to "the grace of God by Christ preventing us, that we may have a good will;" and that we may be enabled to perform good works, or which is substantially the same thing, that we may persevere in grace, even after a good will has been produced within us by the preventing grace of God, we are further indebted to the same grace, "working within us, when we have a good will." Then it is true, the author's own "Articles of Religion" being judge, that the stability of the Christian's state, and his advancement in holiness depend not upon his "own free will." For he must experience the "preventing" grace of God, that he "may have a good will," and after that, this "preventing" grace must work within him, when he has a good will. The Christian's dependence, then, for growth in grace and in the knowledge of Jesus Christ, is not upon his "own free will;" not upon the arm of flesh, but upon "the grace of God by Christ."

But in his exhibition of this doctrine, the author further observes.—"So far as the perseverance of the saints is concerned, it matters not whether they will good or evil—whether they be like angels in heaven or devils in hell, they must be saved." It is not a little surprising, that, in self-respect, to say anything about Chris-

tian principle, did not restrain the author from making a statement, which no person of tolerable information can believe. Why, no person who is not deplorably ignorant, or desperately wicked, or both, could believe what is here attributed to a large portion of the Christian community, who are, certainly, in no degree inferior to their neighbors, in either intelligence or practical piety. How is it possible, that any person who ever opened the Bible, and has a particle of reverence for the Deity, can believe, that in so far as the safety of his state is concerned, "it matters not whether he is like the angels in heaven, or devils in hell?"

But look at the palpable inconsistency in the author's statement. What is the doctrine which involves a consequence so monstrous as that which he imputes to perseverance? It is the doctrine which maintains that the Christian shall persevere *in grace*, not *in sin*. It is the doctrine which maintains that those who are now God's workmanship created in Christ Jesus unto good works, shall, through the grace of God, persevere in good works. It is the doctrine which teaches that those "whom God hath accepted in his Beloved, and effectually called and sanctified by his Spirit," shall grow in grace until they are completely conformed to the divine image. And yet, strange to tell, our author would have the reader to believe that according to this doctrine, "it matters not whether the saints will good or evil!"

But this is not all. With a view to make this doctrine appear detestable, he says, that according to it, the elect "may be sinners through Adam, and wanton, presumptuous sinners against the gospel law, yet they must be saved!!! Surely the lines have fallen to the elect in pleasant places, and truly they have a goodly heritage!" Will the reader mark the profanity of the expression, in connection with the gross misrepresentation of our doctrine. Instead of supposing that the heirs of salvation can, under any circumstances, remain "wanton, presumptuous sinners," our doctrine expressly teaches that the elect are chosen to salvation through sanctification of the Spirit and belief of the truth; and that they are kept by the power of God through faith unto salvation. And instead of regarding it as a "goodly heritage" to have the privilege of living in sin, as the author profanely insinuates, all true Christians consider it their happiness, that they are saved from sin, and that sin shall not have dominion over them. Instead of finding pleasure in sin, even if it were possible for a child of God to live in sin, the language of his heart is, "I hate every false way." It is indeed true, that the humble Christian often has occasion, in heartfelt sorrow, to confess with the psalmist, "Iniquities prevail against me;" but, at the same time, it is his privilege to rejoice in the assurance, that, "as for our transgressions thou shalt purge them away."

Our Confession does indeed admit, that true believers may "fall into grievous sins;" and when they do so, it is through their own fault. I need not inform the reader, that this is the doctrine of the Bible, and that there are many passages which confirm it. It is not, however, added

in the sacred volume. Nor need I inform the Christian who is acquainted with his own heart, that there is, in our nature, fallen creatures as we are, a proneness to depart from the path of duty; and consequently, that it is necessary that we continually watch and pray, lest we fall into temptation. But, at the same time, it is a comfort to the believing soul to know, while it serves to save him from despondency, that though the good man may fall, "he shall not be utterly cast down; for the Lord upholdeth him with his hand." And, therefore he may say with confidence, while he strives against sin and temptation, "I will look unto the Lord; I will wait for the God of my salvation; my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me."

In my next, I propose to inquire what support the Scriptures of truth, yield to the doctrine of the Perseverance of the saints. In the mean time, let me exhort the reader, to work out his own salvation with fear and trembling. And let him be stimulated to activity and diligence by the consideration, that it is God who worketh in us, both to will and to do, of his good pleasure. CALVIN.

For the Preacher.

Divine and Human Rights.

The only ground on which the author of the pamphlet can rest his grave and sweeping charges against the constitution of these United States, is that of slavery. To this he evidently directs his attention from the commencement of his discussion, and here he takes his stand with an air of triumph and self-complaisance, which might almost seem to say, "Is not this great Babylon which I have built?"

One of Mr. W.'s scintillations on the subject has already been quoted from page 22, in which he charges our fathers with cowardice in admitting slavery into the constitution. Another, which may be found on page 107, may suffice for the present; it is as follows: "The non-slaveholding states are as really involved as the slave states. Their guilt is greater—they are mere panders to men's lusts: of the two, they occupy the more contemptible position." This sentiment comes in by way of conclusion, drawn from the fourth section of the fourth article of the constitution, which requires the United States to guaranty to every state in this Union a republican form of government, and to protect each of them against invasion; and, on application of the legislature or of the executive, against domestic violence.

Domestic slavery, as it exists, and is sanctioned by law in the slaveholding states of this Union, is doubtless one of the darkest and most malignant stains that has ever disgraced christendom or civilized nations. It is a most revolting relic of rude and savage barbarism, the direct antagonist of every fundamental principle of republicanism, of civilization, of humanity. It may well be described in the language of the poet—

"A monster of such frightful mien,
As to be hated, needs but to be seen;
Yet seen too oft, familiar with its face,
We first endure, then pity, then embrace."

Though not employed originally with exclusive reference to slavery, the application is doubtless appropriate throughout, as it is scarcely less certain that slavery is a hideous monster, than that those who familiarize themselves with it, and especially those who have been implicated in it, are ready to frame apologies, or stand up for its defence. But, notwithstanding all the ingenuity and talent which have been employed to gloss over and defend this iniquitous system, two things remain, and must for ever remain, self-evident:—First, slavery as it exists in the slavehold-

ing states of this Union, never could take its rise under the influence of the principles of the gospel. And, second—if it never could take its rise under the influence of these principles, the direct tendency of these principles must be to weaken and abolish the system.

In opposition to the system of slavery, therefore, and in earnest desire and persevering effort for its abolition, it is hoped we occupy common ground with Mr. W., though constrained to differ widely from not a few of his propositions and conclusions. It is truly a cause of humiliation and sorrow that any of the states of this Union is involved in the inconsistency, the shame and guilt of slavery. And it is much to be regretted that the constitution and general government should have any connection whatever with that system. But so it is. While the former continues to be the case, the latter must, to some extent, be the necessary consequence. It cannot, however, be admitted that general government is involved in the crime to the extent to which Mr. W. supposes; much less that the non-slaveholding states are, as he expresses it, "as really involved as the slave states;" that "their guilt is greater;" that "they are mere panders to other men's lusts."

Let it be remembered, that each state in this Union is an independent sovereignty, framing and adopting its own constitution, and enjoying and exercising all the rights belonging to independent sovereignties, except such as are expressly named and vested in general government. The great objects of general government are to provide for the common defence, and to secure each state in the exercise of all the rights which they have reserved. Each state claims and exercises the right of saying whether slavery shall be tolerated or not; and all that the constitution does—all that general government is required, or permitted to do, is to prevent any one of the states from interfering with the exercise of this right in any other. If, then, Pennsylvania, in the exercise of her right, abolishes slavery, and declares that it shall not be tolerated within her jurisdiction, is she as really involved—is her guilt greater than Virginia, who, in the exercise of the same right, establishes slavery and supports it by law?

Here we are met, however, by Mr. W. with the 4th article, sec. 2 of the constitution, which he says, "compels every state in the Union to use its political power for the return of runaway slaves. Let us look at it and see whether Mr. W. be correct.

"No person held to service or labor in one state, under the laws thereof, escaping into another, shall in consequence of any law or regulation therein, be discharged from such service or labor, but shall be delivered up on claim of the party to whom such service or labor may be due." We freely confess ignorance of the technicalities and intricate points of law, but surely there is here no ground for Mr. W.'s strong assertion, that every state is compelled to use its political power for the return of runaway slaves. Such an article must have been necessary had no such thing as slavery existed; but while there can be no doubt that it was more particularly designed to embrace the case of the slave, common sense would say, in reading this article, that it does not require any action whatever, but only forbearance on the part of the non-slaveholding states. It does not require them to ferret out, and hunt down, and send back to their masters such slaves as may take refuge among their citizens; it only prohibits them from attempting by legal enactments to dissolve those relations recognized by law in other states; or to interpose force to prevent the citizens of other states from recovering that which is recognized as their property by the laws of their own states. It is only

on claim of the party that such persons must be delivered up, of course until such claim be established, even forbearance cannot be required, and the person claimed is entitled to receive the protection of the laws of the state in which he may be found.

The case of Mr. W.'s constable presents only an imaginary difficulty. He became the subject of church censure for executing a warrant for the arrest of a runaway slave. So should every such constable and every such justice as would issue such a warrant. Doubtless, it was a voluntary act on the part of both justice and constable; and individuals who can voluntarily sell themselves for the paltry fees of a justice or constable to such detestable service, are not only unfit for the communion of the church, but justly deserve to be classed with the most despicable of all that has ever been clothed with humanity—the negro drivers of the south.

To this plain common sense meaning of this article of our constitution, let the officers and courts of justice in non-slaveholding states adhere—Not required to ferret out or hunt down the fugitive slave for the purpose of sending him back to his master—let them not volunteer their services to this nefarious business. Let them exercise towards these unfortunate fellow-beings every rite of hospitality, and afford to them the protection and privileges of their free institutions—but let them not, either by force or legal enactments attempt to interfere with that claim which may be established by the laws of the state from which they have come. On the full establishment of that claim, let them yield them to the jurisdiction of that state, and we think no ingenuity can establish the charge, either of violating the spirit or letter of the constitution, or participating in the guilt of slavery. Decisions of courts of justice, as well as the practice of civil officers, may contradict this sentiment, but they cannot affect its truth—they cannot bind the conscience. However they may establish precedents and give a turn to the operations of law, they have often been demonstrated erroneous; and this can only serve as an additional example. And if in any instance the non-slaveholding states are as really involved as the slave states—if their guilt is greater—if they are mere panders to men's lusts, it must be entirely voluntary on their part, and not because this article of the constitution requires it.

But we are confronted with another section from the same article from which this conclusion is more immediately drawn; it has already been quoted. Art. 4, sec. 4. The exceptionable part is that which requires the United States to protect each state against domestic violence.

This, like the one already noticed, would have been necessary had no such thing as slavery existed. But, as in the former instance, there can be no doubt that it has special reference to the insurrections of slaves, though equally applicable to any insurrectionary movements in any of the non-slaveholding states.

It must doubtless be a grievance to the mind of every pure philanthropist and consistent Christian, to be in any measure accessory to the support or perpetuity of the system of slavery. And the idea of assisting in putting down the spirit of liberty in the captive, or of riveting his chains, and binding his yoke more firmly must be revolting. But that this must be the necessary consequence of assisting to quell an insurrection of slaves, or in the language of the article under consideration, granting protection on application of the legislature or the executive, against domestic violence, admits, at least of a rational doubt. Insurrection is not the way pointed out either by the providence of God or the precepts of the gospel, by which, slave-

ry is to be abolished and the slave free. It is impossible, moreover, to consider the nature of the case, that such agents can be any thing more than a less mob, acting under the impulse of passion, and even in the event of success against their masters, embracing the means of their own sure destruction. Granting protection against such a design is not to perpetuate slavery, but to put a stop to bloodshed, and prevent the state government from being totally subverted and whelmed in anarchy and confusion. The protection granted to the government of the state of Rhode Island, did certainly not say, that change should be made in her constitution, much less did it sanction the sentence of Dorr to imprisonment. All that could reasonably be inferred from it was, that the existing forms of law must remain until a change be effected in a constitutional manner. Just so in the case of protection granted against domestic violence in a slave state: all that can be inferred from it is, that the government will not permit the forms of law to be broken or swept away, by a lawless, ungoverned mob, leaving the citizens, however they may think proper, to adopt any amendments in a manner, which they may think proper.

Now, unless we maintain that government must draw the sword of liberation of the captive, or be an indifferent spectator of the howling of an infuriated mob, we must consider it the propriety of arresting with all speed, all such domestic violence as was granted by our forefathers, and which indeed,—not through cowardice, but through wisdom,—was granted when union or anarchy was the alternative;—at a time when the most experienced statesmen were aghast under the frightful contents of the Articles of Confederation, and while public and individual enterprise were prostrated, some of the states themselves were on the verge of dissolution, threatening the annihilation of free institutions, and all that was in our national independence.

It was in hope, as Mr. W. says, that those states which still legalized the term of iniquity, might discover their advantage as well as their error, and abolish slavery, that this much-quoted article was inserted. In the mean time, instead of acting in a cowardly manner from test, the friends of freedom grappled with their opponents on the floor of that convention which framed the constitution, and yielded only when they had expunged from that constitution every word, that might tell to the honor of the slave. Every word that might require abolition after its complete abolition, is pleased to style this "deceitful" constitution, but surely candidly sacrificed in attributing it to the error of the slave states themselves, and not to the beneficial example and influence of those which had abolished it. —and consequently that this was destined to survive the system of slavery in this Union.

But if this hope be doomed to disappointment; if it be demonstrated, all that this protection is to be a pillar of slavery—if that day come, when this monster must be destroyed by the authority or strength of the government, still we have, as a conservative principle, what

es this from every other govern- whose history has found a place in the annals of our world—we may amend our constitution. And until every effort is made, and all hope of this be taken away, we must be excused for regarding V.'s gratuitous assertion, "that the oath of allegiance to such a constitution, worthy to be taken only by a nation of heroes," as false and slanderous.

A. R.

For the Preacher

Confession and Testimony.

a former communication, Mr. Ed- assumed the position, that every which stands opposed to any truth vely stated in any part of the West- er Standards, and every other one s denied in them, needs no further mation; and that a large majori- the items in the proposed "ad-" are therefore entirely useless. point I wish now more fully to de- trate. Beginning at the first chap- propose to point out a few instan- which the framers of the testimo- called, have labored in vain. By- ing that "the light of nature and works of creation and providence are sufficient to give that knowledge of God and of his will, which is necessary for salvation," and that the holy Scripture is made most necessary by the revelations of God's will having now ceased, the objection certainly does condemn the error that "divine revelation is unnecessary" and by asserting that "it pleased God, at sundry times, and in divers manners, to reveal himself, and to declare his will unto his church," it does as certainly condemn the error that "divine revelation is impossible;" and, therefore, the first item under that first chapter, is entirely void of utility. Again, after asserting that "the supreme judge by which all controversies of religion are to be determined, and all decrees of Councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, can be no other than the Holy Spirit speaking in the Scripture," what is the use of condemning the error "that the authority of the church, or the writings or traditions of the ancients, can be received, in whole or in part, as the rule of faith, or as the supreme judge in religious controversy?" And after having stated that "because the original uses are not known to all the people of the world, who have a right unto and interest in the Scriptures, and are commanded in the fear of God, to read and search the Scriptures, they are to be translated into the vulgar language of every nation unto which they come," what is the use of condemning the error, "that the search of the Holy Scriptures may be denied to the common people," or "that the citation of the Bible may be prohibited?" Again, after having in the 12th chapter asserted that "the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience and reason also," what is the use of condemning the error, "that the right of private judgment may be withheld?" I do intend, that the "adjunct" does not add particle to the fullness and pointedness of our own fixed testimony in regard to Holy Scriptures, either in the first, fourth, fifth, or sixth item under this chapter.

And even the other two errors that are condemned in the second and third chapters, are so manifestly inconsistent with what is said in the chapter and in the Large Catechism, that I would consider any man who taught them in our church liable to censure. And so it is in regard to more than nine-tenths of the propositions condemned in that uncouth appendage to the Westminster Testimony. I honestly believe, that more than nine-tenths of them are so clearly at war with some part of the documents which, taken collectively, con-

stitute that Testimony for truth and against error, that it is physically impossible for any man who correctly understands and really believes all the propositions in that Testimony, to hold them. And, consequently, this renewed condemnation of them can serve no purpose, unless it be to give plausibility and perpetuity to an imaginary distinction between Confessions and Testimonies. This, instead of recommending the renewed condemnation of such propositions, is one of the weightiest reasons against it. If this imaginary distinction be kept up, it will serve as food and nourishment to the unhallowed spirit of sectarian censoriousness, which, in times past, has wrought so much mischief. In every church there are some who cannot, or will not, discriminate between substance and form; and, consequently, find fault with other churches, unless in the exhibition of their standard principles, they agree with their own sect in form, no matter how far they may agree with them in substance.

But again: such reduplications of the church's creed, occasion other pernicious consequences. They give it such an appearance of unreasonable extensiveness, as to afford occasion to the enemies of all creeds, to clamor against them with much more plausibility than they could otherwise do: and impose needless labor upon every one who examines it with a view to its adoption as his own.

I am aware, Mr. Editor, that to a certain extent, these objections bear against our own creed, as well as against the one proposed for the United Church. Compared with that of either of the other two churches concerned, ours appears simple. But still, how many principles do we require to be approved two or three times in the documents embraced in it! Were all the principles in the three creeds collected together, and without any duplications, exhibited to view in one document, that document would, in point of simplicity, transcend our creed as far as it transcends those of the other two churches. And what is more, its brevity would be such as to surprise ourselves, and astonish those who are in the habit of ridiculing the length of all our creeds.

R. M.

Selected for the Preacher.

The best Method of maintaining Peace, Love and Unity among Christian Brethren.

(Continued.)

9. But are there not some offences, which, though they claim our forgiveness, yet give just cause of our quitting all Christian fellowship and society with our brethren?

Answer. No offence can justify private revenge in a Christian. If my brother should even attempt to take away my life, and turn again, and show signs of true sorrow and penitence, I must, as a Christian forgive him, and be reconciled with him; though in such cases public justice must be allowed to take place for the good of society. But a man who is called a brother, may, by the nature and number of his offences, and by a proud, haughty, impenitent disposition, render himself wholly unworthy of Christian fellowship and communion in any society: yet so as to be again received, upon giving proper signs of true penitence.

10. But must we so put up with, and forbear the failings and infirmities of our Christian brethren, as to neglect the duties of reproof and admonition, lest we provoke or dispense our offended brother?

Answer. By no means. This would be to suffer sin upon our brother. Unity and peace among Christian brethren must be founded on and consistent with truth, integrity and a charitable zeal for other's welfare.

We are to continue rebuking and exhorting, in a Christian manner, but never to break the bond of Christian fellowship,

till men appear to be incorrigible repro- bates. I have one failing, you have another; I must bear with your failing, while I use every endeavor to correct it: you must do the same, as a friend and as a Christian, by and to me.

There is no giving up of this mutual duty, till we both arrive at heaven: where, being both perfect, we shall have no need of mutual forbearance and forgiveness.

11. I will not renounce or disown my natural brother, nor quit the family, though he offends me, or is angry with me without cause. He is my brother, and a multitude of tender and endearing considerations plead for forgiveness, and a re-establishment of peace and unity. Shall I then renounce and disown a Christian brother, for the like reasons? Shall I quit the fellowship of the saints, when the obligations to brotherly love as Christians, are much more numerous, sacred and noble—and the motives to forgiveness and unity, much more tender, binding and endearing. But,

12. The same reasons which will engage or justify us in quitting one Christian society, because of the failings and infirmities of our brethren, would justify us in quitting the fellowship of the church itself; and then we renounce all union and communion with the body of Christ, and putting ourselves out of the way of all the means of grace, do virtually renounce heaven itself; that is, apostatize. N.

Perjury—Covenant-Breaking.

We have lately been a good deal enlightened by some articles which have been published against the "Basis" and the "Union." It seems that the Westminster Confession of Faith, being a main part of that covenanted uniformity which was sought by our ancestors, we their descendants, are bound by our covenant obligation to retain it as the confession of our faith, without the slightest alteration; and consequently, that it is a violation of solemn covenant-obligations, to amend those clauses which relate to the civil magistrate circa sacra. If this be so, the case is serious enough. The descending obligation of the covenants of our ancestors is, indeed, according to this view, what it has recently been denominated in the Biblical Repertory, "an enslaving tradition." But leaving others to their own freedom, we can only say for ourselves, that we do not recognize the Westminster Confession of Faith, as having any binding obligation on us, because it was the result of the Solemn League and Covenant, nor because it was agreed upon by the Assembly of Divines which was summoned by the English parliament to meet at Westminster, nor because it was sanctioned by the English and Scotch parliaments, nor yet because it was approved by the Scotch Church: but because, as amended in a few of its statements, we believing it, upon examination, to be founded on the word of God, gave our solemn assent to it. This we take to be Presbyterianism and Protestantism.

We shall add, that to proceed on the assumption that the attainments of the Church of Scotland, at the period of the "Second Reformation," or at any other period, are all infallibly true and right, as they do who brand the slightest departure from them, as the sin of apostacy, is really to make the "decrees of the church" the rule of faith—to pay that respect to the judgment of fallible men, which is due only to the word of the Living God; and let good men disguise it to themselves as they may, is in reality no better than rank Popery.—*Evangelical Guardian.*

HOPE.

What would the life of man be without hope? Remove it, and you take away at once the relish of prosperity, and the support and solace of adversity. Let the tide

of prosperity run ever so high, and flow with unebbing fulness ever so long, if the hope of its continuance be destroyed, it is instantly deprived of all its power to satisfy. Let the prosperous man be certainly assured, that his prosperity is to last but one day longer; that, at the close of so short a time, its springs are to be dried up, and he is to be left in all the dreariness of universal desolation: would that day, think you, be enjoyed by him? No; the extinction of hope would be the extinction of joy. And O, what would adversity be without hope! This is the last lingering light of the human bosom that continues to shine when every other has been extinguished. Quench it, and the gloom of affliction becomes the very blackness of darkness—cheerless and impenetrable.—*Wardlaw.*

Three Impossible Things.

1. To escape trouble by running away from duty. Jonah once made the experiment; but he soon found himself where all his imitators will in the end find themselves. Therefore manfully meet and overcome the difficulties and trials to which the post assigned to you by God's providence exposes you. Go at God's bidding, as did Moses, and do the work laid upon you. His grace will be sufficient for you as it was for him, and the end will be peace, honor, and eternal glory.

2. To become a Christian of strength and maturity, without undergoing severe trials. What fire is to gold, that is affliction to the believer. It burns up the dross and makes gold shine forth with unalloyed lustre. Therefore do not timidly shrink from the troubles which God's providence brings upon you, but count it all joy to overcome them, "knowing this, that the trying of your faith worketh patience."

3. To form an independent character except when thrown upon your own resources. The oak, in the middle of the forest, surrounded on every side by trees that shelter and shade it, runs up tall and sickly. Cut away its protectors, and the first blast will overturn it. But the same tree growing in the open field, where it is continually beat upon by the tempest, becomes its own protector.

"As high and as wide it sends its boughs aloft, so deep and so wide does it strike its roots below. So the man who is compelled to rely on his own resources, forms an independence of characters to which he could not have otherwise attained. Therefore, never purpose to be zealous and devoted Christians, only when others are so, but let your faith and love and zeal shine clear and steady, in the dark days of general declension."

Pastoral Visits.

It is the leading duty of a ministry, on the week days, to prepare for the pulpit. To some extent, pastoral visits aid this preparation; if carried to excess, they hinder it. We know of no better rule, than for a pastor to prepare well for the pulpit, and do as much more as he can. And we invite parishioners to consult experience, and say which class of ministers have been most successful, labored longest in a place, and got the deepest hold on the affections of their people—those who generally preach well-prepared sermons at the expense of some pastoral visits, or or those who visit to the great neglect of their sermons. Let parishioners, then, be sure that they are injured, before they find fault with their minister. Especially let them beware of those men who are suggesting and fomenting causes of discontent and complaint, where, all things considered, none exist. If you imagine yourself neglected, go in person to your minister, and ascertain the cause, instead of listening to those who would sow the seeds of disaffection in your mind.—*Christianity Magazine.*

BIBLICAL EXERCISES.

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord."
 "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."—Col. 3:16, 17.

"And some believed the things which were spoken, and some believed not." Such is the account which the sacred historian gives us of the reception experienced by Paul's discourse, addressed to the principal Jews in Rome, "to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening." The fate of many a discourse which has been delivered since the day when the Apostle expounded to the Jews in Rome the kingdom of God, might be described in the language just quoted; "some believed the things which were spoken, and some believed not." But the unbelief of some did not discourage the Apostle in the prosecution of his labors, nor cause him to relax his efforts. Firmly persuaded that the word of the Lord would not return to him void, but that, by its instrumentality, God would accomplish his own wise purposes, the Apostle says to the unbelieving Jews, "Be it known unto you, that the salvation of God is sent unto the Gentiles, and they will hear it."

These thoughts have been suggested by the conflicting interpretations to which these words of the Apostle have given rise. This consideration, however, should not render us indifferent in relation to the principles which we embrace, but ought rather to excite us to search after the truth with diligence and patient perseverance, and in the exercise of an humble and teachable spirit.

In a preceding number, I have endeavored to make it appear that the phrase, "the word of Christ," cannot, by any correct principle of interpretation, be restricted to the writings of the New Testament, in contradistinction from those of the Old; and that, while the phrase is strictly applicable to the whole system of divine revelation, it may be regarded as having a more particular reference to the doctrine of salvation through Jesus Christ, as taught in the Oracles of truth.

It has also appeared that the exhortation of the Apostle, with regard to "teaching and admonishing one another," is addressed not to the ministry as such, but to the different members of the household of faith generally; and that this exhortation consequently indicates a duty, which is not peculiar to any one class, but is common to all the followers of Christ, who in all their social intercourse are under obligations to study the promotion of their mutual edification.

And it has further been supposed, that the direction here given by the Apostle with regard to "singing," does not relate primarily to the exercise of praise as a part of the instituted worship of God, but to the singing of sacred songs for mutual edification and for Christian recreation. And the conclusion to which this view of the subject would lead, is, that if Christians, when associated for mutual edification and Christian recreation, should sing such sacred songs as are adapted to excite in the mind just and reverential thoughts of God, and to produce and cherish holy affections, much more should they employ such when engaged in the formal exercise of singing praise to God.

But the question here arises,—To what does the Apostle refer when he employs the terms, "psalms, hymns and spiritual songs?" Various attempts have been made by expositors to designate the distinction between the compositions indicated by these different terms. There seems, however, to be no means of arriving at any certain conclusion. And the proba-

bility is, that, while there is doubtless a shade of distinction between them, these different terms indicate sacred songs, which are substantially the same. Between them there is probably about the same difference as exists between the terms, laws and statutes and judgments, in application to the word of God.

But, still the Apostle must have had some particular design in employing these different terms; and it is to be supposed that the Colossians would understand to what he referred. To what, then, may we suppose, did the Apostle refer, when he directed the Colossians to teach and admonish one another in "psalms and hymns and spiritual songs?" In reply to this inquiry, I would say, that it is well known that there were in existence such sacred songs. There was at that time in the possession of the church, a book of divine songs, which constituted a part of the word of God, or the word of Christ. And in the Greek translation, called the Septuagint, which was then in common use, we find the very terms which are here employed. In some of the titles prefixed to the psalms, we find one of these terms, in others, two of them, and in the title of the 76th psalm, all three occur. And from the fact, that these different terms are applied to the same psalm, the opinion seems to be confirmed, that whatever shade of distinction may exist between them, they are substantially of the same import. But what the reader is particularly desired to notice is, that when this direction was given to the Colossians, they had in their possession such divine songs as are here mentioned. They are exhorted to teach and admonish one another in psalms and hymns and spiritual songs; and we know that they had such in their possession, which were the productions of the Spirit of inspiration. And if any songs are worthy of the epithet, "spiritual," surely it is appropriate to those which are the songs of the Spirit. Such sacred songs, we know, were in existence; such were then in the possession of the Colossians; and to such we believe the Apostle referred. If any choose to deny this, let them produce those to which the Apostle did refer. Until this is done, we must believe that the Apostle did refer to what we know was actually in existence.

It is well known that this passage of Scripture is regarded as having an important bearing on the controversy respecting psalmody, and has been produced as authority for the use of what men choose to call an "evangelical psalmody." Having given what I believe to be a correct exposition of the words, I shall now state, and endeavor candidly to examine the argument in favor of an "evangelical psalmody," in opposition to what I term an inspired psalmody. And to prevent any misconception, let me explain what I mean by an *inspired psalmody*. We have in the sacred volume, a collection of psalms, hymns and songs, in the book of Psalms. These divine songs, not merely as to their matter, but as divine songs, were given by inspiration of God, and in a correct translation are the word of God. These songs constitute an inspired system of psalmody. But in modern times, since the Spirit of inspiration has ceased in the church, various poets, among whom Dr. Watts occupies a prominent place, have composed hymns and songs on religious subjects. The matter of these compositions, their authors, in the exercise of their own powers, have collected from the sacred Scriptures, and arranged in such a manner as to express their own views of divine truth. These are uninspired hymns. Whether the sentiments which they express may be strictly conformable to Scripture or not, as hymns, they are not found in the word of God; as hymns they are not inspired,

but are the compositions of uninspired men.

In a volume introduced to the Christian public by the recommendation of the Presbyterian Synod of Pittsburgh, and which may be supposed to speak the sentiments of that very respectable body, a four fold argument in favor of an uninspired system of psalmody, is founded upon these words of the Apostle. In the volume referred to, we find these words, "We have now produced an apostolic precept or command for a gospel psalmody in four distinct arguments, deduced from Col. 3:16, 17. 1. From the sixteenth verse, viewed in connection with 2 Tim. 3:16. 2. From the phrase, "the word of Christ." 3. From the necessary meaning of the word teaching, in the sixteenth verse. 4. From the apostolic injunction, that whatsoever we do, to do all in the name of the Lord Jesus." Let us now endeavor to weigh these arguments carefully, in the balances of the sanctuary.

1. The first argument is founded upon Col. 3:16. "Let the word of Christ dwell in you richly:" taken in connection with 2 Tim. 3:16. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." The reader will keep distinctly in view the point to be proved. It is not, that it is our duty to sing "psalms and hymns and spiritual songs." In relation to this matter there is no dispute. The point to be established is simply this, is there a divine precept authorizing and requiring uninspired men to compose psalms and hymns and spiritual songs, to be employed in the worship of God. It is argued that there is such a precept, and here we are told is the proof: "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another." But does not the reader see at once, that these words are perfectly silent in relation to the point in dispute? There is not a syllable uttered by the Apostle in relation to *making* psalms and hymns and songs; which is the point to be proved. It is the use of psalms and hymns and songs for mutual edification, of which the Apostle here speaks. And his exhortation supposes that they were already prepared, and consequently all that remained for the Colossians to do, was to use in a proper manner those sacred songs which were ready for their use. And that they might be qualified to employ for the purposes of mutual edification and comfort, the songs of inspiration which were then in existence, it was very important that their minds should be familiar with the sacred Oracles. "Let the word of Christ dwell in you richly."

But though this text (Col. 3:16) is utterly silent in relation to the precept after which we are inquiring, perhaps the other referred to, may supply the deficiency. "All Scripture is given by inspiration of God." Is not the reader astonished to find this text of Scripture quoted for the purpose of proving that uninspired men have a precept for making songs to be employed in the worship of God? It is most certainly true, that "all Scripture is given by inspiration of God." But who denies it? It is indubitably true, that all Scripture is "profitable for doctrine, for reproof, for correction and for instruction in righteousness." But this is not the point to be proved. We want a text of Scripture, as a precept for inspired men to make songs to be employed in the worship of God, and the Presbyterian Synod of Pittsburgh refer us to texts which utter not one word on the subject of making songs. Having weighed in the balances the first argument, it is submitted to the reader, whether it is not found wanting?

2. A second argument is drawn from the phrase, "the word of Christ." This argument, in favor of what is termed a "gospel psalmody," proceeds upon the

supposition, that the phrase, "the word of Christ," must be understood as referring to the New Testament Scriptures; and this is entirely an arbitrary and unauthorized interpretation, was made, I trust, perfectly evident in our preceding number. A very small portion of the New Testament was in existence at the time this epistle was given to the Colossians; and it is probable that they had any portion of it received this epistle. But the book, to which I have referred, in which the interpretation is given, may be quoted as follows: "The phrase, 'the word of Christ,' is not to be restricted to the New Testament. Comparing the passage, Col. 3:16 with that in 2 Tim. 3:16, it is evident that these two passages are evidence in their general scope and meaning, that all Scripture, answering to the word of Christ." According to this view, the phrase, "the word of Christ," is not to be understood as referring to the New Testament Scriptures, but to all Scripture, answering to the word of Christ. According to this view, the phrase, "the word of Christ," is not to be understood as referring to the New Testament Scriptures, but to all Scripture, answering to the word of Christ. According to this view, the phrase, "the word of Christ," is not to be understood as referring to the New Testament Scriptures, but to all Scripture, answering to the word of Christ.

(To be continued.)

Death-bed of an Aged Believer.

There is not a more sublime and interesting spectacle than the death-bed of an aged and consistent believer. It is so remarkably interesting to listen to his conversations, and to mark the aspect of his countenance; it is so remarkably grand to observe with what and fearless composure he sustains the influence of a lively faith, in the course of uniform and exemplary piety; and, while contemplating the scene, it is almost impossible not to compare it with the glorious sunset of a tumbling evening. The light of his experience and character, reflecting on the venerable saint as he approaches the close of his career, seems to throw a hallowed radiance upon all his past stages; a hope full of immortality triumphs over every doubt, and puts to every fearful apprehension, whose soul may have been aforesaid by his enjoyments interrupted—or his weakness in any measure counteracted by the presence of a divine Redeemer, the energy and animation to his parts a more than mortal lustre to his and gilds the chamber where he lies with the glories of a better world: in proportion as he nears the moment of parture, his moral greatness becomes increasingly apparent evidence that he will with him, for eternity grows brighter, the spirit of the gospel expands and diffuses itself through his faculties and affections of his mind; it has never done before; and the revelation of the divinity of his principles, safety of his state, and the grand prospects, gets to be more and more pressing and absorbing; till, at length every bystander feels himself to be on the verge of heaven; or says to his neighbor, Mark the perfect man, he holds the upright, for the end of his life is peace; or ejaculates the fervent prayer, Let me die the death of the righteous, let my last end be like his.—D.

RELIGIOUS INTELLIGENCE.

"Far West" on the Subject of Union.
The following preamble and resolutions were adopted at a conference of the Associate Reformed Congregation, of Harrison, and the Associate Congregation of Iowa, Louisa co., Iowa, held Feb. 1846. After the meeting had been recessed on the general subject of union, Rev. J. Duff, Dr. McCall, Mr. Ronalds, and others,

In motion, the secretary proceeded to read the basis of union. At the conclusion of each chapter, objections were called for. The objectionable items being passed, the following preamble and resolutions were unanimously adopted.

Whereas we believe that the denominations represented in the Convention of Reformed Churches agree in their religious tenets sufficiently to fellowship one another, and to walk together under the ecclesiastical organization, therefore resolved,

That it is sinful for these denominations to remain in their present divided

state. That, for want of organic union, denominations are greatly crippled in their western country; thrown together by circumstances, they are not able to do much in the cause of Christ separately; in many cases, not able to erect an edifice for worship, or to support preachers of the gospel among them; that for want of the love of many has grown cold, and our people, in not a few instances, instead of bringing the world to have themselves conformed to the

gospel. That, after careful examination of the basis of union, we find some ambiguous language, and some items in the basis not sufficiently explicit; but we are willing to enter into a union on the basis, trusting to the wisdom and goodness of the united church to make necessary amendments.

JAS. HERON, Chairman.
A. KENDALL, Sec.

For the Preacher.

Missionary Ground.

Brothers M. M. Thompson and William Barnett, of the vicinity of Hartford, Black County, Indiana, on behalf of their missionary station, would gratefully acknowledge the kindness of Synod in sending a preached word to them; but would express their disappointment and sorrow that such ministrations have, from some (to them unknown,) been withheld for near two years.

When feelings of satisfaction, they bear remembrance the names of several of our young men who have visited them in their loneliness, of whom they are pleased to number our foreign missionary, Rev. William Barnett, whose labors among them are peculiarly seasonable.

Our friend Barnett taken all the missionary spirit of our young men with him, that, since his departure, no one has been found willing to go to these destitute families? And, doubtless, there are many in the same situation. Or is it so, that these families have been overlooked in making out appointments? The latter, we hope, is the fact, and that by the meeting of Synod some one may be desired who will go to them. They desired that their case be brought before Synod and our young men in some way which the writer would thus do, say that gospel preaching is much needed, and that their prospects are encouraging could they only get preaching. Many more are there in a similar situation?
A MEMBER OF SYNOD.

Turkey.

Our readers will be interested in the following extracts from Dr. Durbin's "Observations in the East." Late events but show more clearly the correctness of these observations, especially in regard to the tottering state of the Turkish Empire. If so, it would appear our missionaries enter upon their field of labor at a most auspicious time.

"We find in the internal condition of Turkey the same state of decay and the same dependence upon Christian powers. The Pacha of Egypt was but very lately hovering over the capital of the Sultan, and would have driven his master out of the seraglio, had not the diplomatic notes and the cannon of the Christian powers arrested his progress and driven him out of Asia Minor and Syria, and confined him to Egypt. The Turkish government has no power to preserve order within its provinces; and within the limits of Turkey, to be under the protection of the consulate of any Christian power, is of vastly greater advantage than to be under the shield of the Ottoman Empire.

The external and internal political weakness of the Turks is not more striking than the decay of their religion, trade, manufacture and population. The charm of their faith is broken by the destruction of their political power; and indefinitely, with respect to their own religion, is spread widely among all, but particularly the upper classes. The decline of their religion inspires even the Christian with a momentary sadness, when he sees every where the mosques and religious monuments fallen into decay, and not a hand lifted to restore the crumbling walls or prop the tottering domes. Commerce and manufactures have well-nigh become extinct throughout the empire, and exist now only where they have been preserved by native Christians, or revived by Frank enterprise. Decay of trade has produced a great decrease and depreciation of coin, so that a Spanish dollar, that had been worth only five piastres formerly, was, when I was in the East, worth twenty-two piastres at Alexandria, twenty-four at Smyrna, and twenty-seven at Constantinople.

But the decrease of the population is the most marked symptom of decay. At first, this decrease chiefly occurred among the native Christians, who melted away under the intolerable oppression of the Moslems; but for the last two centuries it has taken place among the Moslems themselves. The traveller is struck with astonishment and filled with melancholy as he beholds the crowded and countless cemeteries and vast solitudes, where, but a few generations past, flourished populous cities, towns and villages; the turbans on the tombstones testify that a Mohammedan and not a Christian population is buried there. So I found it every where in Palestine, Syria, and Asia Minor, and so Mr. Walsh describes it for a distance of three hundred miles from the capital, through Roumelia to the Danube, naturally one of the most fertile portions of the earth.

There is not a road in Palestine or Syria along which even an ox-cart could be drawn for a mile, except on the level surface of some natural valley; and every where in Asia Minor the traveller stumbles on the broken pavements, now disused, which at once attest the former prosperity and present decay of the country.

The extent of this decay of population cannot be accurately ascertained, as no census is ever taken. The various countries composing the empire possess natural capabilities sufficient to support the declarations of history that they teemed with population at the time of their first subjection to the Mohammedan power. Compare their condition now with what it was then,

we shall not exaggerate the decrease of population when we say that three-fourths of it has disappeared, and the progress of decay is increasing rather than diminishing. It is impossible to approximate with certainty the present population of Turkey." The Divine Providence seems to indicate that the days of the empire of the False Prophet are numbered.

The general expectation, the prevailing presentiment among the Turks themselves, and the irresistible decay of the empire, point to the dissolution. The fearful consequences apprehended from the attempt of the great powers to distribute the various countries of Turkey among themselves, suggest the restoration of Christian states upon the soil where Christianity first triumphed and long held dominion. The black and bloody history of Mohammedanism is a sufficient warrant for Christian powers to put an end to its political existence; and if not, let them withdraw their support from Turkey, and give countenance to the efforts of her Christian subjects, and these will soon number her days, and restore the dominion of the Cross from Albania to Akabah, and from the Euphrates to the Mediterranean.

THE GREEK PRIESTHOOD AND DR. KING. The following interesting account of Dr. King's publications, and the consequent action of the clergy of the Greek Church, is from a correspondent of the London Patriot, who writes under date of Athens, Dec. 27, 1845.

At present I wish to give you some account of the doings of the Greek Synod, in relation to the Rev. Jonas King, D. D., an American missionary who has long been resident at Athens. He is sustained by the American Board of Commissioners for Foreign Missions, and stands very high in their estimation as an able, learned, and faithful missionary. His sole object is to aid, by all suitable methods, in the intellectual and moral regeneration of Greece. He has never attempted to withdraw members from the Greek Church, or to organize a church in accordance with his own views of church polity; but has been content to labor for the introduction of the great doctrines of the gospel among them, leaving all secondary and minor matters out of the question. However, he was, some time since, accused in some of the newspapers of attempting to make proselytes from the Greek Church. He replied. One thing led to another, and the result was, that he published a little book, made up chiefly of extracts from the most illustrious of the Greek fathers, wherein the worship of the Virgin Mary, the use of images, and the doctrine of transubstantiation, are condemned. The holy synod came together, and having considered the book, pronounced it heretical, and condemned it to the flames. The compiler they declare to be unworthy of the body and blood of the Lord Jesus Christ, and therefore he is solemnly excommunicated, as an impious reviler of the Virgin, and a vessel of Satan, and all persons are required to withdraw from him, and have no manner of intercourse with him, not even to speak to him, on pain of being accounted his followers, and being themselves subjected to a like excommunication. To give effect to their doing, they caused this excommunication to be read in all the churches on the day which commemorates the death, or, as they call it, "the sleep of the Virgin." The same day, the little book was burned on the pavement of the church. The effect of these proceedings can hardly be imagined in England or the United States. For weeks the life of Dr. King was in jeopardy every hour. Very many who had always been friendly, stood aloof from him, through fear of being compromised. Even now, after the lapse of four months,

he feels obliged to move about with caution, well knowing that there are many who would think they were doing God a service, and a service especially pleasing to the Virgin, to plunge a dagger in his heart.

SNAKE WORSHIP. The natives of Whydah (Africa) are very superstitious. The principal objects of their worship are snakes, which are held by them in great veneration. During my stay there, I visited the fetish temple; which is very different from the fetish temples on the Gold Coast. This temple is large enough to admit twenty persons at one time to go and worship the snakes, where they are always to be found. When I entered the temple, to my utter astonishment, I found not less than a dozen snakes, all coiled up, apparently very tame; several of them I touched with my hands. They were from three to four feet long, and about as thick as a man's arm. This was the ordinary size of them; some were much larger others smaller.

To kill one of them would be death; or a slave must be given to die in your stead, to be sacrificed to the fetish. Should one happen to die on any person's premises, the owner whoever he might be, would have to bear the expense of a *custom*, which would be made for the dead snake; and when one of them is found any where, the fetish man must be sent for to carry it away to the temple. Before he will touch it he will wash his hands in some kind of herb tea, prepared for the purpose, and then mutter something over to himself; after which he will take the living reptile into his hands.—His attendants, who are in general very numerous on the occasions, will fall on their knees and put their faces on the ground; and while they are in this position, the fetish man will touch their backs with the snake; after which he carries it to the fetish temple, and lodges it there. This ceremony I have seen performed in the English fort yard at Whydah. Doubtless, this is one reason why so many of these reptiles resort to this temple; if one is found any where, it is always taken there and fed. But how distressing the sight of men and women, having immortal souls, resorting to a fetish temple to worship snakes!—*Rev. Wm. Allen.*

The American Tract Society, at the end of the third quarter of the Society's current year, January 15, had received for sales of publications and in donations, \$92,433, being very nearly the same amount as for the corresponding months of the year preceding. The issues of publications in the same period amounted to \$90,493,39, of which 14,358,342 pages, value \$9,572,23, were grants for the destitute. The number of colporteurs and agents for volume circulation in commission was 129, laboring in 29 States and Territories, chiefly in the most destitute parts of the country.

Welsh Calvinistic Methodists.—This body forms an important item in Great Britain. It numbers seven hundred and fifty chapels, one hundred and thirty-four ministers, two hundred and seventy preachers. It has in its connection fifty-nine thousand three hundred and fifty-eight members, and sustains four foreign missionaries. Its Sunday scholars and teachers amount to one hundred and seven thousand two hundred and fifty-two. The Welsh Calvinistic Methodists are, in fact, a part of the Presbyterian family. So their delegates to the General Assembly of the Free Church of Scotland declared.—*Presbyterian.*

This is to be a Roman Catholic Country.—“The Church may be assailed, will be assailed; but we know that it is founded on a rock, and the gates of hell shall not prevail against it. It is now firmly estab-

lished in this country, and persecution will cause it to thrive. Our countrymen may be grieved that it is so; but it is useless for them to kick against the decrees of Almighty God. They have had an open field and fair play for Protestantism. Here Protestantism has had free scope, has reigned without a rival, and proved what she could do, and that her best is evil; for the very good she boasts is not hers. A new day is dawning on this chosen land; a new chapter is about to open in our history,—and the Church to assume her rightful position and influence. Ours shall yet become consecrated ground, and here the kingdom of God's dear Son shall be established. Our hills and valleys shall yet echo to the convent-bell. The cross shall be planted throughout the length and breadth of our land, and our happy sons and daughters shall drive away fear, shall drive away evil from our borders, with the echoes of their matin and vesper hymns. No matter who writes, who declaims, who intrigues, who is alarmed, or what leagues are formed, this is to be a Catholic country; and from Maine to Georgia, from the broad Atlantic to the broader Pacific, the 'clean Sacrifice' is to be offered daily for the quick and dead." *Brownson's Quarterly Review.*

Our readers will be much interested in the movement of which an account is given below:

COLONIZATION OF THE HOLY LAND.

We understand that, at a meeting of gentlemen feeling deeply interested in the welfare of the Jewish people, recently held in London, it was resolved, that a society be formed, under the title of "The British and Foreign Society for Promoting the Colonization of the Holy Land." The society is to be restricted to the making all necessary preparations to facilitate the realization of the gradual colonization of Palestine, and the present protection and promotion of the civil and religious rights and liberties of the Jewish people in every part of the world; the committee to consist alike of Jews and Christians, Englishmen and foreigners. The co-operation of politicians and good men, of every country, sect and rank, are invited, it being a fundamental rule of the society, that it shall be entirely silent and neutral as to every point of religious controversy. The object of the Association is to be restricted, at present, to the making of efforts with a view to excite the interest and obtain the influence of the government and of the nation at large, which, it is concluded, must be preparatory to any final arrangement as to any particular plan for the best mode of establishing a prosperous colony.

China.—The New York "Recorder" contains a letter from Dr. MacGowan, a missionary at Ningpo, China, of which the following is an extract:

The physiognomy of the Chinese, especially those of Tartar origin, so closely resembles that of our Aborigines, that I find no difficulty in giving credence to the theory which makes the northern part of Asia the point from which the American continent was first peopled. Within a very short period a number of junks have been wrecked on the isles of the Pacific, and also on the west coast of the American continent.—That which for more than a millenium has been the result of what is termed accident, may ere long become an extensive system. It is not unreasonable to anticipate that an emigration from China to America will yet take place equal to, if not greater than any that has been known from Europe. I venture to predict that the population of the *Pacific States* will be composed in no small measure of Chinese. A channel for emigration once opened, vast multitudes

from this over-populated country will wend their way thither. Viewed in this light, the American Missions to the Chinese cannot fail to awaken an increased interest at home. In no comprehensive scheme for the benefit of America will the spiritual state of their Chinese neighbors be forgotten.

THE PREACHER.

WEDNESDAY, APRIL 1, 1846.

Death of Rev. S. F. Smith.

To announce the death of this brother is a painful duty. In him the church has lost one of her best men, and most judicious and efficient ministers. We have not heard the particulars of the time or circumstances of his death. It is hoped some brother acquainted with these, and the character of the man, will furnish us with a suitable obituary.

General Synod

Will meet in Pittsburgh, on the first Wednesday of May.

In connection with this announcement we may observe, that a number of the Presbyteries have had action, requiring their congregations to report full statistical tables of the number of members, and the amount of contributions to the various funds of Synod. We hope the action has been general. Such statistics are desirable for many reasons. While they exhibit the number and, in some measure, the character of our members, they will greatly aid Synod in adjusting and controlling her various operations.

Another matter which has been a subject of remark, if not of action, is the importance of a full attendance of the members of Synod. There seems to be a growing indifference in regard to this matter. At late meetings of the subordinate Synods there have not been many more than one-half of the members present. And even General Synod has sometimes fallen far short of a full delegation from the different Presbyteries. There must be something *heretical* in the views of brethren on this subject, or there would not be such practice. If attendance were generally regarded as a "paramount duty," we would expect a different state of things. It will be remembered, by some of our readers, that this subject was slightly agitated at the last meeting of the first Synod. It was then insisted by some, that the duty of ministers and elders, when called to act as members of church courts, was paramount to any other that could claim their attention. Others, and among them the most influential members of Synod, thought the language too strong, and in respect to their opinions, the subject was withdrawn. We have thought of it little since, but recurring to it now, and thinking it a fit occasion to throw out a thought on the subject, we are free to declare our belief that, although the language may require some qualification, it does not express the duty too strongly. We do believe to attend the meetings of church courts, when called, is the "paramount duty" of church officers. The judicial capacity in which they are then called to act is the highest, and its duties the most solemn and responsible, and as such

the most pressing. But regarding Synods merely in the character of councils, acting by no special authority, but assembled to devise ways and means for the promotion of the general interests of church, the duty to meet and co-operate with brethren for such purposes, is one of the first importance. The action to be had, is such as must determine the operations of the Synod, at least for one year, and may affect her interests for good or for evil throughout time, and as such, requires the united wisdom and experience of all her members. In this view, the duty to attend such meetings is as much more important than ordinary pastoral duties, as the interests of the whole church transcend the interests of a single congregation. It will not do for one member to say that his presence will be of little importance, and that he may be more useful, devoting the time to his pastoral charge. If it be the duty of one member to attend, it is the duty of all—If one may be absent for such reasons, so may all—What then would become of Synods? The principle carried into general practice would annihilate them. It is a false principle, therefore, and should be discarded.

Nor is it a fair objection to the view we maintain to say that it would require the attendance of members at every meeting of Synod, no matter what might be their circumstances. It is conceded, that circumstances alter cases, and often with them alter duties, or rather the relative importance of duties; so that a duty which in itself may be subordinate, by the force of circumstances, may be made paramount for the time. For illustration, it is the duty of a minister with all other men, and especially all Christians, to exercise a care over his family; but this duty, in ordinary circumstances, is not to interfere with his attendance at Synod. If, however, there should be affliction in his family, this *circumstance* might render that attention to it, which in other circumstances should not be allowed to interfere with his duty to the church, most obligatory for the time. A similar illustration might be drawn from the supposition of peculiar difficulties in a congregation, requiring the constant presence and attention of the pastor. These, however, are as exceptions to a general rule, which only prove more clearly its correctness.

With all due deference, then, to those who think, or *seem* to think differently, we do insist that the duties of ministers and elders, when called to act as members of church courts, are the most important which devolve upon them for the time, and as such, in ordinary circumstances, have the strongest claims upon their attention. If any brother is disposed to maintain an opposite view, he shall have a full hearing. A little agitation of the subject is needed and may have a good effect.

Close of the Theological Seminary.

The exercises in this institution closed on Wednesday, the 18th ult. There were but three of the Board of Directors present. The examination was alike creditable to Professors and Students. On account of the severe indisposition of

Professor Dinwiddie, the had fallen upon Dr. Press familiarity with every department, he was prepared in emergency, and by continued sessions of the seminary which has done the church a gr

Dwelling.

The frequent occurrence of the practice, of late, that some more effectual than have yet been necessary to drive it from legislation is in vain. To be remedied by correct ment. For this purpose the following suggestion terian:"

"Let the public press noticing in any way whether fatal or not, be made to them; and let sally refuse to speak terms; let them thus si as works of darkness, ed, and let all Hotspur if they are killed in s names will not even f obituary list of a nev their deaths will awake in the public mind thal less dog."

World's Temperan

This meeting will l on the 4th of August dent desire among t cause, to have a full c merica. Private acc expected, will be pr go.

Jacob's

This is a delightf ROGERS, A. M. It is practical application of the account of the our Lord and the w Jacob's Well, recorder of John. It is ful and most interesting printed and bound in of Carter's Cabinet l comprises about sev which are for sale at 56, Market street, Pi

A new Quart

The Rev. Gilbert has issued proposals Oxford, Ohio, a quar called, "The Spirit o It will be published i one hundred pages o and with good type. \$1.50 per annum.

For the sake of good articles ha Our worthy corresp have observed that th he writes, had been t before we last heard ticle shall appear in

It will be seen I seventh page, that "O. S. S.," continues gard to Synod's fund

SUMMARY.

ormors. About two thousand Mor... mostly young men, have crossed Mississippi on their way to California...

race.—We see it stated in the late pa... occasioned by the reception of Presi... Polk's inaugural, 110 ministers of the el in London on the same Sunday...

the Bishopric of Jerusalem.—The burg Gazette publishes intelligence Berlin, to the effect that the Prussian nment, which now has the privilege... joining a Protestant bishop to the Jerusalem, had made choice of M. n to fill that post...

ucation in Russia.—We learn from tersburg, that the Emperor of Rus... s ordered the creation of schools for ucation of the children of his Jewish ts. They are to be of two classes, ntary and superior...

ishop Hughes in Ireland.—The Dub... eman contains a glowing description rmon which Bishop Hughes preach... the Sunday previous, in the new l of Cunnins, near Clones...

fter the service of the day, a large of gentlemen, lay and clerical, were ained at the Dace Arms, Clones, by pitable pastor of Cunnins, Rev. Mr. scar. To the last toast the chair... pended some remarks on the late g of President Polk, and the Right Bishop of New York replied."

e Sabbath exercises—to go to an en... ment after church, drink toasts, and political speeches!

said there are 623,000 young ladies s moment receiving their education nch convents.

on the comet of 1334 appeared, the of Rome ordered the following prayer said thrice a day: "Lord save us the Devil, the Turk and the Comet."

are informed that two young wo... lately set fire to a meeting-house of eformers, in Boone county, Ky., and it to ashes, because the church had d them membership. What worthy h members they would have made.

Decision.—The Hamilton court of on pleas has annulled the ordinance e city of Cincinnati, prohibiting the lites from trading on the Christian ath.

is said that of the 176 prisoners con... in the Kentucky Penitentiary, 53 no education at all, and twenty o... are from fifteen to twenty years o...

ur relations with Mexico still remain very indefinite and unsatisfactory po... n. Mr. Slidell has not yet been red by the new government in that try, and it is entirely uncertain whet negotiations will be opened with him, ot. There is evidently a deep game g on in that distracted country, at h the principal players are England France, and the stake, the control of government.

The London Morning Chronicle denies the position of the Times, that a war with America would be popular in England; and adds—

"The middle class regard the mighty transatlantic republic, not only with admiration, but with pride, as a magnificent demonstration of the progressive energy and self-governing power of their own victorious race."

An Italian monk wrote a life of Francis Xavier, where he asserted, that by one sermon he converted ten thousand persons on a desert island!

ECLIPSE.—On the 25th of April there will be a partial eclipse of the sun. The degree of obscuration will be about five digits in Illinois, nearly seven in Boston, and eleven in Florida; gradually increasing as we approach the island of Cuba, near the middle of which it will be central and total. This says the New York News, will be the last large eclipse of the sun that will be visible to us until May 26th, 1854, and for many years the only one that will be total in our vicinity.

Synod's Fund.

MR EDITOR:

After the pertinent remarks made by yourself upon the state of Treasury, as given in answer to my inquiry, any thing further from me may seem superfluous.

But the disclosures made by the Treasurer give me uneasiness, and ineffectual as may be my voice or pen, I cannot remain silent.

The facts presented show our condition, thus:

Table with 2 columns: Description and Amount. Includes Senior Professor for services in close of session 1845 (\$300 00), Ditto 1846 (300 00), Junior Professor, 1845 (125 00), Ditto 1846 (450 00), Total (\$1175 00).

By referring to minutes of last Synod, it will be seen that he is allowed \$150 more than the senior Professor, from the circumstance of his having no pastoral charge to support.

The disclosures made by the Treasurer are appalling, not from the amount of our arrearages, but from the fact that they are continually augmenting, and no measures adopted to cancel them, which prove ineffectual. The apathy of the Synod in relation to this matter is unaccountable.

Comparing the last annual report of the Treasurer with the number of names of ministers and congregations belonging to the Synod, it will be found that but little more than one-half of the numbers contributed one farthing during the fiscal year.

Since then, it seems \$133 54 cents have been paid in, but by whom the statement of the Treasurer does not show. This I regret, as those who have done what they could, or thought necessary, should not have resting upon their heads the odium of entire negligence in this matter.

While I am ready to adopt your sentiment and language, "We are not aware that we have any license to lecture the brethren on this subject;" yet permit me to ask, what shall be done?

Shall we repudiate our debt? Shall we tell our public servants, to whom, under God, we are not a little indebted for an able and faithful ministry, by which many who were ready to perish have been made glad, that we cannot and will not liquidate their claims upon us for carnal things?

Shall we suspend the operations of our "school of the prophets?" Shall we let matters run along as they have for some years past, relying on delinquents to do as they should, when they do not? Or will we, one and all, unite in an "energetic effort," as you suggest, and at once rid ourselves of this incubus upon the prosperity, and blot upon the character of our

Synod? If it were done, I know we would all breathe easier.

Will not every pastor bring the subject before the people immediately, and let us be clear of debt before the close of April 1846. O. S. S.

PRESBYTERY OF BLAIRSVILLE.

The Presbytery of Blairsville will meet at Bethesda, on the second Tuesday (14th) of April next, at 10 o'clock, A. M., to be opened with a sermon by Rev. R. Gailey. J. W. DUFF, P. Clerk.

THE PRESBYTERY OF THE LAKES

Will meet in Butler, on Wednesday, the 29th of April, at 11 o'clock, A. M., and will be opened with a sermon by the Rev. John Neille, from Heb. 13:17. Divine service, by order of Presbytery, may be expected in the evening.

The sessions of congregations, settled and vacant, will take notice that, by direction of Presbytery, they are required to forward to its next meeting, correct statistics of their respective charges:—the number of families—the number of communicants—and the amount of their contributions, during the past year, to the different funds of General Synod.

JOSEPH H. PRESSLY, P. C.

Call for a Convention

In the Town of Indiana, Pa., on the last Tuesday of April, 1846.

To meet a desire very generally expressed, from a conviction of the happy effects of such conferences, and to discharge what they conceive to be an important duty, the undersigned invite their brethren to a free, candid and friendly conference, on the subject of union between orthodox churches. They would respectfully inform the ministers, elders and members of the Reformed Presbyterian, Associate, and Associate Reformed Churches, that they have fixed upon the last Tuesday (28th) of April next, for holding a convention in the borough of Indiana, Indiana county, Pa.

They hope that this announcement will be sufficient to secure a representation from any congregation, whether settled or vacant.

The convention will assemble at 10 o'clock, A. M.

A. W. BLACK, THOS. C. GUTHRIE, Of the Reformed Presbyterian Church.

DAVID BLAIR, WM. GALBRITH, THOMAS GILKASON, of the Associate Church.

WM. CONNOR, JOSEPH OSBORNE, J. W. DUFF, of the Associate Reformed Church.

CIRCULAR.

We, the undersigned, committees appointed by our respective Presbyteries, to fix upon a time and place for the holding a convention of the Reformed Churches, to treat of a union of their respective bodies, do hereby give notice, that we do appoint a meeting of the above description, to be held in New Castle, on the second Wednesday of April, (being the 8th day of the month,) at 11 o'clock, A. M. The Rev. M'Lane, sr., to preach the opening sermon, and Rev. William Findley, his alternate.

Ministers, Elders, &c. belonging to the above bodies, friendly to the cause of union, are invited to attend.

JOHN BLACK, G. T. EWING, Committee of the Reformed Presbytery of Pittsburgh.

J. W. HARRIS, DAVID GOODVILLE, Com. of the Associate Presbytery of Ohio.

ROBT. W. OLLIVER, W. P. BREEDIN, Com. of the Associate Reformed Pres. of the Lakes.

ROBERT W. OLLIVER. March 11, 1846.

NOTICE.

At a meeting of the Total Abstinence Society, held in Temperanceville, March 25, 1846, the following resolution was adopted and ordered to be published.

Resolved, That the Temperance cause in Temperanceville, has been materially injured, by the frequent disappointment of speakers, who had promised their aid.

DR. M'CASEY, Pres.

MATTHEW M'INTOSH, Sec'y.

MARRIED,

On Tuesday morning, the 24th ult., by Rev. David R. Kerr, Mr. JOSEPH SCOTT to Miss SARAH HINDMAN, of Pittsburgh.

OBITUARY.

DIED, on the 7th March, at his residence in Lower Chanceford, York county, Pa., WILLIAM GLENN, aged 50 years. The deceased had been in communion with the A. R. Church about 30 years, and for 17 years, he had borne the office of Ruling Elder. In his last illness, which was dropsy, and brought him soon to the grave, he was calm and triumphant, sustained by an unwavering faith in Jesus.

His death is deeply lamented in the loss of an affectionate husband, a kind and amiable brother, a devoted, unassuming officer of the church, and an estimable citizen.

DIED, On the 4th ult., Mrs. CATHARINE RICHARDSON, in the 65th year of her age.

The deceased was one of the oldest members of St. Clair congregation, highly respected, and her death much deplored by a large circle of Christian friends.

ACKNOWLEDGEMENTS.

Table with 2 columns: Donor and Amount. Includes Miss Rachel P. Welsh for Foreign Missions (\$5 00), Rev. R. G. Thompson for Synod's Fund (13 00), Rev. Joseph Clokey for 2d Church (1 00).

Payments for the Fourth Volume of the Preacher,

(Not otherwise received.)

Table with 2 columns: Name and Amount. Lists numerous names and their contributions, such as And. Calhoun, J. M'Clurkan, J. Harper, W. A. Nelson, etc.

From the Presbyterian Advocate.
Be Kind.

TO MY SISTER MARIA.

Be kind to thy father—for when thou wert young,
Who loved thee so fondly as he?
He caught the first accents that fell from thy tongue,
And joined in thy innocent glee,
Be kind to thy father, for now he is old,
His locks intermingled with gray;
His footsteps are feeble, once fearless and bold—
Thy father is passing away.

Be kind to thy mother—for lo! on her brow
May traces of sorrow be seen,
Oh, well may'st thou cherish and comfort her now,
For loving and kind hath she been,
Remember thy mother, for thee she will pray,
As long as God giveth her breath;
With accents of kindness then cheer her lone way,
E'en to the dark valley of death.

Be kind to thy brother—his heart will have dearth,
If the smile of thy joy be withdrawn;
The flowers of feeling will fade at their birth,
If the dew of affection be gone;
Be kind to thy brother—wherever you are,
The love of a brother shall be,
An ornament purer and richer by far
Than pearls from the depth of the sea.

Be kind to thy sister—not many may know
The depth of true sisterly love:
The wealth of the ocean lies fathoms below
The surface that sparkles above.
True kindness shall bring to thee many sweet
hours,
And blessings thy pathway to crown;
Affection shall weave thee a garland of flowers,
More precious than wealth or renown.

The Preacher.

"I pity the preacher," said my uncle Toby.
"He is a poor creature," rejoined Trim.

"How so?" quoth my uncle.
"Because, in the first place," continued the corporal, looking at my uncle full in the face, "because he *must* be a popular man, in order to fill up the congregation and make the taxes much less to individual pockets, than they are in an adjoining parish or place of worship. He must be an eloquent speaker, a sound divine, an accomplished scholar, a devoted pastor, a zealous reformer,—in short, a man of the right stamp. And he must be all this by a standard determined by the various tastes and opinions prevailing among the young and old, rich and poor, learned and ignorant, pious and profane, of which a parish is made up."

"Too much the case," said my uncle with a deep sigh, "too—much—the—case."

"And please your honor," continued Trim elevating his voice, and striking into an imploring attitude, "this is not the whole."

"Go on, Trim," said my uncle feelingly.

"In the next place," pursued the corporal, "the preacher, in the wish to commend himself to every man's conscience, attempts to give a plain but logical and pungent exhibition of some great doctrine of godliness, and feels sure that what has so deeply interested his own heart must be acceptable to all who assemble to hear a religious gospel. But imagine his surprise to learn, that he can never retain the literary portion of his audience, unless he strikes into a more original train of thought. Still true to his mission, 'by all means to save some,' he presents the same theme in the light of philosophy, science and history. But good farmer A., takes off his specs, and thrusting them hastily into his pocket, declares it too bad to have so much book learning, instead of the rich experimental truth, which feeds the flock. The next Sabbath a sermon full of comfort to the

saints, finds no favor at all with young Miss B., just from the boarding-school, who expected to hear such delicate touches of the sentimental as she reads in the 'Mirror' or the 'Album,' nor much better acceptance from excitable brother C., who believes no preaching suited to the times, which is not well spiced with current anecdotes and striking illustrations. The preacher for once hits upon a subject, which allows him scope of thought, sentiment and feeling, it seemed to be one of his happy efforts both to entertain and to edify, until he is reminded, in descending from the pulpit, by good Deacon D., that he had forgotten to pray for the slave and to denounce the rum-seller. The preacher continues to wait on his ministry, and the people on his ministrations. They, when it is convenient, and he also when it is not; and would you believe it, sir," said the corporal clasping his hands beseechingly, "would you believe, sir, that after all the complaining of the fare which has been weekly provided, with much expense, labor and anxiety to please and profit, many of the fed and feasted will not hesitate at the end of quarters and years, to cheat the preacher out of his pay. Our army swore terribly in Flanders, but they never did any thing equal to that." "Never," said my uncle Toby emphatically. B.

CAPTURE OF AN AMERICAN SLAVER WITH NINE HUNDRED SLAVES.

Capt. Ryder, of the Ohio, from Port Praya, has furnished us with Monrovia papers to Dec. 10, and a circular from the Methodist Missionaries at Monrovia, dated Dec. 17. The circular gives the particulars of the capture of the bark Pons, of Philadelphia, with 900 slaves, on the 1st of December, by the U. S. ship Yorktown, Capt. Bell, in lat. 3 south, three days out from Cabenda, bound to Rio Janeiro. When the Pons was first seen, she raised American colors, supposing the Yorktown was a British cruiser; but discovering the mistake, immediately hoisted the Portuguese flag. On boarding her, and demanding her papers of the Portuguese captain, he replied, "I have thrown them overboard." On being asked what was his cargo, he said, "about 900 slaves." On further examination, it was found that she had shipped 913, between the ages of 8 and 30, only 47 of them females, and left at the factory 4 or 500 more, which they had intended to have taken in the same vessel, but were prevented by the proximity of a British cruiser, from which they narrowly escaped. The Pons was put under the charge of Lieut Cogdell, and was 14 days in getting up to Monrovia, during which time about 150 of the poor wretches died—some of them jumping overboard in a fit of desperation—and on their arrival at Monrovia, several of the slaves were in a dying state, and many were so emaciated that their skin literally cleaved to their bones, and the stench of the crowded hold was almost suffocating.

The recaptured slaves were landed at Monrovia, and measures were adopted for taking care of them by the U. S. Agent for Liberated Africans—300 of them by the Methodist Mission established there, who have issued a circular, appealing to the Christian public for aid.

The Pons had sailed for the United States, (supposed for Philadelphia,) under charge of Lieut. Cogdell.

A letter from one of the Methodist Missionaries gives a horrid account of the sufferings of the slaves, and says it is utterly impossible for language to convey an appropriate idea of the horror of their situation—the living and the dying were huddled together with less care than is bestowed upon the brute creation—the thermometer at 100 to 120 in the hold. *Boston D. Adr., March 9.*

GREEN AND BLACK TEAS. PEKIN TEA STORE, No. 72, Fourth Street near Wood.

THE SUBSCRIBER has made arrangements with the New York "Pekin Tea Company" for the exclusive sale of their Teas in Pittsburgh and Allegheny cities, and he has now on hand a full supply of all the different kinds and qualities imported by this extensive Company, done up in quarter pound, half pound, pound packages and five pound caissons. The first, or inside wrapper, is lead, the second wrapper is water-proof paper, and the third or outside wrapper is of Chinese paper. The Company will sell none but pure good Teas, done up in this superior manner, all of them grown in the most luxuriant districts of China, and at prices much lower than the same quality of Teas have ever been offered in this market. Proprietors of steamboats, hotels and private families are invited to give us a call.

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We have tried the Tea imported by the Pekin Tea Company, 75 Fulton street, and if we live will try them often. They are selling the most delicious teas we ever drank.—*N. Y. Ev. Post.*
A. JAYNES
Agent of the Pekin Tea Company,
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JAMES B.
Prepared and sold, wholee R. E. Sellers, No. 57 Wood st January 9, 1846.

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For the Preacher.

Difficulties of Westminster Calvinism. No. 9.

The value of any possession depends very much upon the nature of the tenure by which it is held. No matter what may be the intrinsic worth of any particular article which we now possess, if, at any moment, we may be deprived of it, its value to us is greatly diminished, by reason of the uncertain tenure by which we hold it. The true Christian is now a partaker of everlasting life. "He that believeth on me," saith the Amen, the faithful and true witness, "hath everlasting life." The child of God is now an heir to "an inheritance incorruptible and undefiled, and that fadeth not away." Is this eternal life of which the believer in Christ Jesus, is now a partaker, held by an unquestionable title, or may he at any moment be deprived of it? Is this incorruptible inheritance to which the child of God is now an heir, reserved in heaven for him, or is it altogether uncertain whether he shall ever enjoy it? These are not speculative inquiries, but such as involve interests which are intimately connected with all that is precious in human hope. An answer to those inquiries, will involve the consideration of the doctrine of the Perseverance of the Saints, on which I now propose to enter.

Before I undertake the defence of this doctrine, I wish the reader to have distinctly before his mind what the doctrine is, and what it is not. Such was the impatience of the author of the "little book," to commence his attack upon this doctrine, which he says is held "by minds pre-eminently bigoted," that he did not take time to inquire what the doctrine is. And the consequence is, he has fought most valorously with a creature of his own imagination, but at the same time has "labored in vain and spent his strength for nought and in vain." What then is meant by the Perseverance of the Saints?

I answer, that this doctrine does not imply, that all who profess the true religion, will certainly persevere in holiness to the end of their life. Simon the sorcerer, who upon the profession of his faith in Christ, was baptized by apostolic hands, soon gave but too convincing evidence, that he possessed only the form of godliness, while he was destitute of the power thereof. And hence says the Apostle Peter, in relation to this unhappy man, "I perceive that thy heart is not right with God." And of certain persons of the same character, the Apostle

John says, "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest, that they were not all of us." 1 John 2:19. That such persons, in all past ages, have apostatized from the profession of the faith, is not denied.

Nor does the doctrine imply that all those who may at one time have formed a favorable opinion with regard to their spiritual state, shall persevere in holiness. The heart is deceitful above all things and desperately wicked. It is therefore possible that an individual may be mistaken with regard to his spiritual condition, and may suppose that he is a new creature, when in reality he has only a form of godliness. That such have, in many instances, renounced all pretensions to Christianity, and have even put off the outward form, is freely admitted. And even in the case of the true believer, it is not maintained that he is at all times in the same healthful, and vigorous, and flourishing condition. In the present state of imperfection, the Christian's experience is very variable. At one time, you may find him rejoicing in hope of the glory of God, while at another, he may be agitated with doubts, and disquieted with perplexing fears. Now he is advancing rapidly in the divine life, growing in grace and in the knowledge of Jesus Christ; anon, he experiences a temporary decline, and enjoys but little of the comforts, and exhibits but little of the fruits of true religion. But, as the principle of animal life is as really in the human body, when it is enfeebled and wasted by disease, as when vigorous health is enjoyed; and as the principle of vegetable life is as truly in the tree during winter, when it is stripped of its foliage and its fruit, as in spring, when adorned with flowers, or in autumn when laden with fruit; so those changes which take place in Christian experience, do not affect the existence of spiritual life in the soul. But what this doctrine does suppose is, that where a work of genuine holiness has been commenced in the soul, by the operation of God's Holy Spirit, that work will never be abandoned, but will certainly be perfected; or, in other words, that in every case where God begins a good work in the heart, he will perform it, until the day of Jesus Christ. And in support of this conclusion,

1. My first argument is drawn from the fact, that the production of holiness in the heart of man, is the work of God. The man who is a new creature in Christ Jesus, is born of God. He is a partaker of a new life of which God is the author. And in regeneration, when he is made a new creature, the work of holiness is commenced in his soul. That God is the author of this work, the Scriptures expressly teach. And hence the language of the Apostle: "Being confident of this one thing, that he who hath begun a good work in you will perform it, until the day of Jesus Christ." Phil. 1:6. This is emphatically a *good work*: a work commenced by almighty power, under the direction of infinite wisdom; a work, in the hands of him who plumbly foresees every difficulty which could possibly obstruct the undertaking, and who had per-

fectly under his control all the means necessary for its completion; a work which reflects the highest glory upon the divine perfections, while it confers on man the most exalted blessedness. If, then, a work of such importance should be abandoned, it must be, for one of two reasons. He who commenced the work, either has not the ability, or he is without the disposition to complete it.

But if almighty power could rescue the sinner from the thralldom of sin and Satan, when the prince of darkness had his throne established in the heart; if, when the strong man armed was in the quiet possession of his palace, he was bound hand and foot, and expelled by God's almighty power; if, I say, under such circumstances, the God of salvation hath taken possession of the human heart, it cannot be denied, that he is able to maintain his possession. If, when the sinner was dead in trespasses and in sins, he was by the creative energy of God, raised to the enjoyment of a new life, most assuredly that same power which communicated life to the soul is able to sustain it. As for God, "he is the Rock, his work is perfect." "There is none," saith God, "that can deliver out of my hand, I will work, and who shall let it?"

Nor is there any ground to question the disposition, more than the power of God to complete this good work. To prepare the way for the commencement of this good work, did God spare not his own Son but deliver him up? How then shall he not with him freely give us all things? To commence this good work in the heart, did he actually send his Holy Spirit to cleanse us from moral pollution? And think you that after he hath purified the heart, and hath made it a fit habitation for himself, he will forsake the work of his own hands? Hear the true response from the excellent glory! "The mountains shall depart and the hills shall be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." Isaiah 49:15.

2. The gracious relation unto God, into which true believers have been introduced, furnishes conclusive evidence, that they shall be kept by the power of God, through faith unto salvation. God is their Father. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." 1 John 3:2. Here we have an exhibition of the happy and the honorable relation existing between God and all true believers: "Now are we the sons of God!" 1 Pet. 1:5.

And from the fact that this relation exists, the Apostle infers the future blessedness of those who are the sons of God: "I am the good Shepherd and know my sheep, and my sheep know my voice; and when he shall appear, we shall be like him, for we shall see him as he is." This, which was their condition when he first visited them, is now their condition. When the relation which now exists between God and all true believers, is yet to be maintained, it is very explicitly taught in the Holy Scriptures: "They shall be my people, and I will be their God; and I will give them one

heart and one way, that they may fear me for ever, for the good of them and of their children after them; and I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me." Jer. 32:38.

Again: The relation between the true believer and the Holy Spirit is such, that the body of the one is represented as the temple in which the other dwells. "Know ye not, that your body is the temple of the Holy Ghost, which is in you?" 1 Cor. 6:19. Consider for a moment, what was the condition of this house, when the Holy Spirit first took up his abode within it. It was the habitation of moral impurity. Here evil passions, unhallowed propensities and fleshly lusts had their dwelling-place. In this repulsive condition was the house found, when the Spirit of grace and purity first condescended to enter it. And finding it in this condition, did he enter and cleanse it from its moral defilement, and purify it that it might be a fit residence for himself? And after he has adorned it, by impressing upon it the beauty of his own holiness, think you, that he will forsake his own temple, and leave it to become again the abode of the prince of darkness? Oh, no! "This is my rest for ever," saith the Spirit of grace, "here will I dwell, for I have desired it."

But further: The relation between the Lord Jesus Christ and all true believers, is represented by a variety of similitudes, from each of which an argument may be drawn in support of our conclusion. Believers are the members of that body of which Christ is the Head. "We are members of his body, of his flesh, and of his bones." Eph. 5:30. So completely are they identified with him, that he regards an act of kindness done to them as his disciples, as though it had been done to himself, while he resents an injury done to them, as though it had been aimed at himself. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25:45. And while Saul had been making havoc of the church, a voice from heaven accosts him, saying, "Saul, Saul, why persecutest thou me?" Acts 9:4. And does a relation so intimate exist between true believers and the Lord Jesus? Does he regard them as the members of his own body? And think you, that he will permit them to be torn from him? No! "Because I live," says our divine Head, "ye shall live also." It is true, that they are not able to withstand the power of their spiritual adversaries; but their security consists in this, that they are "kept by the power of God through faith unto salvation."

Jesus Christ is represented as the good Shepherd, and his believers as his sheep. "I am the good Shepherd and know my sheep, and my sheep know my voice; and when he shall appear, we shall be like him, for we shall see him as he is." This, which was their condition when he first visited them, is now their condition. When the relation which now exists between God and all true believers, is yet to be maintained, it is very explicitly taught in the Holy Scriptures: "They shall be my people, and I will be their God; and I will give them one

green pastures and refreshing streams? And think you, that after having laid down his life for them; after having rescued them from the power of their adversary, who as a roaring lion goeth about continually seeking whom he may devour; after having searched them out, and brought them into his own fold,—that he will forsake them and leave them to become a prey to their enemies? No! "My sheep," says the good Shepherd, "hear my voice, and I know them and they follow me: and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." John 10:27.

In my next, I propose to adduce some additional arguments in support of the Perseverance of the Saints, and to answer some of the popular objections which are urged against this doctrine.

CALVIN.

For the Preacher.

Divine and Human Rights.

We have endeavored to vindicate the Constitution of the United States from the charge of involving the non-slaveholding states, "as really as the slave states," in the crime of slavery. This, however, does not affect the fact, that slavery, as a system, is a great evil, and one with which we are most unhappily connected in our national capacity. As citizens of the U. S., as patriots, as philanthropists, and especially as Christians, we regard it as our duty, and claim it as our privilege under the protection of this Constitution, to employ every lawful means to bring every wholesome moral influence to bear for the removal of this dark stain from our national character, from Christendom and from the world. It is doubtless our duty to adopt and pursue that course of conduct without regard to the fear or favor of man, which will place within our power the greatest amount of such means, and enable us most efficiently to wield this influence. The adoption of such a course ought to be, both with individuals and associations, the subject of thorough investigation and calm, deliberate, dispassionate inquiry.

There are but two ways in which we can reasonably expect the termination of slavery—either by the exercise of force on the part of the slaves, or by the operation of law on the part of those who are connected with the system. General government does not possess the power, nor do we think it ought to possess it, of interposing force and putting down an institution, the control of which has been reserved by these states in the exercise of their sovereign rights. The influence of voluntary association, however efficient it may be in awaking and calling out public sentiment on this subject, or in meliorating the condition of the black man here or in his father-land, is, after all, wholly inadequate to the accomplishment of this object without the concurrence of one or other of the causes alluded to. The idea of the termination of slavery by force on the part of the slaves, must necessarily be connected with such scenes as shock humanity—while the event of their success, without the interposition of miraculous power, is most likely to involve them in still more irretrievable misery and ruin than their present condition.

Whatever may be the design of God in the dispensation of his providence in reference to this, it is certainly plain, from the precepts of the gospel and the example of its primitive preachers, that the only way in which we may lawfully desire and labor for the termination of this system, is through the operations of law on the part of those who are connected with it.

But how is this to be brought about?—Certainly not on the principle which Mr. W. says "is right," no union with slaveholders. What can this effect for the ter-

mination of the system? Taking for granted what must be extremely doubtful in the event of a dissolution of this Union, that non-slaveholding states shall succeed in forming another, in excluding slavery from it, they will not have proceeded a solitary step farther than the ground already occupied in their respective constitutions, while they must of necessity lose that influence which they may exert, and which they ought to exert as citizens of the same commonwealth, for its removal. In the event of such an unhappy change of relative position, any attempt to exert this influence, or even to manifest a sympathy for the slave, would doubtless be treated with that supreme and deserved contempt which the officious meddling of British subjects, in this matter, now receives.

It is supposed that the withdrawal of our grant to assist in suppressing domestic violence, will afford the opportunity to the slave of breaking off the yoke and securing his liberty? This, to say the least, is extremely doubtful. The first effect of such a change on the slave states would, in all probability, be the enactment of such laws as would most effectually guard against this event—riveting more firmly the chains of slavery, and reducing the wretched victims to a more miserable as well as a more hopeless condition. But should the anticipation be realized, and the authorities of the states be insufficient to hold the slaves in bondage—grant them a Spartacus at their head, and their fate must be that of a Spartacus and his followers. Individuals who allow their zeal in opposition to slavery, to create within them the desire for such an event as the arming of the slave against his master would do, will glance at the times of Spartacus, and contrast the effects of his efforts with the consequences of that influence, which about one century afterwards was brought to bear on the condition of the slave in the Roman world. Such a contrast might at least moderate their zeal and strengthen their patience, both which would be of essential service.

But if Mr. W.'s "No Union" principle is bad, his no communion principle is worse, either in a civil or religious point of view. He will neither vote nor hold office in the government. Let us suppose that all conscientious upright men would follow his example, and what would be the consequence? The whole frame-work of our political barque must begin to dissolve, and six years must give the last fragment of its wreck to the whirlpool of anarchy, or leave it in the hands of political pirates. However sneeringly Mr. W. may speak of the conservative principle of our constitution, it certainly possesses one valuable feature, no traces of which can be found about his. It affords the opportunity of doing some good, and is calculated to draw out and put in exercise all the noble and ennobling principles of the patriot and the Christian. But Mr. W.'s non-communion principle says to every one from whom he may differ, "Stand by thyself, come not near unto me, for I am holier than thou." It withdraws from society all that influence which ought to be exerted for good, and shuts up every avenue by which it might have egress. It allows him to look on with a self-complacent indifference while the fairest fabric of civil government in existence is sinking to anarchy and ruin, and forbids him to move for reform with one of his fingers. And thus, while it cherishes the spirit of "a wicked and slothful servant," who digs in the earth and hides his Lord's money, all that it can do and all that it will do, is to stand aloof and utter imprecations and execrations.

But is this the spirit of the Christian—is it the work of the Christian? Is this the way in which we are to let our light shine before men that they may see our

good works? We have always been disposed to believe that Christians are required by this to discharge faithfully the duties of every relation of life. In a government where we are protected in the free exercise of religion and the rights of conscience, and enjoy the opportunity of a voice in electing our civil officers and enacting our laws, we are doubtless bound as Christians to exert our influence for the purpose of preserving the good we enjoy, and removing the evils we may feel. In doing so we must take civil society as we find it, and labor to operate on it for its welfare. It is folly to wait in the expectation of its future approximation without our efforts to that state which we may desire. We are not to be overcome of evil, either in our own hearts or on the theatre of active life, but every where, in every relation, and in every sphere of life, we must overcome evil with good. Now, if we are to overcome evil, we must come in contact, we must grapple with it; and though the struggle may be long and sometimes doubtful, we are not to grow weary, for in due time we shall reap if we faint not. Primitive Christianity grappled for centuries with the legions of moral evils which were interwoven in the frame-work of the Roman empire, and slavery among the rest. But Mr. W., who has not yet washed himself from the dust and perspiration accumulated on the political arena of this commonwealth, now denounces its principles as fit only to bind a nation of atheists; while he is sick and out of heart because, forsooth, he has not succeeded in effecting the same change in the minds of others which has taken place in his own. Paul, very accidentally, it is true, let us know that Christians might be found in Cæsar's household; and if some of the early apologists for Christianity may be credited, there were Christians to be found even in offices in the Roman empire. But Mr. W., in his new-fledged zeal, cannot admit that it is consistent with the Christian character, either to vote or hold office under this government; and, to cap the climax, in the face of hundreds of thousands of Christians from whom he differs on this point, he rather more than insinuates with his characteristic modesty, that his opinions and conduct are the result of his more conscientious regard for the word of God.

Allowing Mr. W. the right to enjoy and express his opinions, we may claim the same in dissenting from them as we turn the pages of the New Testament and read and reflect for ourselves. We find no principle there, no precept or historical fact from which we are warranted to draw the conclusion, that Christians are bound to disfranchise themselves on account of the existence of slavery. Much less that the church of Christ is to take any position which must, from the nature of the case, exclude her from any state where it may be established by law. If Christians may remain in a Cæsar's household, they are entitled to all the privileges of the church of Christ. Nor can we imagine that in these circumstances they enjoyed the privilege to which Mr. W. attaches so much importance, that of protesting against what they saw wrong; but the opportunities for doing good and spreading the knowledge of the truth, justified their continuance in that most dangerous contaminating atmosphere, unless driven from it by actual persecution. If such were the case in apostolic times, we may fairly infer that Christians now, not only may remain, but that, in all ordinary circumstances, it is their duty to remain in that commonwealth, as well as that calling in which the gospel finds them. An oversight or neglect of this has doubtless greatly contributed to the support of the system. The moment almost that individuals be-

come convinced of the evil of slavery, they begin to turn their thoughts to some of the free states, leaving place to be supplied by some whose mind the system is mortal.

Let us suppose that a different course of conduct had been pursued by those who have emigrated from slave to free states—that they had maintained the principle of the free dispensing with slave labor, their servants that which is equal, and training their families of economy, industry and intelligence. Let us suppose that in the mean time the rights of discussion together with that of suffrage had brought all to bear in a dignified but at the same time manly manner on the conservative principle of their respective constitutions, that ere this, the system of slavery would have gone the way of all things that are of the earth in a number of those states it still lives to curse.

On the same principle we could no branch of the church of Christ be warranted to take such a position, as to withdraw her influences and alienate her sympathies from the effectually prevent her from being for the melioration and removal of evil. Such we do regard as the duty of those branches of the church which have in common with the slaveholder made slavery a term of communion. There is here a want of consistency in its conduct. We not only admit but maintain the system of slavery is evil—and as it is one of those evils which are produced and sustained through the influence of moral and accountable beings, it is an evil which involves guilt, and which has already been asserted, a malignant stain on the character of the community by which it is sustained. But, while slavery and must necessarily involve guilt where; yet the existence of the evil as well as its degree in individual cases must be determined by circumstances. To say that slavery is a sin of a definite nature, till we have first ascertained wherein it is a sin, or what constitutes the poison of the system, is not the mere fact that one man has authority over another, and that him as his property which he may give or transfer to another. This is not legal, and often acted in the case of indenture and contract, consistency with the rights of the individual and the precepts of the gospel.

It is the attempt by legal means to render human beings mere things to be bought and sold, and not as rational, moral and accountable beings, but as beasts of burden. This attempt, by human law, degrades a part of the world from the rank which he has given to the gratification of avarice, which taints the *virus* of the system. Individuals who set themselves to support this system, who labor to make it a permanent one, involve themselves to the same sin and guilt of slavery.

But the mere fact of a connection with the evil, does not necessarily involve in guilt. Slaveholding is necessarily connected with the evil, but a man thinks of charging them with that account. A connection with the system of slavery, however, is not in hundreds of instances as real as in the case of the master of a slave; and the hope of escape from the latter would be hailed with as sincere a joy as the former as it could be. Take, for instance, the ma-

lot, in the providence of God, has been cast in a slave state; who has come into the possession, by hereditary right, of a number of slaves. Among these there are some who have not come to that age, at which they might be capable of providing for themselves. Others may be superannuated, and worn out in the service of his father. Would it be giving to either of these classes that which is just and equal, to say to them, Go out free? Even on the supposition that he is disposed and able to provide for all their future necessities, still he could not be justified in sending them out free, to buffet the dangers and difficulties which they must necessarily encounter, and for which they are wholly unprepared. Nor is this all, it may be utterly impossible for the conscientious master, in existing circumstances, to place those slaves who are in the prime of life, under his control, in any condition where their wants may be as well supplied, where their spiritual interests shall be as much cared for as in their present condition, and enjoying his own protection. Let us suppose, then, that a number of such individuals shall be found in the same neighborhood whose hearts have come under the influence of the gospel. They desire its ordinances to be dispensed among them, and for that purpose approach a church court in a respectful manner, and state their circumstances. They regard the system as an evil; they declare that it is their sincere desire, and shall be their constant effort, by every lawful and peaceable means, to remove the system; that, for the time being, they are involuntarily connected with it, only because providence has not yet opened up to them any way by which they could have it in their power to improve the condition of those who are under them, either in a temporal or spiritual point of view: and I would ask any candid Christian, would a court of Christ's house be justifiable in refusing, on this ground, to admit them to her privileges? Can the mere fact, that their lot in the providence of God has been cast in such circumstances that they are involuntarily connected with this which they regard as an evil, require that the gospel and its ordinances may be withheld both from master and slave? Certainly it cannot.

For the Preacher.

I say the pulpit, (in the sober use of its legitimate, peculiar powers) must stand acknowledged, while the world shall stand. The most important and effectual guard, support and ornament of virtue's cause.

MR. EDITOR:

It will be remembered, that at the close of my last observations, I took my leave of the reader, just after I had succeeded with some difficulty, in securing admission into the sanctuary. I now propose to resume my narrative, and to make some remarks on such things as occurred under my notice. After taking my seat, I indulged in the following reflections: "Holiness becometh thy house, O Lord, for ever." Am I now in the house of God? Have I come to this place, to hear what God the Lord will say unto me? Surely, then, all vain and worldly thoughts, should be banished from my mind, while with solemnity and reverence I attend to the divine message. Is the gospel a savor of death unto death unto one, while it is a savor of life unto life unto another? How deeply concerned, then, O my soul, shouldst thou be to receive the ingrafted word with meekness and with fear! While pursuing such reflections, with a view to compose my mind for the solemn services in which I was about to engage, the pastor entered the church, and with solemn step advanced to the sacred desk. When he took his seat, I could not but notice an air of melancholy upon his countenance, as he looked around upon the empty pews before him. I could not but sym-

pathize with him, and at the same time felt astonished to see so few persons assembled in the spacious building. However, I observed that the pastor examined his watch, and discovering that the hour appointed for the commencement of divine service had arrived, he arose, announced and read a psalm. And though he is a good reader, and articulates distinctly, and with an audible voice; yet such was the tremendous noise produced by the entrance of *late worshippers*, that not a word could be heard. The continual creaking of the opening and closing doors, and the heavy tread of those who were now in a *great hurry*, produced a scene of confusion altogether unbecoming the day and the place.

There is something so exceedingly reprehensible in the practice of late attendance upon the service of the sanctuary, that it seems strange that any person who reverences divine things, would allow himself to fall into it. It is possible for a person to be mistaken with regard to the time. And, on this account, one who sincerely desires to pay becoming respect to the ordinances of God's house, may happen occasionally, contrary to his own wish, to be a little too late. But where the evil is habitual, there must be, either criminal neglect, or the operation of some improper motive. And I have remarked, that there are some persons, who are so constantly absent at the commencement of divine service, that it would be a matter of surprise, to see them in their pew at the proper time. These people seem to be anxious that it should be known that they attend church. And therefore they are careful to wait until others have taken their seats in the sanctuary. Then, after divine service has been commenced, they enter, and "walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet," as the daughters of Zion are said to have done in ancient days; and take care to make sufficient noise to let every body know that they are at church. If I thought that any of these *late hearers* would read the Preacher, I would whisper in their ears,

1. That this evil practice is a violation of good manners. The late hearer disturbs his fellow worshippers. By his untimely attendance he distracts the attention of those who desire to worship God reverently in the beauty of holiness, and by the noise and confusion which he produces, it becomes impossible for those who are in their proper place, to hear the word. And when the late hearer happens to be a fashionable young lady, it sometimes becomes necessary that some half dozen men should rise, during the hour of worship, and leave their seats, that she may have access to the more honorable part of the pew, which the usages of society have allotted to her.

2. But what is much worse, this practice is exceedingly disrespectful to Him who is the object of religious worship. What is the language of the conduct of the late hearer? Does it not say very significantly, in relation to the worship of God,— "What a weariness is it!" Does not the conduct of the late hearer very plainly say, I cannot afford to give God, even the small portion of the Sabbath which is ordinarily allotted to public worship! These exercises are so burdensome I cannot endure the fatigue connected with attendance upon them, for the interminable space of *two hours*! Such intolerable service would completely exhaust me! I will therefore wait until the exercises of the sanctuary are partly over, before I engage in them!

When I see persons entering the house of God at a late hour, disturbing punctual worshippers, and depriving themselves of much of the benefit which might be derived from the exercises of public worship, I am reminded of the instruction which I received from my good mother. She was always

careful to rise at an early hour on the Sabbath morning. And preparatory to this, she so arranged her domestic affairs, that the family might retire to rest on Saturday night at a timely hour. She would say, "It is a very small portion of our time that God claims as sacred to himself; it is only the one-seventh. We must then be very careful, lest we rob God of any portion of this sacred time. No part of this holy day must be wasted in slumber. It is a day of rest but not of idleness. The light of this precious day, must not shine upon us in bed. We must be up with the dawn, and have our minds occupied in the contemplation of the glories of creation and the wonders of redeeming love." And the example of my good mother recommended these salutary counsels. And as she engaged in these things under a sense of duty, I observed that she never seemed to have any difficulty in so arranging matters, that we were always ready to repair to the house of God, in due time, so as to be in our place in the sanctuary, before the commencement of divine service. She would say to us,— "Not only ought we to adopt the language of the sweet psalmist of Israel, but our conduct should evidence that it is the language of our hearts.

'The habitation of thy house
Lord I have loved well;
Yea, in that place I do delight,
Where doth thine honor dwell.'"

After the officiating minister had read the psalm, scarcely a word of which could be heard, as I have already said, by reason of the noise and confusion occasioned by late hearers, the congregation were called to unite in praising God. And here I take pleasure in saying, that I was greatly delighted with the manner in which this part of the service was performed. This is to the Christian, a peculiarly interesting part of the worship of the sanctuary. Praise is the employment of the redeemed in heaven. And when in the solemn assembly, the people of God, with harmonious voices and adoring hearts, make sweet melody, in celebrating the high praises of Jehovah, the Christian enjoys a foretaste of heaven on earth. In this exercise, doubtless the more important matter, is to make melody in the heart to the Lord. But, it must not be forgotten that, our God has a claim to the homage of the tongue, as well as to the devotion of the heart. And it is a mistake to say, that if the heart be rightly exercised, it matters not whether we utter with our tongues discordant or melodious notes. He who made the heart, likewise made the tongue. And therefore, while he has a just claim to the purest and the warmest affections of the soul, he has an equal claim to the service of the tongue, in appropriate expressions of praise. There are some good people who are laboring under a hurtful mistake on this subject. They do not form correct views of the obligation which rests upon us to "make the voice of his praise to be heard;" and therefore they do not regard it as a matter of duty to learn to sing. But it is evident that to sing the praise of God in a proper manner, it is necessary that we should learn to sing, just as it is necessary that we should learn to read, in order that we may profitably search the Scriptures. There is, however, such a culpable neglect in relation to this matter among Christian professors, that it is painful to witness the manner in which this part of public worship is conducted in some of our churches. Some do not appear to have any idea of the design of employing music, in connection with the worship of God. And, consequently no regard is paid to the utterance of melodious sounds, which, according to the constitution of our nature, are adapted to operate upon our feelings, so as to exert an influence favorable to devotion. All that they seem to think of, or to aim at, in singing, is to utter sounds, in proportion to the strength of their lungs. And just as

likely as not, their voice is at the top of the octave when it should be at the bottom. They take their own course, and proclaim defiance to all rule, so that it becomes impossible for any person, who has a knowledge of the principles of music to sing with them. And while their discordant croaking grates harshly upon the ear, it disqualifies every person who has any musical taste, for singing the praise of God with devotional feelings.

But on this occasion, this soul-elevating part of divine worship was conducted with much decency, solemnity and propriety. The brother who led in the exercise of praise, appeared to be well acquainted with music, and instead of putting on those fantastic airs, which we sometimes see assumed by those who occupy this important station in the church, his appearance and deportment were solemn and dignified. The tune which he selected was one well adapted to make "grave and sweet melody;" and being pitched upon a natural key, all the worshippers were enabled to unite with him, in "concord of sweet sound." And it was truly delightful to hear the voices of "young men and maidens, old men and children," mingled together in the harmonious celebration of divine praise. During this exercise, my eye happened to light upon the pastor in the pulpit, and I was pleased to see that he did not regard it as his sole business to direct the worship of others, but that he considered it his duty to take a part in the worship of God. He did not sit with self-complacent dignity, and with closed lips, looking around upon the audience to see how others performed their part; nor was he employed in turning over the leaves of the Bible in search of his text, while the congregation were singing the praises of God. But regarding himself under equal obligations with the humblest of his hearers to honor God, by giving to him the glory which is due unto his name, and seeming to esteem it a privilege to unite with God's people in the delightful employment of praise, his whole deportment seemed to say,— "It is good to sing praises unto our God, for it is pleasant and praise is comely."

And here I cannot refrain from the expression of my decided condemnation of the practice, which I am sorry to say, prevails in some churches, of committing this exercise of divine worship, to a select few, while the congregation of God's people take no part in it. What is the spectacle which we sometimes see in the house of God? A select company of young ladies and men, perhaps none of them professors of religion—selected, not with reference to their religious character, but on account of their skill in music—stationed in some conspicuous part of the church, with their music-books; and their whole demeanor indicating too clearly, that nothing is further from their minds than the thought of praising God. And to this select band is committed, by a worshipping assembly of God's people, the delightful duty of celebrating God's praise! And those who profess to be the worshippers of God, instead of lifting up their voices with their hearts in making the praise of God to be heard, remain silent! And perchance, instead of lifting up their souls to God in praise, turn round and lift up their eyes to gaze upon the choir, and see how skillfully they perform their part, not in praising God, but in displaying their own musical acquirements! How preposterous. Do these worshippers expect to be silent in heaven, and praise God by proxy there, as they are wont to do in the church below?

But I have not yet reached the point on which my mind was set, when I commenced these remarks. And yet my remarks have been extended to such an unreasonable length, that I must crave the reader's indulgence, while I close with a promise, to "come to the point" in my next.

OBSERVER.

BIBLICAL EXERCISES.

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord."
 "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."—Col. 3: 16, 17.

Having examined the first two arguments drawn from these words, in favor of what is termed a gospel psalmody, but which is more properly denominated an uninspired psalmody, the reader's attention is now requested, while I endeavor impartially to weigh the remaining two. In the volume to which I have already referred, there are four arguments produced in favor of "a gospel psalmody."

3. The third argument is drawn "from the necessary meaning of the word *teaching*, in the sixteenth verse." The reader is desired to keep distinctly before his mind, the point to be proved: it is, that uninspired men are authorized to compose psalms and hymns and songs, to be employed in the worship of God. And it is argued, that "the necessary meaning of the word *teaching*," establishes this conclusion. The Apostle directs the Colossians to teach and admonish one another in psalms and hymns and spiritual songs. And the conclusion drawn from this direction is, that "the necessary meaning of the word *teaching*," indicates that it was the duty of the Colossians to compose hymns and songs for their mutual edification. To establish the fallacy of this reasoning, I refer to the volume itself, in which this argument is produced. In speaking of these different terms, psalms, hymns, and spiritual songs, the author says, "the Apostle Paul, in our opinion, by *psalms*, alludes to the book of Psalms." If, then, by psalms, we are to understand the sacred songs contained in the book of Psalms, the word "teaching," certainly cannot convey the idea of composing psalms; for they are already composed and given to us to be used. All then that can be meant by "teaching one another in psalms" is, that we should use and apply the psalms for mutual edification. If, then, this is "the necessary meaning of the word *teaching*," in reference to psalms, it means the same thing in relation to hymns and spiritual songs. As in the former case, it cannot signify composing psalms, it is altogether an arbitrary and unauthorized assumption to say that, in the latter case, it conveys the idea of composing hymns and spiritual songs. The reader will therefore perceive that these words of the Apostle are entirely silent in relation to the point to be proved. We want an argument to prove that uninspired men are commanded to compose psalms, hymns and songs. But we are referred to a passage in which the Apostle is giving directions with regard to the use of psalms for edification, but says nothing at all with regard to the duty of making psalms.

But, independent of this consideration, which shows conclusively the fallacy of the argument, I appeal to the reason and common sense of every reflecting man, while I say that the principle of interpretation on which it rests is perfectly unreasonable. If it is the duty of making or composing psalms and hymns and spiritual songs, of which the Apostle here speaks, what then is the necessary conclusion? It is plainly this, that it is a duty obligatory upon all the followers of Christ to make psalms and hymns and spiritual songs, to be employed in the worship of God. If the reader will open his Bible and turn to the passage, he will see that the Apostle is here speaking, not of what may be done, but of what must be done as a matter of duty. "Let the word of Christ dwell in you richly, teaching and admonishing one another in psalms and hymns." And this exhortation is not addressed to particular individuals, but in

Those very persons who are addressed in the preceding verses as "the elect of God, holy and beloved," and who are exhorted to put on "bowels of mercies, kindness, humbleness of mind, meekness, long-suffering and charity," are addressed in the words under consideration. The duty here enjoined is therefore one which is obligatory upon all the followers of Christ. But can any man in the possession of sober reason believe that the Apostle commanded the Colossians as a matter of duty, to make psalms, hymns and spiritual songs? How few of them could possibly have complied with such a requisition? Suppose a command of this kind, addressed to one of the best informed congregations in the present day with all our superior advantages of education, does not every one see, that only an individual here and there could be found who has the requisite talents to comply with such an injunction. Very few, even of the ministry, have the requisite talents to compose a sacred hymn or song, much less are the people, generally, qualified to perform such a task.

In conclusion, then, I would say, that the argument, when weighed in the balances, is found wanting. The Apostle is speaking of the duty of using psalms and hymns and songs for edification, not of making them; and when we consider that the duty here enjoined is one which is obligatory upon all the followers of Christ, it is perfectly unreasonable to suppose that it is a duty of such a nature that few could possibly perform it.

4. "A fourth argument for a gospel psalmody," and one to which great importance seems to be attached, is drawn from the words, "whatsoever ye do in word or deed, do all in the name of the Lord Jesus." From the interpretation given of these words in the volume in which this argument is found, is drawn "the obvious inference, that the duty of praising God in psalms and hymns and spiritual songs cannot be discharged in the full meaning of the Apostle, by confining ourselves to the book of Psalms, but in songs recognizing Jesus as the Mediator of the new covenant, and who hath purchased the church with his own blood." It will thus appear that, according to this argument, it is not merely a thing which is allowable, to use other hymns and songs than those contained in the book of Psalms, but that it is a matter of imperative obligation. They who confine themselves to the book of Psalms, are defective in their duty. For we are told that "the duty of praising God in the full meaning of the Apostle cannot be discharged by confining ourselves to the book of Psalms." The songs which we use must recognize "Jesus as the Mediator of the new covenant."

Now, let us try this argument in its application to the book of psalms and hymns, which is at present used by the Synod of Pittsburgh. In this volume there are 680 hymns. The subject of the first hymn is the "divine attributes." But in this hymn the name of Jesus is not found; nor is there any reference to Him as the Mediator of the new covenant. The subject of the last hymn is "hell." And here, again, the name of Jesus has no place, nor is there any reference to him as having purchased the church with his own blood.

Of how many more hymns in this collection the same remark may be made, I am not now prepared to say, nor is it necessary to determine. Here, then, are at least two hymns which, according to the argument under consideration, ought not to be used; for they do not contain the name of Jesus, nor recognize him as the Mediator of the new covenant. If the argument proves any thing in support of the principle in favor of which it is advanced, it proves not only that some of our songs must recognize Jesus as the Mediator of the new covenant, but that this must

be true in relation to every one of them. The language of the Apostle is, "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus." If, then, this argument is worth any thing, consistency requires that the Synod of Pittsburgh should forthwith have an *expurgata* edition of their own book of psalms and hymns.

But let us subject the argument to another test. The Apostle is not speaking of the duty of praise alone. The language is general: "Whatsoever ye do in word or deed." This will of course comprehend the duty of prayer. And to aid us in performing this important duty our Lord has given us a form of prayer. But in this form of prayer, which Christ taught his disciples, the name of Jesus does not occur, nor is there a recognition of him as the Mediator of the new covenant. Then, according to the argument we are now considering, the Lord's prayer is not suitable for the use of a Christian!

The truth is, the argument is entirely fallacious, and rests upon an erroneous interpretation of the phrase—"in the name of the Lord Jesus." By a reference to the passage, the reader can at once see that the direction of the Apostle has no particular respect to the duty of praise, but that it is general and comprehends all the duties of the Christian life, incumbent upon us as the followers of Christ. It has respect both to our words and to our actions. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." To perform any particular duty in the name of the Lord Jesus, does not imply that in the performance of that duty we must make mention of his name. If we repeat the Lord's prayer with a proper spirit, it surely will not be denied that we pray in the name of the Lord Jesus. And yet his name is not found in that prayer, nor is there in it a recognition of Jesus Christ as having purchased the church with his own blood. What then is meant by performing any particular duty in the name of the Lord Jesus? In the answer to the 180th question in the Larger Catechism, we find these words, "To pray in the name of Christ, is in obedience to his command and in confidence on his promises, to ask mercy for his sake; not by bare mentioning of his name, but by drawing our encouragement to pray, and our boldness, strength, and hope of acceptance in prayer from Christ and his mediation." In so far as the direction of the Apostle may be regarded as having reference to the duty of praise, it relates not to the words or the sentiments of our songs of praise so much as to the spirit or frame of mind with which we should perform the duty. A song of praise may be sung in the name of the Lord Jesus, though the name of Jesus is not found in it. And, on the other hand, an individual may sing a song of praise in which the name of Jesus is often repeated, and yet he may not perform the duty of praise in the name of the Lord Jesus. To perform any duty of the Christian life in the name of Christ, supposes that there is a reference to his authority as the rule of duty and the exercise of dependence upon his grace for the acceptance both of our persons and services. The argument, then, which infers from the direction of the Apostle—"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus," that we must sing other songs than those contained in the book of Psalms, and songs which recognize Jesus as having purchased the church with his own blood, is entirely fallacious, being founded upon a misinterpretation of the Apostle's language.

Thus, I have examined the fourfold argument in favor of what men are pleased to call a "gospel psalmody," founded upon those words of the Apostle. And I confidently appeal to the impartial judg-

ment of every reflecting reader, say that they utterly fail to establish a point to be proved. The duty of psalms and hymns and spiritual songs, is admitted, and spiritual songs, is admitted, point to be proved is, that *uninspired* have divine authority to *make* psalms and spiritual songs to be in the worship of God. The one brought forward to establish I have been weighed in the balance and found wanting. TEKEL is their indelible brand.

In conclusion, let me say to those who love the truth as in Jesus, and to those who love the songs of the songs of uninspired men, what may be the piety of their the evangelical character of their movements,— "My beloved brethren, steadfast, unmovable, always abiding in the work of the Lord, forasmuch as ye know that your labor is not in vain for the Lord."

For it
Report of the Ladies' Bible Society of Allegheny City, read on March, 1-46.

We would thank Providence have been permitted to reach our annual meetings, and the still enjoy the privilege of a small tribute to a cause dear to us. We feel that every Christian's with enthusiastic ardor in a ritually vital, considering that any efforts and the labors of the society could result but in little good if the Bible Society did the means of extending the the inspired volume, and of t ing the fulfilment of the prop says, speaking of our Lord, shall bow to Him, all nations Him, all lips shall speak His p sacred book was intended by to bring life and immortali and, as our gaze is rivetted up does not a touching allegory our imagination? There we s with face low in the dust, the penitence, her garments are soi ly scattered around her. Ne ghastly figure of Despair, her shoulder her heavy leade bidding her to move, and wh perate thoughts with a with No pen can paint the expr soul-destroying spirit, seemi woe. But lightly comes do ven the brightest form that e the eye of man—Hope, all light—she awakens a gentle flutter of her transparent w the sound, Despair shrinks b scious that the hour of her: ended. The suppliant the timid look towards the celest scarcely crediting the relie her panting heart, as with o raises her from the ground, offers the Book of Life, and to look up to the cross for r ceptance. Let us then ask will cast their eye by de short Report, if they do not play the part of Hope in and offer one precious Bible have it not?

The Treasurer's Account
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 ument, Mrs. CARRELL.
 Secretary, Miss HERRON.
 ding Sec., Miss PREBLE.
 , Mrs. GEORGE.
 Mrs. PATTERSON.

IOUS INTELLIGENCE.

Canton de Vaud.

the following extracts from
 Dr. Clayson, commissioner
 ree Church of Scotland, to
 o-operate with the free pas-
 Canton de Vaud, in their
 religious liberty.

ve been sadly deceived by
 at tolerating edict that was
 l by the Council of State.
 was intended to silence the
 foreign countries, and I fear
 ful trick has succeeded too
 et, it has not been regarded
 on. The Prefects of Com-
 been instructed to suppress,
 sible, the reunions of the De-
 ; and in various ways, some-
 rposing their authority, at
 by allowing what are mis-
 iotic Societies to work on an
 rabble—they often dispers-
 ible, or at any rate have
 rbed them. In Lausanne
 toleration at all, and the au-
 re the power at any time to
 igious meetings that are not
 churches. But this power is
 mparatively seldom, just, I
 ause the government feels its
 ous."

the work of the Lord goes
 were about thirty meetings
 ivate kind held last Sabbath;
 e pastors preached four times,
 le Scholl did so. The people
 ery quietly, one by one, and
 the same way. There was
 gling, for fear of making a
 rought into one's thoughts
 the primitive church, or of
 outrymen in other days."

late thus, that in Lausanne,
 opulation of between 15,000
 there were 2000 at the meet-
 Demissionaries last Lord's
 he pastors, as well as others,
 notified in my calculation by
 know. This is encouraging,
 confirms what one of the de-
 in the Grand Council lately,
 ouncil might as well attempt
 blowing of *la brise* (which
 d the benefit of for two days
 ery cold it is,) 'as to stem the
 ough in La Vaud.'"
 in conclusion, just to say one

word about the state of matters in Bel-
 um. I was induced to turn aside for a
 day to visit a cousin at Antwerp. We
 were educated together under my father's
 roof, we were together for five years at
 Glasgow College, and we had not met
 for twenty-eight years. I say nothing
 of him personally, but from him I learn-
 ed—and the thing was confirmed by what
 every one else said—that the priests
 have quite lost their hold in that coun-
 try. This explains what I had observed
 before—the remarkable distance of man-
 ner, and reserve, of all the priests who
 were my fellow-travellers. I was at first
 inclined to ascribe it to pride, but the
 true account is, that they are conscious
 they have lost the confidence of the peo-
 ple. What then is to be done for Bel-
 gium? You do not mean to say, that we
 are to be satisfied with distributing Bibles
 and Tracts! No. There must be a liv-
 ing agency here. But where is that to
 be got? 'The harvest is plentiful, but
 the laborers are few.'

Colonization of the Jews in Palestine.

In explanation of the movement lately
 commenced in London, for the coloniza-
 tion of the Jews in Palestine, the Edin-
 burgh Witness has a long article from
 which the following are extracts:

The sufferings of the Russo-Polish Jews
 have awakened deep sympathy all over
 Europe, both among the people of their
 own race and among Christians, wherever
 Protestantism is vital; and a very general
 desire has been evinced of alleviating their
 miseries. But how? The case seems to
 admit of only one remedy—were the
 northern despot to permit the departure of
 these Russo-Polish Jews from his domi-
 nions—and in their present condition, they
 would but add to the poverty and wretche-
 dness of the districts they inhabit, they might
 find in some other country the home which
 they cannot find in his. All agree who
 have thought on the subject, that whole-
 sale emigration constitutes their only hope.

But to what country in the old world
 could half a million of people, and these,
 morally at least, not of a very valuable
 class, be permitted to emigrate? The na-
 tions of Europe are full to overflowing;
 and so decidedly has their redundancy of
 inhabitants been felt as an evil, that the
 theories of the political economist have
 been every where revolutionized in conse-
 quence. A full population is now no longer
 regarded as a good to be desired, but
 as a calamity to be avoided. It has form-
 ed, however, part of the scheme of Pro-
 vidence, that there should be a roomy
 province of the old world existing at the
 present time, in scarce less wonderful cir-
 cumstances as a tract of country, than the
 Jews as a race. A country once densely
 inhabited lies solitary—her pastoral hills
 unfrequented by the shepherd—her rich
 fields untilled, and shaggy with thistles
 and prickly shrubs—her villages sunk into
 heaps of ruins, and her cities without in-
 habitants. During the identical years in
 which Ireland quadrupled its population,
 the population of Palestine has sunk to a
 tenth. This is surely a very extraordi-
 nary fact; and when all seem to agree that
 there remains nothing but emigration for
 the sorely afflicted race of Israel in Po-
 land, it seems scarcely less generally held
 that the only land which remains for them
 to occupy, is just the land of Israel.

In the same article are given the fol-
 lowing remarks of Colonel Gawler, on
 the same subject:

The planting of Jewish colonies in Pa-
 lestine, I believe to be one of the most im-
 portant of the political objects of our day.
 There is in providential events a voice
 which wise men will not dare to despise,
 and this voice is now speaking to the point

at issue, through three channels—through
 the immense vacuity which has been
 formed in the population of Palestine—
 through the breaking down every where
 of the mighty barriers which kept Gentiles
 in opposition to Jews—and through the
 rousing of the Jewish nation throughout
 the world to a sense of its proper stand-
 ing and duties. These certainly are not
 illusions or mere transient appearances,
 but great sober facts.

Even the great barrier of Mohammedan
 power and prejudice is really gone. The
 men who now govern at Constantinople
 and Cairo have minds to perceive the im-
 mense advantages that should flow to their
 territories respectively, from the establish-
 ment of an energetic, civilized nation in
 Palestine. The last is not the present
 question; colonies are the object; but
 even were this measure at a future day,
 and by greater means, to be followed by
 the establishment of the whole Jewish na-
 tion in Palestine, Turkey and Egypt would
 both have reason to rejoice at the conclu-
 sion. Turkey requires a barrier against
 Egypt, and the elevation of the character
 and habits of her population in the im-
 mense neighboring districts of Assyria and
 Asia Minor; and Egypt, which would ever
 be prevented, by European policy and
 power, from laying hold of Palestine, re-
 quires also for her population that stimu-
 lus to trade, commerce, and improvement
 which Jews in Palestine would communi-
 cate.

Looking to things as they are, it is prob-
 able there would be much less difficulty
 in persuading the Porte to consent to the
 establishment of Jewish colonies in Pales-
 tine, than in inducing the great Christian
 powers of Europe to be agreed on so desir-
 able, honorable, and beneficial a mea-
 sure; not, however, that any very formi-
 dable difficulty can lie in the way even of
 this achievement; its propriety, applicabil-
 ity, and unavoidable necessity, must be
 daily forcing itself upon their attention.

These observations have reference, not
 merely to 'Russo-Polish Jews,' but to the
 Hebrew nation at large.

A Sabbath in the City of Mexico.
 BY AN EYE-WITNESS.

Whatever may be the impression of a
 stranger in Mexico as to the gaiety of the
 city during the week days—though com-
 parison in this particular may be much in
 favor of many cities in Europe of equal
 size—yet no one can doubt, that in extent,
 and variety, and diversions, and dissipa-
 tions, Mexico, on a Sunday, can more
 than compete with the most festive of
 them. As soon as you are awake, you
 are saluted with the sounds of military
 music, in which the Mexicans profess a
 decided excellence. Regiments of soldiers
 are assembled in the Plaza Mayor, are re-
 viewed, and on this day they present a
 neat and cleanly appearance, which is
 more than can be affirmed on any other.
 On this day the cathedral is crowded with
 the fashionable and the wealthy of the
 city. By far the greater proportion of the
 visitors is the fair sex; and there is here
 presented a display of beauty and elean-
 gance which cannot fail to impress the
 most insensible.

The service over, you pass into the
 street, where, ever and anon, a religious
 procession crosses your path, accompanied
 with all the parade that rich dresses, gilt-
 ed images, and gold and silver church
 furniture can afford. The houses, too, are
 decorated, the inhabitants exhibiting from
 their balconies their most costly ornaments
 and dresses. All is bustle and animation.
 At a corner of the great square are sus-
 pended huge placards, on which the na-
 ture of the day's amusements is depicted
 in every variety of color. Here is a picto-
 rial illustration of the most prominent
 attractions at the great theatre, which, in
 common with all the rest, is open twice on

this day. A little further on, is a full-
 length figure of Figaro, which draws your
 attention to the fascinating allurements of
 the opera. The bull fights next solicit
 your notice, announcing the most terrific
 particulars. Nor are the minor theatres
 behind hand in presenting their attractions.
 Endless varieties of other exhibitions put
 forth their claims. A balloon ascension is
 advertised for the afternoon. One would
 suppose, too, that the old Roman gladia-
 torial shows were revived; for one spec-
 tacle is a contest between a man and a
 bear. Cock-fights, dog-fights, and fan-
 dangoes are announced in every quarter
 of the city. Horse-racing, the circus,
 jugglers, posture-masters, tumblers, fire-
 eaters, concerts, cafe-gardens, fencing-
 matches, pigeon-shooting, gymnastic ex-
 ercises, country excursions, balls graduat-
 ed to every pocket, form but a fraction of
 the entertainments to which this day is
 devoted. In the afternoons the public pro-
 menades are thronged, and the long ar-
 ray of equipages, with the rich and gay
 dresses of the senoras, is calculated to
 convey an imposing impression of the
 wealth and luxury of the city. In the
 evening, the theatre presents a spectacle,
 which probably few theatres in the world
 can parallel. The wealth, luxury, elean-
 gance and beauty of Mexico, seem con-
 centrated into one brilliant focus.

The day is generally wound up by a
 splendid display of fireworks; and thus
 concludes a Mexican Sunday.

FOREIGN EVANGELICAL SOCIETY.

There is the beginning of a spiritual
 Protestant Reformation in France at this
 time; and certain facts connected with
 it show us how important is the influence
 of that country on the work of heathen
 missions. Ten years ago there were but
 100 evangelical ministers in France—
 now there are 300 ordained ministers,
 and 100 evangelists, (men who expound
 the Scriptures and exhort, under the au-
 thority of the pastor.) There are also
 hundreds of devoted colporteurs, to
 whose agency in circulating the Scrip-
 tures and conversing with the people
 about the salvation of their souls, this
 work is mainly to be referred. There
 are also hundreds of places in France,
 where Protestant ministers are earnestly
 wanted. At the same time the Protes-
 tants of France are sending out foreign
 missionaries, with a devotion to the com-
 mand of Christ that is deeply affecting.
 Greatly as they need ministers at home,
 they say to 18 devoted ministers of Christ,
 "Go and preach the gospel to the nations
 and tribes of Africa"—to others, "Go
 carry the gospel into South America,
 and to the West India Islands." Even
 in our own land are found five faithful
 colporteurs, who have come over from
 France, and are laboring among their
 countrymen at the West.—Rev. Dr.
 Baird.

Union of the Secession and Relief
 Churches.

At the ordinary meeting of
 the Relief Presbytery of Edinburgh, on
 Tuesday last, Professor McMichael intro-
 duced a memorial praying for a speedy
 ecclesiastical union of these two denomina-
 tions, which the Court unanimously and
 cordially adopted, and agreed that it be
 transmitted to Synod. The memorial,
 which we cannot give at length, closed
 with the following very definite prayer:—
 "May it therefore please your reverend
 Court, at your next meeting, to appoint a
 committee to act with another committee,
 should the Secession Synod see fit to ap-
 point one with similar powers, and that
 the joint committees should be empowered,
 if their united wisdom approve of it, to
 call a special meeting of both Synods at
 an early period, when the long talked-of
 and much-desired union shall be brought
 to a happy consummation."

THE PREACHER.

WEDNESDAY, APRIL 15, 1846.

General Synod

Will meet in Pittsburgh, on the first Wednesday of May.

Our friends would save us much trouble if, in making remittances, they would always accompany the names of subscribers with the names of the post-offices to which their papers are sent.

The Presbytery of Monongahela

Met in the Second Church, Pittsburgh, on Tuesday the 31st ult. In addition to the ordinary routine of business, exercises were heard, as trials for licensure, from Messrs. Robert Armstrong, John M'Lean, and A. G. Shafer. Their trials being sustained, they were licensed to preach the everlasting gospel. In these young men we have a valuable accession to our list of probationers.

Rev. John F. M'Laran was received from the Presbytery of Philadelphia, and accepted a call from the First Church, Pittsburgh. His installation will take place on the Tuesday evening preceding the meeting of General Synod. We heartily rejoice in the prospects of this sterling old congregation, under the pastoral care of one so well qualified to serve them, and most earnestly hope their long-continued prosperity may be greatly increased.

The sessions of congregations, to whom the "Basis of Union" had been overruled, generally reported favorably. On the importance, desirableness and practicability of union, they were unanimous. Some objections were made, however, to the negative form of the Testimony, and to a number of its items; some as of doubtful authority, others as of doubtful meaning, and many as altogether superfluous. The whole subject was referred to the Committee on the Basis of Union, who are to prepare a report for General Synod.

A committee was also appointed to report on the state of religion within the bounds of Presbytery. The report, which was unanimously adopted, and ordered to be published, will be seen on the following page.

The Union of Reformed Churches.

We are frequently asked, what is the prospect of union? The question is one which cannot be definitely answered. While there is much that is bright and animating to the friends of union, there are also some things rather discouraging. We believe there is an increased and increasing current of feeling among the people of the different churches seeking union, decidedly favorable. Whether this current can be resisted is yet to be seen. Efforts to resist it there are, and we regret to say, by men of acknowledged ability and influence.

In the last Banner of the Covenant, there is an article from Dr. Wylie of Philadelphia, taking a ground of decided opposition. A good part of the article is taken up with objections to the "Basis of Union" now submitted for the consid-

eration of the churches: of that we have nothing to say. But so much of it as takes ground against the union itself is too remarkable to be unnoticed. Many of his declarations strike us as passing strange.

He represents that he at first "loved the idea of the consolidation of the evangelical churches into one organic body," and was "ardent and sanguine in reference to its consummation." And he still considers it the "honor" of his Synod, that she first moved in the matter, by making the proposal of union. But now he can go no farther than a confederacy of these churches. Their consolidation into one organic body, is a thing to which he will not consent. And why? This is the curious part of the article. One reason, and evidently the principal one, is, that it would be destructive of the "ecclesiastical individuality" of the Reformed Presbyterian Church, would result in the loss of its name, and would "dissever its connection with the Scottish and Irish Synods of the Reformed Presbyterian Church!" It seems to us, such considerations, whatever weight they may have, being all along in existence, should have operated upon his mind at first as well as now. We cannot see how they could have escaped his mind, unless he regarded the idea of union which he at first "loved," and the proposal which it was the "honor" of his Synod to make, merely as an invitation to the other churches to come under its fostering care, assume the name, and form allegiance with the Reformed Presbyterian Churches of Ireland and Scotland! If this was the sense in which he understood that proposal, of the "good faith," in which he asserts it was made, we have nothing to say, but certainly it was made in very strong faith, if it was expected that the invitation would be accepted. It is very clear, if ever a union be effected, it must be by mutual forbearance and concession, not of principle, we do not believe any such concession is required, but of mere preferences in matters of propriety and expediency. If, when one on every principle essential to union, we are not prepared to exercise such forbearance, and make such concessions, we are as badly prepared for a confederacy as for organic union.

It is also insisted, that the parties are not prepared for union. This is inferred from what he takes to be the state of feeling in the Ass. Reformed Church. He is of the opinion that her people do not desire union, and that her periodicals are friendly only in "profession." We will believe the Dr. labors under misapprehension. If he has been told that our people generally do not desire union, he has been misinformed. If every thing in her periodicals has seemed "unfriendly and repulsive," we cannot resist the thought that it has been because he expected too much, and has misconstrued disapprobation of some of his views of propriety and expediency into opposition to union itself. Whatever may have been the reason, he has entirely misapprehended the state of feeling in this branch of the church. We could assure him, if profession would be regarded, that she is still as she was at first on this

subject, sensible of the sin and shame of the separation of brethren so assimilated in principle and practice, sincerely and ardently desirous of union, willing to make any reasonable concessions for the sake of union, and ready to act her part in any proper measures to accomplish it. This is her position now, and here we trust she will be found to the end of the proceedings now in progress, whatever may be the issue.

The position of Dr. Wylie is very discouraging to any hope of union with the branch of the church with which he is connected. Although we are glad to believe he does not represent the views of the majority of the people or ministers of that church, his influence will be greatly felt; and if it do not utterly defeat, may greatly embarrass the efforts of his brethren to accomplish the contemplated union.

Palestine.

The interest which attaches to this land is increasing every day. They who, in the light of prophecy, look for the literal return of the Jews to their own land, and the events which, in the same light, seem to be intimately connected with their return, their conversion as a people to Christianity, and the consequent and almost immediate conversion of the world, will be much interested in the present indications of providence. While the sparseness of population in that land is inviting their return, the oppression of their enemies is forcing them from other countries, the most formidable barriers to their return are rapidly giving way, and their claims to that land and desire to possess it, are becoming more and more favorably regarded by Christians and by politicians. Our readers will see, in the religious intelligence of this number, some interesting extracts in explanation of a movement now progressing for the colonization of the Jews in Palestine. They are not so full as we would desire to have given, but as much so as our limits would allow.

London Convention.

The time fixed for the meeting of this Convention is the 19th of August. This arrangement has been made to suit the convenience of the delegates from America.

Dowling's History of Romanism.

A copy of this work has been received from the publisher, Mr. Walker, 114 Fulton street, New York. It is a well-written, well-authenticated, and complete history of Romanism, from the earliest corruptions of Christianity to the present time. To those who have not access to the various authorities from which an adequate idea of the papal system is derived, or who have not time to consult these authorities, this volume will be an invaluable work. Facts, scattered through hundreds of volumes, Catholic and Protestant, Latin and English, are here condensed within an octavo of less than seven hundred pages. It is a book for the people, and for the age. The reception with which it has met is not more flattering to its author, than encouraging to the friends of Protestant Christianity. Although

not yet ten months already passed through. It is neatly embellished with engravings and historical illustrations: and in all respects occupies a place in the library.

LITERARY EMPORIUM of Religious and Philosophical Knowledge. J. K. Wellman,

The March and work have been filled with interesting matter, and are number of beautiful engravings.

The Young

This is from the office with the Literature edited by Seba S.

We have been deferring the conclusion of "Divine and Human" appear in our next number.

RONGE. The dressed the following of the Christ from which it appears of the Reformer been averted, at rate in the great liberation of Germany.

"Dear Brother" delighted to have the happy news of the other Christians the same manner. Post, preachers the same. The Rawitch, on the same at Rawitch tended the tenderly and unanimously adhered to the same of faith; and myself went into service. On our and Czerski, I stretched out the declared, in the that whilst rer of view, they n other commune with them, for the of humanity.

made, on the contrary no other principle but verbal communication was, however, Post should add munes, to announce; that in tendencies of explained, and the exclusion of all creeds should be that, above all, tian shall be in from each other would not abandon Dear brethren stretch out your see that the r knows no conditions more, and izes more and especially these knowledge not they shall see t

Breslan, 3

Call

In the Town of Tuesday

To meet a pressed, from

such conferences, and to dis-
 ceive them to be an impor-
 tant subject of union between
 churches. They would respect-
 the ministers, elders and mem-
 bers of the Reformed Presby-
 terian, Associate Reformed and
 Associate Reformed Churches,
 have fixed upon the last Tues-
 day of April next, for holding a
 conference in the borough of Indiana, In-
 dy, Pa.
 The purpose of this announcement will
 be to secure a representation from
 all congregations, whether settled or va-
 cant. The convention will assemble at 10
 o'clock, P. M.

THOS. C. GUTHRIE,—
 Moderator, Reformed Presbyterian Church.
WM. GALBRITH, THO-
 MAS, of the Associate Church.
JOSEPH OSBORNE, J. W.
 Moderator, Associate Reformed Church.

REPORT

**Committee of Monongahela Pres-
 bytery on the state of Religion within
 its Jurisdiction.**
 Allowed your committee for
 the report, does not admit of
 an investigation which the
 subject demands. To
 do so on this subject would
 require acquaintance with the
 families and individuals
 of the church; and at the same
 opportunity of observing their
 which alone we can know
 the personal intercourse of
 and their observations
 might be disposed to report
 would appear that our
 prize the ordinances of the
 our families are disposed to
 spirit of piety and religion,
 individuals feel the importance
 in that Saviour who died
 There are doubtless to be
 y lamentable exceptions to
 but still we hope, that as
 there is reality in this ap-
 plication of the exercise of that
 which no evil, we conclude
 great majority of our mem-
 bers of the matter will be found
 are certain facts which indi-
 cate a declining state in some
 of our congregations
 a settled pastor. If it is
 one of the gifts of
 Saviour to his church,—if
 sign is "the perfecting of
 the edifying of the body
 most certainly that congrega-
 tions which do not make every
 effort to secure it. How
 can rest satisfied to remain
 a space of from five to
 as has in some instances
 of this gift of Him who
 is truly a painful inqui-
 ry the more, as we witness
 such a course on young and
 it is pursued.
 fact, which indicates this
 state of religion among
 on the part of some of
 to give a reasonable and
 tion to those who labor
 word and doctrine. It
 to advert to such facts—
 down the principle, that
 which the gospel should live
 And they to whose spir-
 itual minister, should not
 matter to contribute to
 its progress.

It is hoped that day will never come,
 when the office of the ministry in our
 church will be so lucrative, as to present
 baits to avarice; but when we see con-
 gregations of perhaps from twenty to forty,
 or even eighty families in easy cir-
 cumstances, enjoying the labors of talent-
 ed young men, who have spent the prime
 of life, and in many instances their patri-
 mony, and involved themselves besides,
 in a course of preparation for the work,
 measuring out to them with a reluctant
 hand, the small pittance which custom or
 penury had established in the earlier set-
 tlements of our country, or even allow-
 ing this pittance to remain unpaid for
 months, till it is in some instances forgot-
 ten, while the preacher is in debt for
 the means of his conveyance to their
 house of worship,—we must conclude,
 that there is a most deplorable indiffer-
 ence to the means of grace, if not a want
 of a principle of honor and moral hon-
 esty.

A third fact, which we regard as evi-
 dencing a slothful and declining state of
 religion in our bounds, is, the failure of
 many of our congregations to contribute
 for the purpose of sustaining the opera-
 tions of the church. It is believed that
 the pecuniary affairs of the A. R. Church
 have been managed with a parsimonious
 economy; and yet, at the present moment
 her funds are exhausted, and she is
 shamefully in arrears with those to whom
 her faith is pledged. We take for granted,
 that wherever religion has its proper
 influence on the heart, there will be not
 only a disposition to support the ordi-
 nances of the gospel, but also to sustain
 the church in her operations, and more
 especially, in such operations as may be
 necessary to her perpetuity and exten-
 sion. Professing Christians must be
 forced to blush, if they have not lost the
 capability, while we contrast the amount
 expended and the spirit with which it is
 given for the support of our civil institu-
 tions, with the amount contributed and
 the spirit manifested towards the opera-
 tions of the church. As citizens we can
 enter with a spirit of enthusiasm into the
 views of our legislators, and heartily sus-
 tain them in lavishing millions on objects
 of mere speculative importance, while we
 allow them the power, and sustain them
 in its exercise, of saying what amount
 they themselves must receive as a reward
 for their labors. But as professing Chris-
 tians, the hue and cry of intolerable ex-
 travagance and prodigality is immedi-
 ately raised if a few hundred dollars be
 required to carry out some important measure
 for the future well-being or advance-
 ment of the church of Christ, or if her
 ministry require a little more for their
 support than is sufficient to prevent them
 from actual starvation. As citizens, we
 hear of thousands and scores of thousands
 expended on the outfit and support of an
 ambassador to a foreign court; and we
 are ready in public and private to laud
 to the skies, our legislators who have so
 ordained, as men of sterling integrity and
 patriotism; but if, as professing Chris-
 tians, we hear that it must cost one thou-
 sand for the outfit of a mission family
 who are sacrificing all the endearments
 of country and home, and putting their
 life in their hand for the cause of Christ,
 our sensibilities are shocked; the faith of
 many is shaken in the integrity or pru-
 dence of those to whom the management
 of this business has been intrusted; the
 love of many waxes cold towards the
 cause; and the conclusion drawn, in in-
 stances not a few, that "the whole is a
 money-making scheme."

We mention these, however, not as
 radical evils, but as fruits, which indicate
 a slothful, declining state of religion
 among us. Such a state is deplorable,
 indeed. It cannot exist in one part with-
 out, to some extent, affecting the whole.
 And wherever the evil may have com-

menced, it is just cause of alarm to every
 friend of the cause of Christ—calls loudly
 for deep humiliation and sorrow in the
 sight of God, and humble, importunate
 and persevering supplication at a throne
 of grace for the out-pouring of the Holy
 Spirit and the reviving of his work in our
 Zion.

Your committee therefore recommend
 the adoption of the following resolutions:

1. *Resolved*, That this presbytery re-
 cognize just ground for deep humiliation
 and sorrow in the sight of God, on ac-
 count of the state of religion amongst
 us, and that we are especially called at
 the present time, to be frequent and im-
 portunate at a throne of grace for the
 out-pouring of the Holy Spirit's influences
 on our own hearts and on the hearts of
 our people.

2. *Resolved*, That in the judgment of
 this presbytery, the indifference of some
 of our congregations towards the employ-
 ment of a pastor, is a slight cast on Him
 who has ordained that office—is highly
 sinful, and calculated to induce that state
 so severely rebuked in Laodicea by an
 ascended Saviour.

3. *Resolved*, That in the judgment
 of this presbytery, a principle of honor
 and moral honesty requires that vacan-
 cies should promptly and adequately re-
 munerate our probationers for their labors
 among them, inasmuch as it is made
 their duty to devote their time and talents,
 to the work, and "the Lord hath ordain-
 ed, that they who preach the gospel shall
 live by the gospel."

4. *Resolved*, That the members of the
 church are bound by every principle of
 justice, honor and gratitude, to support
 the church by pecuniary aid, in all opera-
 tions necessary for her existence and
 extension—and unless a different spirit
 be manifested by our church, one of her
 institutions, essential to her future exist-
 ence—we mean our Theological Semi-
 nary—must go down; as it is utterly un-
 just and impracticable, that professors
 should devote their time and energies to
 the work without pecuniary support.

All of which is respectfully submitted.
JOHN EKIN,
DAVID R. KERR, } Com.

SCHEDULE OF APPOINTMENTS.

- By the Presbytery of Monongahela.*
SECOND CHURCH OF PITTSBURGH.
 M'Lean, 3d Sabbath April.
 John G. Brown, 4th Sabbath April.
 " " 1st Sabbath May.
DEER CREEK.
 Blaikie, 4th Sabbath April.
 Dick, 1st " May.
MOUNT GILEAD.
 Shafer, 3d Sabbath April.
RACON.
 Armstrong, 4th Sabbath April.
 Blaikie, 2d Sabbath May.
HANOVER.
 M'Lean, 1st Sabbath May.
HOOKSTOWN.
 Bower, 3d Sabbath April.
 " 1st Sabbath May.
INDUSTRY.
 Scouller, 4th Sabbath April.
ST. CLAIR, (o.)
 Bower, 4th Sabbath April.
EAST PALESTINE.
 M'Lain, 4th Sabbath April.
ROCKY SPRING.
 Weir, 3d Sabbath April.
 Armstrong, 1st Sabbath May.
BRIGHTON.
 John G. Brown, 3d Sabbath April.
 Blaikie, 1st Sabbath May.
ST. CLAIR, (PA.)
 Blaikie, 3d Sabbath April.
 Shafer, 4th " "

MARRIED,

By the Rev. W. A. Passavant, on the
 24th inst., Mr. THOMAS FERGUSON of Ca-
 nonsburg, Washington co., Pa., to Miss
 JANE VOLTENBURG, of this city.

On Wednesday the 8th inst., by Rev.
 Wm. Cox, Rev. J. H. BUCHANAN, of Bir-
 mingham, Pa., to Miss MARY S., daughter
 of Rev. SAUL CARPENTER, of Lancaster,
 Ohio.

OBITUARY.

DIED, on the 27th ult., Mr. JAMES MEL-
 VILLE, of Allegheny city, in the 53d year
 of his age. The deceased was for many
 years a member of the Associate Reformed
 Church, Allegheny, during which time he
 maintained the character of an upright citi-
 zen, and of an humble, consistent fol-
 lower of the Lord Jesus Christ. Through-
 out a large portion of his life he was
 familiar with affliction; and in his case
 there was an interesting exemplification
 of the truth, that "tribulation worketh pa-
 tience, and patience experience, and ex-
 perience hope." During his last illness,
 which was long-continued and severe, he
 enjoyed, in a remarkable degree, the con-
 solations of religion. His confidence in
 his Saviour appeared at no time to be
 shaken; his joy and peace in believing,
 seemed to experience no interruption; and
 though at times his bodily suffering would
 appear to a spectator to be almost beyond
 the power of endurance, still it was his
 privilege to rejoice in hope of the glory of
 God. A few moments before he breathed
 his last, in reply to a friend, he said, "I
 shall soon be at my happy home." And
 in this comfortable state of mind he fell
 asleep.

ACKNOWLEDGEMENT.

The Treasurer acknowledges the re-
 ceipt of \$7 00, from Unity Congregation,
 for Synod's Fund.

**Payments for the Fourth Volume of the
 Preacher.**

(Not otherwise received.)

- | | |
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Love never sleeps.

Love never sleeps!—The mother's eye Bends o'er her dying infant's bed; And as she marks the moments fly, While death creeps on with noiseless tread, Faint and distressed, she sits and weeps, With beating heart!—Love never sleeps.

Yet e'en that sad and fragile form Forgets the tumult of her breast; Despite the horrors of the storm, O'erburdened nature sinks to rest. But o'er them both another keeps His midnight watch—Love never sleeps.

Around—above—the angel bands Sloop o'er the care-worn sons of men; With pitying eyes and eager hands They raise the soul to hope again. Free as the air their pity sweeps The storms of time!—Love never sleeps.

And round—beneath—and over all, O'er man and angels, earth and heaven, A Higher bends! the slightest call Is answered, and relief is given. In hours of wo, when sorrow sleeps The heart in pain—He never sleeps.

Oh! God of Love! our eyes to thee, Tired of the world's false radiance, turn: And as we view thy purity, We feel our hearts within us burn, Convinced that in the lowest depths Of human ill—Love never sleeps.

PROBLEM FOR ANTI-CAPITAL-PUNISHMENT MEN.

What right have you to kill a beast? That is the question to which we ask your attention. Has not a beast as good a right to life, liberty, and the pursuit of happiness, as a man? If you say that you may kill a beast for food, we ask if a beast has not as good a right to kill you for food, as you have to kill him? Do you say that you may kill a tiger in self-defence, we ask, if a tiger has not as good a right to kill you in self-defence, as you have to kill him.

Do you say that man is the superior order of animals, and therefore the inferior must give place: we ask, who told you that you are superior to a beast? How do you know that a lion is not of a higher race of beings than you; that he lives in a world of intelligence or spiritual existence a thousand degrees exalted above your sphere, so that he despises your books and your arts as much as you despise him?

The question recurs, What right have you to kill a beast? If natural right is demanded, you have none. A beast has as perfect a right to his life as you have; and "life" you say is very sacred and must not be taken away without high authority.

We answer our own inquiry. The Author of life, and he only, has the right to give it away. Before the flood he gave no permission to men to touch the life of a beast, or the life of his fellow: unless in the sacrifice to himself! After the flood he settles in a single sentence this whole subject, and gives to the world permission to destroy life in three, and only three instances. This ordinance is expressed in the following words:

"Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things: But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require: at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the blood of man. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."

This ordinance permits you, 1. To kill beasts for food;

2. To kill beasts that destroy human life; and,

3. To kill men who destroy their fellow-men.

This is the divine law to protect life. Because "life" is so sacred you must not trifle with it. A beast has as good a right to life as a man." He who gave life to it has permitted you to take it away under certain circumstances, and if the same law does not authorize you to put to death the man that kills his fellow, then you cannot find in the Bible or out of the Bible, authority to uphold you in killing a tiger.

Will the opponents of capital punishment tell us, "What right they have to kill a beast?" IRENÆUS.

AMBIGUOUS PREACHING.

On coming out of church, I asked Mr. P., a distinguished pious lawyer, how he liked the sermon of Dr. B. "I think, sir," said he, "that it comes under the third head." "How so?" said I. "A certain French preacher," he replied, after a long and pompous introduction, said, "I shall now proceed, my hearers, to divide my subject into three parts. 1. I shall tell you about that which I know, and you do not know. 2. I shall tell you about that which you know and I do not know. And 3, and lastly, I shall tell you about that which neither you nor I know."—Alas! how much preaching comes under the third head! How, often, when Paul supplies the text, has Tully, Plato, Epictetus taught! If there was more simple, plain preaching to the conscience, instead of an ostentatious display of learning, or strife about words to no profit; we should see more faithful, consistent Christians, and more done to advance the mild kingdom of peace.—Friend of Plain Truth.

The richest fruits are to be found in the valley; little else than wild thyme and scanty herbage, or a few worthless shrubs are found on the tops of mountains. The man of God knows his position—"With the lowly is wisdom."

THE LAW OF NEWSPAPERS.

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Prepared R. E. Seiler January

The Preacher.

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TERMS.

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Any person who will procure five subscribers, and transmit the money, shall be entitled to a copy of the Preacher for one year.

For the Preacher.

Difficulties of Westminster Calvinism.

No. 10.

"Being justified by faith, we have peace with God, through our Lord Jesus Christ. By whom also we have access into this grace, wherein we stand, and rejoice in hope of the glory of God." It is the peculiar happiness of the true believer that he now enjoys peace with God, and is introduced into a state of grace, in which he stands; while it is his privilege to rejoice in hope of the glory of God. However Christians may differ in their views, in relation to matters of subordinate importance, in this they are all agreed, that they cherish the hope of future blessedness. This hope is sometimes weaker, and at other times stronger; but still there is a hope, that finally they shall enjoy the rest which remaineth for the people of God. And in connection with this hope of future blessedness, it is the common desire and hope of every Christian, that he shall be enabled to persevere in a life of faith and holiness, until through grace, he is prepared for, and brought to the enjoyment of heavenly glory. This being the hope of every child of God, it is a matter of no little importance, to ascertain whether or not this hope is well founded. We read of the expectation of the wicked, which shall perish, as well as of a hope that maketh not ashamed. The Christian cannot but be solicitous to know, what is the character of the foundation upon which his hope rests; whether his expectation of future happiness is such, that it may be disappointed, or whether his hope shall not make ashamed. It is my object, at present, to show, that the foundation of the Christian's hope is stable; and that whatever may be the difficulties and the trials with which he may have to contend, the word of God authorizes him to believe, that God, who hath begun a good work in him, will perform it until the day of Jesus Christ.

In a preceding number, the attention of the reader was called to some arguments in favor of the perseverance of the saints, drawn from the fact that the work of grace in the heart is the work of God; and from the nature of that gracious relation established between God and true believers. As it is the prerogative of God to commence the work of holiness in the heart, and we can conceive of no reason consistent with the perfections of his nature, why he should abandon it after he has commenced it, the conclusion is, that, as he has said, he will perform it

until the day of Jesus Christ. And as believers are now the children of God; as their bodies are temples of the Holy Ghost; as they are the sheep of the Shepherd and Bishop of souls; the subjects of his spiritual kingdom, and the members of that body of which he is the Head, the conclusion is irresistible, that according to the divine promise, they shall be kept by the power of God through faith unto salvation.

3. A third argument in favor of the perseverance of the saints, is drawn from the intercession of Christ. Jesus Christ having redeemed his people by his blood, ever liveth to make intercession for them. Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Having died for our sins and risen for our justification, he is now at the right hand of God, and maketh intercession for us. It is then a matter of express revelation, that Jesus Christ, now in his state of exaltation, appears before God in the character of our advocate and intercessor. For whom he intercedes we learn from his own declaration. Having referred to those who believed on him, he says, "I pray for them; I pray not for the world, but for them whom thou hast given me." To the prevalence of his intercession, are we now indebted for preservation from the power of our spiritual adversaries. And accordingly our Lord says to one of his disciples, "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee that thy faith fail not." In relation to his disciples generally he says in his address to the Father, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." And in behalf of his faithful followers generally, his prayer is, "Father, I will that they also whom thou has given me be with me, where I am, that they may behold my glory which thou hast given me." If, then, the intercession of Christ is successful; if it is true, as he himself declares, that the Father heareth him always, the conclusion is irresistible, that all those whom the Father hath given him, shall ultimately be with him to behold his glory.

An objection to the conclusiveness of this argument has been drawn from the declaration of our Lord, John 17:12: "Those that thou gavest me, I have kept, and none of them is lost, but the son of perdition." It is argued that in these words, it is admitted that one of those who had been given to Christ, and for whom he prayed was lost. And if this is true in relation to one, it may be true in relation to another. And therefore, if one particular person who was given to Christ, may be lost, all may be lost. And, consequently, no valid argument in favor of the perseverance of the saints, can be drawn from the intercession of our Lord. The objection is founded upon a misconception of the meaning of the passage. The particle *but*, is used not in the exceptive, but in the adversative sense. The son of perdition is not introduced as an exception from among those who were given to Christ, but is contrasted with them. The passage,

when correctly pointed, and when the ellipsis is supplied, will read thus: "Those whom thou hast given me I have kept and none of them is lost; but, the son of perdition, (is lost) that the Scripture might be fulfilled." Examples in which the Greek particles here employed, are used in the adversative sense, may be seen in Matt. 12:4, Luke 4:26. It will thus appear, that these words, instead of furnishing an objection against our doctrine, are in reality a confirmation of it.

4. I remark, in the last place, that there are many plain and express declarations of Scripture, which can be interpreted upon no other principle but that of the perseverance of the saints. A few only, of these, will it be necessary to notice. Speaking of his people under the similitude of sheep, our Lord says, "My sheep hear my voice and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." John 10:28. Here we have the character of true believers: they hear Christ's voice and follow him. In the next place, we have a representation of the portion of which they are now made partakers: "I give unto them eternal life." And in connection with this, we have the security of their state; "they shall never perish, neither shall any pluck them out of my hand." If, then, these words are to be interpreted according to their plain and obvious import, the true believer's perseverance in holiness is infallibly secured. He was once dead in sin, but he has been made a new creature in Christ Jesus. His life is hid with Christ in God. Christ is his life; and "because I live" says the blessed Redeemer, "ye shall live also." He is not only a partaker of life, but of eternal life. And to afford still stronger security for the perpetuity of this life, it is added, "they shall never perish." And though their enemies are numerous and powerful; though their adversary the devil goeth about continually as a roaring lion, seeking whom he may devour, yet they are under the care of Him, to whom all power in heaven and in earth is given, and therefore none is able to pluck them out of his hand.

Again; believers are represented as heirs. "If children, then heirs, heirs of God, and joint heirs with Christ." Rom. 8:17. An heir supposes that there is an inheritance provided. And the inheritance to which the children of God are heirs, is described as "incorruptible, undefiled and that fadeth not away." With regard to earthly inheritances, we know that they are held by an uncertain tenure. They are perishable, like all earthly things, and we may at any moment be deprived of them. But it is not so with regard to the Christian's inheritance. It is, in its own nature, incorruptible, and it is reserved in heaven for him. And not only have we the most ample assurance, that the inheritance is in safety, but likewise, that those who are heirs to it, are kept by the power of God through faith unto salvation. 1 Pet. 1:5.

Once more: The Scriptures represent the Christian's course as progressive. "The path of the just is as the shining light, that shineth more and more unto

the perfect day." Prov. 4:18. The patriarch Job expresses the same idea in different language. "The righteous also shall hold on his way, and he that hath clean hands shall wax stronger and stronger." Job 17:9. In the natural world, the light gradually breaks forth from the womb of night, and becomes more and more bright, until the meridian sun pours his effulgence upon the world. And though after the sun has risen upon the earth, a passing cloud may, for a moment obscure his glory, yet so certainly as the dawning light appears in the east, it is the sure precursor of the perfect day. Such is the path of the just. In the morning of regeneration, light arises in the soul, which was formerly enveloped in darkness. And though that light may experience a momentary obscuration, it shall continue to increase, until the day of glory in all its effulgence shall be introduced.

In conclusion, it is proposed to notice some of the more common objections to this doctrine.

1. It is objected, that this doctrine is irreconcilable with all those passages of Scripture, which seem to suppose that one who is a Christian may finally perish: such as, the language of the Apostle, "If ye live after the flesh, ye shall die, but if ye through the Spirit do mortify the deeds of the body ye shall live." Again the Apostle speaking of himself says, that he pursued a particular course of conduct, "lest, that by any means, when I have preached to others, I myself should be a castaway." In relation to these and such like portions of Scripture, I reply, that they teach a very important truth, which is perfectly consistent with our doctrine, and that is, that a life of sin leads to death, while a life of holiness alone, leads to future blessedness. He who lives after the flesh shall die. That is an indubitable truth. But then it is our happiness to know, that they who are in Christ, walk not after the flesh, but after the Spirit. They have the promise of God, as the ground of their hope, that sin shall not have dominion over them. Rom. 6:14. Paul had such a confident expectation of future blessedness, that we hear him on one occasion saying, "I have a desire to depart and to be with Christ, which is far better." But had Paul forsaken the service of Christ and indulged in the lusts of the flesh, he would no longer have been authorized to cherish such a hope. The conduct of the Apostle was habitually influenced by the principle, that without holiness no man shall see the Lord. And this principle enters into the very essence of our doctrine.

2. It is objected, further, that the tendency of this doctrine is to lead to licentiousness of life. This objection, which is so frequently brought forward, has its origin in a strange misconception of the doctrine against which it is urged. The doctrine is, the perseverance of saints, or holy persons; that is, persons who have been made holy by the renewing and sanctifying influence of the grace of God. It is perseverance *in grace*; that is, in a life of faith and holiness. And how the perseverance of holy persons in a life of holiness, can have a tendency to lead to licentiousness of life, it would certainly

W. M. W.

require peculiar powers of discrimination to see. In fact, the objection involves an absurdity. It might with equal propriety be said, that the increasing brightness of the rising sun, has a tendency to produce darkness, as to say, that the doctrine of the perseverance of the saints in grace, has a tendency to lead to unholiness of life. The tendency is precisely the opposite, as it furnishes an infallible ground of certainty, that with the help of God, the true believer shall grow in grace, and in the knowledge of Jesus Christ.

CALVIN.

For the Preacher.

The name of Christ not in the Book of Psalms.

There is no mistaking the meaning and tendency of this objection. The moment that it is believed, it will weaken the attachment of the Christian to the system; for, take away the name of the Saviour, and you take away all that is interesting to the believer. A remarkable example is found of the force of this truth in the following expressions from St. Augustine. Confessions, Book 3, chap. 4, speaking of his own ardent desire after the study of Philosophy, which had been kindled in his bosom by reading a treatise of Cicero, recommending the study, he says, "this thing only in such a heat of zeal took me off, that the name of Christ was not in it, for this name, O Lord, this name of my Saviour, thy Son, had my tender heart even with my mother's milk drunk in, and kindly treasured up, so that, what book soever was without that name, though never so learned, politely and truly penned, did not altogether take my approbation." At the time referred to, his Christian attainments were of the lowest order. If, then, the name of Christ was so influential, what would be its power as he grew in grace, and in the knowledge of the Lord Jesus? When the New-Light party in the Synod of Ulster became so wise in their own conceit, that they were said to be able, some of them, to preach a whole sermon without reference to the name of the Saviour, unless it were as they would refer to Socrates or Plato, the pious old men left their assemblies, and filled up the churches where the name of Jesus was viewed as unspeakably precious. Convince the people, that the name of the Saviour is not in the Psalms, and the pious part of the community will soon abandon them. But we deny the charge. It has no foundation in truth, and we appeal to the word of God for its condemnation.

First, we appeal to the words of the Lord Jesus. Matt. 22:41, Jesus asked the Pharisees, "What think ye of Christ? whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?" Here it cannot be denied that David's Lord, is called both Lord and Christ; also, that the name of Christ is used in the conversation by our Lord and the Jews, as an Old Testament name.

His name not in the Psalms? We appeal to the Psalms themselves. Psalm 45 treats of a person evidently well known to the writer of it, in whose praises he professes to be able to speak and write with the greatest freedom. My heart saith he is inditing a good matter. I speak of the things which I have made touching the King. My tongue is the pen of a ready writer, and at the close I will make thy name to be remembered through all generations, therefore shall the people praise thee for ever and ever. The 72d, after describing his benign, extensive, and everlasting kingdom, closes with these remark-

able words—His name shall endure forever, his name shall last as long as the sun, men shall be blessed in him, and all nations shall call him blessed.

When Paul, in the beginning of the Epistle to the Hebrews, describes him as the Creator, Preserver, and Redeemer of men, and exalted to the throne of God, being made so much better than the angels, as he hath, by inheritance, obtained a more excellent name than they, tell us, do the 7th and 8th Psalms, to which he refers for illustration and proof, describe a nameless Creator, Lord and Saviour?—Are men and angels called on to worship a nameless being? Or tell us, does he put a meaning on them differing in nothing from their original design, when he undertakes to prove by them, that the person spoken of in them is the brightness of the glory of the God of the Hebrews, and the express image of his person? If so, this selection of Psalms, quoted by him, must be ill adapted to the cause of Arians and Socinians, either in the fourth or eighteenth centuries; and they would be unfavorable to the opinions of Dr. Watts, where he denies the eternal sonship of Christ, and solemnly declares to his God, that he could not find the commonly received doctrine of the Trinity in any one text of Scripture, nor in all the texts of Scripture put together. The same selection of Psalms must also seal the condemnation of all such assertions as the following,—the name of the Saviour is not in them.

We affirm that all his names, by which he is known in the New Testament, are in them. Is he called the Son of God in the New Testament? so he is called in the second Psalm, "Thou art my Son, this day have I begotten thee." "Kiss the Son lest he be angry." Is he called the son of man? so he is in the eightieth Psalm. "Let thy hand be upon the man of thy right hand, upon the son of man, whom thou madest strong for thyself." Is he called Christ and Jesus in the book of Psalms? To these names we request particular attention. The word composed of these letters, C-H-R-I-S-T, not being found in the book of Psalms, nor in any of the books of the Old Testament, has no doubt given rise to this bold proclamation of some American Divines, for we have not discovered it in Dr. Watts' expressions. The men who make it seem to think that the multitude who hear the charge, will open the book of Psalms and search for the words, Christ and Jesus, and not finding them, will come to the conclusion, that these Psalms are not fit to be sung by Christians; that they were made for the Jews, and ought to be ranked among the beggarly elements of their dispensation. Let us therefore direct attention to a fact, which the readers of the New Testament can easily discover, which is, that the word Christ is never applied to him in the New Testament as if it had its origin in New Testament times, but is always used as an Old Testament name of the Divine Saviour. Herod, even, enquired of the Jews where Christ should be born, and the chief priests and elders answered, in Bethlehem of Judah, "For thus it is written by the Prophets," etc. The friends and enemies of the Redeemer speak of him in the same way. "If thou be the Christ, come down from the cross." "If thou be the Christ, (said one,) save thyself and us." "Come see a man which told me all that ever I did; is not this the Christ?" It is not necessary to multiply quotations. The gospels were written that we might believe that Jesus is the Christ. It is therefore not a New Testament but an Old Testament name. It is a translation into the Greek language of the Hebrew word, Messiah, which is the name given to him in the Law, the Prophets, and the Psalms; as it is written, we have found the Mes-

siah, which is, being interpreted, the Christ. Anointed, is the English expression of it. The following places in the Psalms will show the word as in the Hebrew text, the Greek translation, used in the days of the Saviour, and also the English translation. Psalm 2:2, "Kings of the earth and rulers take counsel together against the Lord and his Messiah," (Gr.) his Christ, (Eng.) his Anointed. Ps. 84:9, "Behold, O God, our shield, and look upon the face of thy Messiah—thy Christ, thine Anointed." Ps. 132:17, "I have ordained a lamp for my Messiah—for my Christ—for mine Anointed." Our English translators, throughout the Old Testament, preferred the English word to the Greek, and it did not enter their minds, that in after days, doctors of divinity would proclaim from the pulpit and the press, that the name of Christ is not in the Psalms on this account. Had they foreseen this, and given us the word, Christ, in all places, instead of the word Anointed; and had they even used the verb to christen, instead of the verb to anoint, it would have been of no use in reconciling the minds of those who plead for liberty to alter the sacred text.

The same remarks are applicable to the sacred name, Jesus. It is the Greek form of the Hebrew name Joshua. The Greek translation of the Old Testament shows this clearly. Joshua is always written Jesus. It is manifest, also, in the New Testament. Stephen, in his speech, Acts 7:45, says of the tabernacle of witness, that it was brought in by Jesus (Joshua) into the presence of the Gentiles. So Paul says to the Hebrews, 4:8, "If Jesus, (Joshua,) had given them rest," etc. The word is the same in signification with our English word Saviour, and we are told our Lord was so called, because he will save his people from their sins. Now, we ask, is this Jesus a different person from the Saviour whose praises are celebrated in the book of Psalms? e. g. in the 2, 22, 23, 45, 72, 110, 113, and other Psalms. Is not Saviour in English the same as Jesus in Greek, or Joshua in Hebrew? We think strange that any man should press this on the people as an argument against the book of Psalms; and it is remarkably inconsistent in Dr. McGill to do so; for when he justly proclaims that the words of God in the Psalms are Hebrew, and not English, he at the same time lays not the stress on mere words, but affirms that the meaning of words is Scripture. Whether he is correct in what he is reported to have said, when he laid his left hand on the book from which he read his text, does not here concern us. We are concerned with the great liberality which he has, in common with many others, in appearing to confound translations of the Bible, and imitations, and paraphrases, and human composition on religious subjects, when on his favorite topic, of what he calls a Gospel Psalmody; but when speaking of the inspired book of Psalms, he can bring up the heavy charge, the name of the Saviour is not in them; merely, as we suppose, because his names are given in the English language. In the days of Pentecost, immediately after the ascension, there seems to have been no aversion to translations of the names and attributes of the common Saviour into all languages. How hear we every man in our own tongue, wherein we were born, say the devout men of every nation under heaven, speak the wonderful works of God? If Protestants are agreed on any thing, it is this, that the whole word of God should be translated into the languages of all nations.

We pass by the other names of the Saviour which are found in the New Testament. They who read the Psalms and know his names will find them there. We will not undertake to prove the orthodoxy of the Psalms respecting the person and

attributes of the Saviour, as in the Psalms, so his person, which his names represent; they cannot be separated, therefore, the reader to the selves, and this will save transcribing and printing largely, we refer you to the text. If we cannot see them, as they have taught because our minds are blinded, therefore, thou that sleepest from the dead, and Christ will give you light on their word dwell in you wisdom," and your hearts in you, whilst they talk away, and open to you the

We will attend to the attacks of Arians and Socinians as they have to the exclusive use of the Psalms, at another time

Divine and Human

But perhaps some one will thus implicate the church of slavery, and you have a that to be an evil necessary and guilt somewhere. I necessarily connected with abandon it at once. The day we have endeavored to place before the minds of our race slavery as a system and the existence of the relation slave, has already sufficient stereotyped objection or argument itself is a specious thing in theory but suicidal according to the word of God separably connected with as it can be with slavery it is not a just man upon a good and sinneth not." abandon life because they who liveth and sinneth is not so learned Christ; we his Spirit to wait all the pointed time till our character to live, however, not for sinning, or with a determination but for the purpose of principle of sin within us determination to be holy. So it is with the church in order to the fulfillment of I must come in contact with civil and moral evils which world; to a certain extent once in this militant state woven with these evils, which is not to encourage or st but to weaken and remove would here, in conclusion, timent advanced in a pre that if the Spirit of God soul of man where there remains of sin and imperfect his work of sanctification, reason why the church of occupy the very heart, as civil government or body with, and overcoming and moral evils interwoven with existence. Among these things finds the system of slave not in a more malignant of the apostles and primitive word went forth through the pire. And we think the church satisfied with imitating the evil in relation to this evil. them, either in their individual capacity, declaring that it stand in the relation of master that fact, be excluded from of the church. On the contrary directions given to masters: what the gospel requires of ing circumstances—giving stand clearly, that the relation

exist in the church; the Rev. Edward Smith's voluminous research to the contrary notwithstanding.

The existence of this relation, however, be nothing more than nominal, where those instructions are carried out. Hence the absolute necessity, that the church of Christ discriminate in the exercise of discipline, between those who set themselves to defend and perpetuate the same and those who may be involuntarily connected with it. The former can not be entitled to the sealing ordinances of the church, than any other individual, lividly, and habitually, and voluntarily the practice of known sin—the latter be entitled to the enjoyment of these sealing ordinances, just as any other bearer, confessing himself a sinner, but prying, at the same time, that sin is his sin, from which it is his desire and his constant effort to be free.

Can any consideration warrant the church of Christ voluntarily to withdraw efforts even from those who may be the defence and perpetuity of this various system. The very fact imposes on her the stronger obligation to bring light and influences of the gospel to bear on their understandings and their hearts. Such is the bewitching power of early association and habit, that humans believe as firmly that the system of slavery is all right, as the deluded manist does, that prayers are to be made to the Virgin Mary, or that it is to give God service to burn heretics. Hundreds more are so completely under the influence of lust and avarice, that they are ready to brutalize their own nature, sacrifice their immortal interests at an altar. To such was the gospel preached in primitive times. And hence the inspired apostle could say in writing to converts, "Such were some of you, ye were washed, but ye are sanctified, ye are justified in the name of the Lord Jesus and by the Spirit of our Father." The same means are still to be employed, and will still be successful in gathering such from the world—for slating them from the kingdom of darkness into the kingdom of God's dear

light. Let, then, the church of Christ, that portion of it which is awake to the evil and inconsistency of the system of slavery, beware of giving up the powerful engine of the gospel and its ordinances into the hands of those who are disposed to use it for the defence of that system, and to lull those who are implicated in its blackest guilt, by saying, peace, peace. Let the church take such a position that while, on the one hand, it affords the privileges and means of freedom to the slave, and to masters, who are such not of choice or for filthy lucre, because no way is yet opened up in the providence of God, in which they can be more extensively useful, or so effectually provide for the temporal comfort or spiritual interests of those who are under them—she may, on the other hand, bring the light and truth of the gospel to bear on the understanding and conscience of those who labor for and desire the perpetuity of the system. By taking such a position, the church would be prepared to exercise a salutary, disciplinary influence over her ministry who might be disposed to defend or perpetuate slavery—while she might also soothe and moderate that impetuous zeal which would break up and dissolve at once existing associations, though it should involve the ties in a more wretched and irrevocable condition than that in which it found them.

It is now high time to apologize to the readers of the "Preacher," as well as to the Editor, for protracting to this undue length this notice of Mr. W.'s production, especially for the length of this article.

The subjects should not have occupied so much space or attention, had it not been for the important bearing which they appear to have been designed by the author to have on the anticipated union. And now, in view of the conventional intercourse which has been going on, and the free and fraternal exchange of views with reference to the basis of union, we may be allowed the expression of an earnest desire in this matter—that, while the united church shall hold up before the world a firm, decided testimony against the evil of slavery as a system, that she will, at the same time, take no position which must extinguish her existence within the limits of the slave states, or prevent her from grappling the enemy on his own ground. We ask only to be heard in one number more, noticing the views of Mr. W. on the Westminster Confession. A. R.

In the paragraph referring to the times of Spartacus, in the last No. of the Preacher, a mistake occurs in the print which has somewhat obscured the sense. The sentence referred to should read—"Individuals who allow their zeal in opposition to slavery, to create within them the desire for such an event as the arming of the slave against his master, would do well to glance at the times of Spartacus," &c., &c.

For the Preacher.

There stands the messenger of truth; there stands
The legate of the skies!—His theme divine,
His office sacred, his credentials clear.
By him, the violated law speaks out
Its thunders; and by him, in strains as sweet
As angels use, the Gospel whispers peace.
He establishes the strong, restores the weak,
Reclaims the wanderer, binds the broken heart,
And arm'd himself in panoply complete
Of heavenly temper, furnishes with arms
Bright as his own, and trains, by every rule
Of holy discipline, to glorious war,
The sacramental host of God's elect!

MR. EDITOR:

It will be remembered, that some time ago, I set out upon a Sabbath morning, for the purpose of spending a day in the courts of God's house, and that I promised to give the readers of the Preacher an account of some things which passed under my notice on that memorable day. And though it may be supposed by those who have had the patience to follow me, that I have taken rather a circuitous route, yet, I now propose to "come to the point."

After the "congregation of saints" had, with harmonious voices, made sweet melody in a song of praise, as was remarked in my last communication, the pastor arose to address the throne of grace, the worshippers at the same time arising, and remaining in a standing posture. I may here remark, that, among Christian professors, there is some diversity of opinion with regard to the proper posture of the worshippers when engaged in public prayer. Some regard it as very important, that a kneeling posture should be observed, while others suppose that it is more consistent with the rules of decency, to stand. With regard to this matter I would say, "Let us not therefore judge one another," but "let every one be fully persuaded in his own mind." It is necessary, however, that in prayer, the posture of the worshipper should be such as, according to the usages of society, is indicative of deference and respect to a superior. And as, according to the established usages of cultivated society, we rise and stand to express our respect and veneration for a superior, the standing posture is therefore very appropriate, especially in public prayer. But we find no fault with our brethren, who, in their own practice, prefer a kneeling posture. There is, however, a practice, which begins to prevail, which calls for decided condemnation: the practice of *sitting in the time of prayer*. We would not regard it as respectful to an earthly superior, to remain seated in his presence, when presenting our petition to him for favor; and

shall we pay less respect to the Majesty of heaven and earth, than we are wont to manifest to a fellow creature? Let it not be said! Let no worshipper, who is in health and able to stand, be so wanting in the manifestation of reverence for Him whose glory filleth the temple, as to remain seated, while presenting his humble petitions before the throne of grace.

The pastor proceeded in his address to the throne of grace. There is something awfully solemn connected with the act of a man who is "but dust and ashes," taking upon him to speak unto the great God, who is of purer eyes than to behold evil. Surely he who engages in this exercise, should come before the Lord with reverence and godly fear. The important duty, on this occasion, was performed in a very edifying and impressive manner. There was the appearance of solemnity in the preacher's manner, which seemed to indicate that he felt that he was in the presence of the Majesty of heaven; and there was, at the same time, a simplicity and a filial familiarity in his address, which became a dutiful child in addressing a beloved parent. And what I particularly admired, was the continual employment of God's own word, in speaking to him. He seemed greatly to prefer the language of Scripture, in the utterance of confession and in the expression of his petitions, to the polished phrase of man.

The duty of public prayer is sometimes performed in the pulpit, in a manner which is not conducive to edification. Occasionally we witness such extreme rapidity in the speaker's utterance, and such an entire absence of every thing like the appearance of solemnity in his manner, that you cannot resist the thought, that the man is performing a task, and that he is in haste to get through with it. Then, again, we hear a prayer, which abounds with language unintelligible to the mass of worshippers, interspersed with learned phrases and polished modes of speech, which convinces you, that it was previously prepared to please the fastidious ear of man, rather than to come up with acceptance in the ears of the Lord of Sabaoth. I have also sometimes heard, what, for the want of a more appropriate term, I would call *preaching prayers*. Not only is Scripture introduced, which, when appropriately done, is exceedingly proper; but, the speaker in addressing the Hearer of prayer, thinks it necessary to explain it, as though God did not understand the meaning of his own word.

On this occasion, however, prayer was offered in a manner well adapted to promote devotional feelings. Though another took the lead in addressing God, I felt as though I was pouring out my heart in prayer and supplication, so appropriate was the language employed, and so becoming was the manner of him who acted as the mouth of the congregation. The only thing which occurred during this interesting exercise to mar my spiritual enjoyment, was the annoyance occasioned by the untimely entrance of *late worshippers*. During the whole time of prayer, at short intervals, the creaking of the church door announced the arrival of one who was *too late*. At times, indeed, the noise was so outrageous, that not a word uttered by the speaker could be heard. And what particularly astonished me was, that some of these "disturbers of the public peace," not satisfied with producing confusion by their untimely entrance, walked deliberately to their pews, while the congregation were employed in lifting up their souls to God in prayer and supplication. How irreverent toward the Majesty of Him who dwelleth in Zion, is such conduct on the part of his professed worshippers! How inconsistent with that regard which we ought to manifest for each other's feelings, is it, for one portion of a congregation thus to interrupt the other, while engaged in the worship of God!

The prayer being ended, I took my seat, and could not but look with surprise and pain to see the number of persons who had come too late, and were now rushing to their pews in all parts of the house. In sorrow and in sadness, my mind was transported to the contemplation of the condition of those who in the final day will seek to enter in, when it is too late. "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without and to knock, saying, Lord, Lord, open unto us: and he shall answer and say unto you, I know you not, whence ye are." Ye late worshippers! remember, that they will be in a fearful condition who in that day shall be *too late!*

But, it was my first object to give some account of the sermon which I heard on this occasion. I have now arrived at the point, as I promised in my last, and if the reader will have patience, I shall endeavor in my next to *go through it*.

OBSERVER.

Increasing Influence of Jesuitism in the House of Commons.

At present the Roman Catholics on the Continent are surveying with the deepest interest what is going on in this country, and from each new indication of the increase of the political influence of Popery, are deriving new motives for vigorous exertion. They regard with delight the progress which Jesuitism is making, while the spirit of slumber seems to have descended on those who should have given warning of the approach of the dangerous and insidious foe; and they fancy they discover in its new successes, the preparation for its final and complete triumph. Even in the Continental Roman Catholic States, this enemy of the liberties, both civil, religious, and intellectual, of the people—this disturber of kingdoms—this aspirant after universal dominion—has awakened jealousy and kindled hostility, and is sometimes obliged to hide its head from the indignation it has awakened; but it is consoling itself for its defeats in other parts of Europe by its successes in Great Britain, and already fancies itself in possession of this citadel and stronghold of Protestantism, the object of its old and inveterate hatred.

In conclusion, we remark, that it is scarcely possible to take an extended survey of the progress of Jesuit influence in the House of Commons—of the general tone of feeling towards the body which is beginning to manifest itself among political men of nearly all parties—of the increasing timidity or despondency of those who might be expected to detect and expose its dangerous character—it is impossible to contemplate all this without perceiving, that unless a new state of feeling is awakened in the country, we are on the eve of very great and important changes. It is manifest that Jesuitism is already one of the great political powers of the country—that it is causing its influence to be felt among all classes of society—that it is making manifest progress, and that each new step in advance stimulates it to greater efforts, and awakens more enlarged expectations.—*Edinburgh Witness*.

LUTHER'S PRAYERS.—While Luther was at Coburg during the Sessions of the Diet of Augsburg, 1530, Veit Dietrich, a pastor who was with him, wrote to Melancthon:—"I cannot cease to wonder, to see how steadfast, joyful, full of faith and hope he is in these dangerous and miserable times. But he becomes more and more so by daily and diligently strengthening himself at the fountain of God's word. No day passes in which he does not devote at least three hours to prayer and meditation. I once succeeded in hearing him pray: what energy, what faith in his words! He prays earnestly as a man communing with God, and with such trust and faith as a man conversing with his father."

For the Preacher.

The Restless Heart.

BY MARGARET COURTNEY.

Unquiet heart—the restless wave
Is calm compared with thee!
When in the stillness of the grave
Shall all this tumult be?
Ambition lights the flashing eye,
False hope allures thee on;
But Disappointment's bitter sigh
Is thine, when these are gone.

Thou wilt not learn—O false and frail,
How weak thou art at best;
Nor wilt thou own till all things fail
That here is not thy rest.
Imagination twines her flowers
Around this form of clay,
Nor marks that with Time's flying hours
Her idol fades away.

O restless heart—how long, alas!
Will Folly write her page,
While youth and manhood swiftly pass
To dimness and old age?
And wilt thou deck this dying clod,
E'en till it sinks to dust,
Then speechless stand before thy God,
The holy, great, and just!

Unquiet heart—how many things
Thine eyelids waking keep,
While softly 'neath His shady wings,
His own beloved sleep.
O come—we have a holy rest,
From noise and turmoil free:
Unhappy heart—unquiet heart,
Come, here is peace for thee!

His peace, who stilled the ocean's roar
And lull'd the storm asleep,
Can cast a charm of silence o'er
The spirit's troubled deep.
The healing hand of heavenly love
Shall health of soul impart,
And lead you to the land above,
A quiet, happy heart.
April 10, 1846.

For the Preacher.

Faith in the Divine Testimony.

It is constitutional with man, to believe in well-authenticated testimony. And to this constitutionality of his nature, he is indebted for all that he knows of the past, and for the greater portion of what he knows of the present. Having faith in the testimony of his forefathers, he is enabled to unroll with peculiar interest, all the lengthened scroll, which contains the history of kings and emperors, who, with their proud thrones, have long since been reduced to dust, and of powerful empires, which have, like the towering sea-billow, broken upon the sand-beach of revolution, and been lost in commingling waters. Accrediting what his fathers have recorded, he cast his eye backward through all by-gone periods of time, and lives and moves in scenes that are past, even to the remotest antiquity. Upon testimony we are dependent for all our knowledge of those kingdoms and people, and climes, whose regions we have never traversed, and of daily transpiring events, which are not the subject of our personal observation. And this testimony we receive at the hands of man. But "the testimony of God is greater." If, then, we receive the testimony of man, should we not, much more, receive the testimony of God?

But where have we the testimony of God presented to us, that it may be embraced as the subject of our belief? In the Bible;—that is, the book of God's testimony. There God bears witness to the essential truths of religion;—there He, who knows all things and who cannot lie, has communicated with man, and given him information, of which he could not be possessed, except through the medium of this book. They who believe to

the salvation of their souls, have faith in the testimony of God, as it is recorded in the Bible. The whole Bible is received by such individuals, as God's inspired word. They give a cordial assent to it in all its contents,—in its history, its promises, its threatenings, its doctrines, its precepts, and every sentiment it inculcates. It is God's testimony to the truth of every thing which it contains.

But the great burden of its testimony is, *Jesus Christ, the only Saviour of sinners*. Hence Jesus Christ issues the requirement, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." The Bible, then, is the testimony of God to the truth of Christ's Messiahship,—to the truth that he, who was born of the Virgin Mary in Bethlehem of Judea, and who died upon a cross on Calvary, is the Lord from heaven, who came to seek and to save that which was lost,—who gave his life a ransom for sin. The Bible is the testimony which God has given concerning his Son, and faith in this testimony must be, pre-eminently, directed to the grand subject of it, Jesus Christ.

But Jesus Christ is not the only object embraced in the faith of him, who believes to the salvation of his soul,—he is the principal, most indispensable, but not the only object of faith, to the believer of the divine testimony recorded in the Bible. Though faith be but a single principle, and expressed by a single term, yet like the eye, or any other of the corporeal senses, it must, if perfect, come in contact with a variety of objects. A man in the enjoyment of his full powers of natural vision, may, at one time, be enamored of an object every way beautiful and inviting; again, inspired with awe at an exhibition of the magnificent and sublime; or smitten with terror on beholding objects alarming or dangerous. Faith is the *eye of the soul*. Jesus Christ and him crucified is the object to which the eye of the soul is pre-eminently directed. It is upon him as our Mediator, our hope, our all, faith fixes its permanent gaze; it is to him that it directs its most anxious, searching, and untiring look; it is in his broken body and shed blood, it beholds that atonement, which alone can take away sin; and it is there it sees, and admires, and adores all the ineffable attributes of the Deity. The fact that Jesus Christ has come to our world,—that he has suffered and died, the just for the unjust, is that fact which genuine faith embraces as the fact to which all others are subordinate. "Believe in the Lord Jesus Christ and thou shalt be saved. By faith in his name, we have redemption through his blood. Look unto me all ye ends of the earth and be ye saved. Behold the Lamb of God, which taketh away the sin of the world." But while the eye of the soul is directed, supremely, to Jesus Christ, other objects connected with him are not excluded.

The great truth of *redemption by Christ alone* radiates from every page of the Bible; but, like the sun in the heavens, it is but the glorious and life-giving orb, around which multitudes of planetary truths revolve. Genuine, saving faith takes in the whole magnificent system; it excludes not a single item.

M. N. Y.

For the Preacher.

The Evangelical Alliance.

MR. EDITOR,

You will have seen, ere this, that the time fixed upon for what has been termed the *World's Convention*, in London, is the middle of the coming August. This is stated in a letter from the Rev. J. A. James to the Rev. Dr. Patton of New York.

The grand object of this alliance is to unite and concentrate all the scattered

forces of Protestant Christendom throughout the world against the powers of darkness embodied in the great apostacy, and a world lying in wickedness.

Now, has the Associate Ref. Church of North America, or even the Associate Reformed Synod of the West, nothing to do with this matter? Are not Christians of every name under the most solemn obligations to co-operate, as far as local circumstances or an uniformity of views will admit, in their resistance of the powers of darkness, and in their extension of that kingdom, throughout the world, which "stands not in meats and drinks, but in righteousness, and peace, and joy in the Holy Ghost?" Have there been committed to the Associate Reformed Church, one, two, or five talents for this purpose? And is she prepared to account to her Lord and Master for burying her talents in the earth? Could any objects more noble than those proposed in this alliance, be presented to mortals on earth? Or could any means be devised better calculated to effect these objects? I feel disposed to say, surely this is the Lord's doing, and it is wondrous, in my eyes. I can truly say, that my heart leaped for joy on the first suggestion of the measure, more than a year since; and it has not proved, in my esteem, like some objects and measures, that at first seemed to promise fair, but did not bear investigation. The more I have examined this matter altogether, the more I have admired the wisdom of its conception. It seems to me, truly, like Zion shaking herself from the dust, putting on her beautiful garments, and arising to shine with one uniform smile of her countenance over all the earth. Methinks, if leisure permitted, I could write a volume on this subject, with words that would glow in every line, and with sentiments that would blush to extinction the pitiful jarring elements that have so long paralyzed the world-illuminating and the world-controlling energies of the Christian church. But the prediction of God's word is truth, and awaits its accomplishment ere long, in behalf of Zion. Isa. 52:8. "Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see, eye to eye, when the Lord shall bring again Zion." But some are suspicious, and fearful of great evils resulting from the above alliance. No doubt, like every other good thing, this will be the fact, if its operations be not wisely managed. But the *possibility* of this result furnishes one of the strongest kinds of argument why the purest churches should have a full delegation there. My design, however, is not to debate the subject, but just to direct the attention of our church, and of the approaching Synod to it. I feel confident that Synod will cheerfully take measures to have a respectable delegation on the floor of the London Convention in the coming August. Why should our Synod proscribe itself from such an elevated sphere of action in advancing those great interests for which she has been called into existence?

Your brother in the common faith,
Antrim, Ohio, S. FINDLAY, Sen.
March 23d, 1846.

PRAYER FOR ENGLAND. Cardinal Patrizi, Vicar General of the Catholic Church at Rome, issued a proclamation on the 17th of January, granting permission for the solemn festival of a novena (nine days' service) in the church of the Jesuits, in order to implore from Almighty God the wider spread and happy increase of the Catholic faith in England. He promised to all the faithful who would take an active part in the ceremony, a partial indulgence of three hundred days for every visit, and a plenary indulgence to those who attend on the novena five times at least; it being understood, that at the same time such persons are to

approach the Confessional Supper. This nine days' service to begin at 11 o'clock, A. M. of January, in the church a

RELIGIOUS INTELLIGENCE.

Union Convent.

Pursuant to a call signed Black, D. D., and G. T. E. of the Pittsburgh Presbytery of the Associate Reformed; Rev. John W. F. Goodwillie, committee Robert W. Olliver and V. the Associate Ref. Presbytery and published in the "Piters and ruling elders from met in the borough of New county, Pa., on Wednesday 1846.

The call having been read Douthitt was called to open the meeting with prayer. A committee, consisting of Black of the Reformed Breden of the Associate Rev. D. H. A. McLane Churches, having been purpose, reported as follows:

Rev. DAVID GOODWILLIE,
Rev. JOHN NEIL, V.
Rev. GEO. SCOTT, S.

Which report was adopted. In the absence of the Rev. A. W. Black, the Convention, preached the text, Psalm 119:10: "a lamp unto my feet and path."

Members in attendance:
From the Associate Reformed Church

Rev. W. Findlay, J. Bower, Robert A. Bro Robert W. Olliver and ministers. Messrs. William Gilchrist, W. Thomp Hall, Wm. Stephenson Hugh Hazleton, Joseph Thompson, Jas. McFarland and Jas. Thompson, r

From the Associate Reformed Church
Rev. David Goodwillie, John W. Harsha, D. Jas. P. Ramsay, ministers. Dungan, Robert F. Dr. John Cowden, D. Sherer, Jas. M. Blair George Frazer, ruling

From the Reformed Church
Rev. Gordon T. F. A. W. Black and J. ministers. Messrs. Robert N. Euwer, W. Patton Patton and J. H. Go

On motion, Resolved, that a committee, consisting of from each church, be appointed. The President a Ewing, J. Hutchman J. W. Harsha, Robert A. Browne, that co Adjourned with

at halfpast 2 o'clock. Same place, next Convention meeting. prayer. Same minutes read and approved. The business committee report, in part, was considered. It

The committee business for the convention, respectfully

Whereas there is one Lord, one God and Father

solved, 1. That division in the visible church of Jesus Christ is sinful.

That a union among the bodies referred in this Convention is both practical and highly desirable.

That this Convention duly appreciate the labors of the "Convention," which refer to the formation of the "Basis of Union," and are encouraged by the prospect that has already been made, to hope for speedy consummation of the union of these churches.

That in the event of the churches entered in the "Convention of the Reformed churches," not being able to have on the general plan of the basis, all proper efforts for that purpose, the Convention recommend to the supreme judicatories of the respective churches to appoint delegates to a future Convention, to prepare a basis as simple, comprehensive and pointed as possible.

During the discussion, Convention adjourned with prayer, to meet this evening at 7 o'clock.

Same place, 7 o'clock, P. M. Convention met, and was opened with prayer. Minutes read and approved.

The discussion was continued on the resolutions in the report of the business committee, and, after full consideration, were respectively adopted. Convention adjourned with prayer, to meet in this to-morrow morning at 9 o'clock.

Same place, April 9th, 1846. Convention met, and was opened with prayer. Same members as before, except A. W. Black and G. T. Ewing, who obtained leave of absence.

Minutes read and approved.

The Business Committee submitted the order of their Report, which, after discussion, was adopted. It is as follows:

Resolved, 5. That, whereas it is desirable to secure the co-operation of all the members of the synods with which the members of the Convention are connected, and where some of our fathers and brethren in the synods are opposed to any alteration of the Westminster Confession of Faith as received by the church of Scotland:

Resolved, That this Convention recommend to the supreme judicatories of the churches, to consider the propriety of changing the original passages in the Confession, and the substitutes or explanations in parallel columns, in the same page, in the proposed basis of ecclesiastical union.

That, from an expression of opinion of the members of this Convention, and from the statements of the churches in their resolutions emitted on the subjects of Counting, Slavery, Psalmody, and Communion, Benefits, which are supposed to be definitely stated in the Basis, we are enabled to believe, that in the completing the testimony of the United Church, the serious difficulty is to be apprehended in stating our views on these subjects.

That, in case the supreme judicatories with which we severally are connected should not agree to the present form of testimony in the Basis, this Convention recommend that they suggest to a future Convention of Reformed Churches, to prepare a more simple form, in such a manner as to express our views in a clear and intelligent manner.

That in view of the action of this Convention, we are filled with the highest hopes as to the unity of the church. Of that union we will not despair. These churches, with God's blessing will yet unite. We hail, in the present signs of the times, the indications of the providence of God, that he has something better in store for his church. Animated by this hope, with thankfulness for the past, and prayer for the future, we will persevere in these efforts, so far as in us lies, for their successful consummation.

On motion,

Resolved, That the thanks of this Con-

vention be presented to the Presbyterian congregation of this place for the use of their house, and to the inhabitants of this borough for their hospitality.

Resolved, That the Secretary be directed to furnish a copy of our proceedings to the editors of the Evangelical Repository, the Preacher, and the Banner of the Covenant, for publication.

Resolved, That when this Convention adjourn, it adjourns to meet in Mercer on the third Wednesday of October next, at 2 o'clock, P. M., and that the opening sermon be preached by Rev. Daniel McLane, and that Rev. T. C. Guthrie be his alternate.

Resolved, That Rev. Josiah Hutchman, J. W. Harsha and John Neil, be a committee to prepare business for that Convention.

No more business being before the Convention, it adjourned with prayer, singing the 133d Psalm and pronouncing the Apostolic benediction.

Geo. Scott, Sec.

Crisis in the Episcopal Church.

The Protestant Churchman of New York announces, with much solemnity and great minuteness, that affairs are rapidly reaching a crisis in the Episcopal communion in this country. The paper says:

"The members of the Protestant Episcopal Church in these United States, can no longer close their eyes to the fact that they are rapidly approaching a most fearful and solemn crisis. The withering influence of the Tractarian theology is not only doing its work among us, but seems to have cast a spell upon the intellect and heart of the church. Churchmen sleep while Romanizers are bold, active and successful, advancing from one position to another in their attempts to sap the foundations and overthrow the bulwarks laid and erected by our martyred Reformers against the Roman apostacy. The prophetic wind that precedes the tempest of ruin and havoc, moans through our courts and sighs around our altars, but it evokes no united, earnest, vigorous action to resist and avert the storm. Evidences of danger press upon us from every side, and here and there a solitary finger is upheld to point them out, but the champions of truth see not eye to eye, stand not shoulder to shoulder, labor not heart with heart. The voice of warning comes to us with a distinctness and solemnity, sufficient to arouse the attention of the most thoughtless, but where are the devoted hearts and the strong hands which it should summon to the ramparts of the CITY OF GOD?"

After setting forth the duty of the friends of truth in such an emergency, he affirms the following as facts—

"Some of our clergy do not scruple to adapt their performance of the services of the church, as closely as possible to the Romish type. Prayers for the dead are taught, in connection with the expiatory sacrifice (so called in the Eucharist), Romish hymns to the Virgin are said to be sung in private meetings by students in theology. Sermons are preached and statements of doctrine are made, the utterance and publication of which, a few years since, would have brought down the rebuke of the church upon the offenders and called forth an honest and emphatic protest from clergy and laity."

From the Correspondence of the New York Observer. Germany.

Reformed Germany is agitated by important doctrinal and ecclesiastical questions. The *Friends of Light, the Pietists*, the men who occupy a *middle ground*, hold debates among themselves which draw the attention of men of the world. Besides, the appearance of Ronge's sect increases the effervescence. In general,

the Reformed churches of this country are dissatisfied with the constitution of the church and the forms of worship. In these circumstances the king of Prussia thought proper to introduce changes conforming to the wants of the present time. But not wishing to act alone, he sent an invitation to various Protestant States in Germany, to induce them to appoint delegates who should hold conferences at Berlin. This call was heard, and twenty-six States, great and small, are now represented in this sort of Protestant Council. The free cities of Germany and the duchy of Oldenburg have alone refused to accept the invitation. The first conference took place the 5th of January last, Mr. Eichhorn, Minister of Worship, in the chair. The members of this congress are almost all distinguished theologians or pastors, known by the services they have rendered to the cause of learning and piety. All doctrinal opinions from rigid Calvinism to rationalism are here represented.

The *Augsburgh Confession of Faith* has been accepted as the foundation of the conferences, but with the condition that it be regarded rather as a pious *testimony*, than as a doctrinal *rule*. It would be difficult, in the present state of Germany, to impose strictly upon professors and pastors the confession of faith drawn up by Luther and Melancthon. This first basis being laid, three subjects will occupy probably the attention of the Ecclesiastical Congress:

1. The theological instruction in the universities.
2. The establishment of a new ecclesiastical constitution.
3. The reforming of religious worship.

DISSENSIONS AMONG THE JEWS.—A disruption has taken place among the Jews of London, which promises to be productive of momentous results. It appears, that for some time past, a feeling has been growing up among the more enlightened and liberal of the English Jews, that very great reform ought to be made in the ritual of the synagogue, and that they are not bound to abide by the interpretations given by the Rabbis, but are at liberty to put their own construction on difficult passages. As a necessary consequence they repudiate the authority of the Talmud, and resolve to acknowledge no other standard of truth than the law and the prophets. The result has been, that great divisions have occurred among the Jewish congregations in the metropolis. A number of the seceders have opened a new synagogue for themselves in Burton street, where they stately meet for worship. Mr. Goldsmid and several of the most influential persons belonging to the Jewish persuasion have joined the new sect.

A REMNANT OF ISRAEL. The Rev. Jacob Samuel, a converted Jew, describes in his work, entitled, "Remnant Found," a remnant of Israel dwelling in Daghistan, among the Lesghy tribes—which latter are a fierce and indomitable race of mountaineers—the terror of the countries round about—whom neither Turks, Persians, nor Russians, have been able to subdue.

They are bigotted Moslems in religion, yet declare themselves to be of the tribe of Dan, and they allow the Israelites in question to live peaceably among them. They destroy the mounted Cossack, by striking the heels of his horse, thus fulfilling the prophetic description of Jacob—"Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels, so that the rider shall fall backwards." So hopeless is warfare against them considered, that the following proverb is current in Persia—"If any king of Persia is a fool, let him march against the Lesghies."

CANTON DE VAUD.—Lord Aberdeen, in official documents directed to the British Minister in Switzerland, authorizes him to express the feeling of deep regret with which her Majesty's government have received the report of the proceedings of the government of the Canton de Vaud against the ministers who, for conscience-sake, have left the Established Church, for which they have been so cruelly persecuted.

FREE CHURCH OF SCOTLAND AND EVANGELICAL ALLIANCE. A meeting of ministers and elders of the Free Church of Scotland, was recently held for considering the subject of the Evangelical Alliance. A very warm discussion took place, the result of which was, that those who had joined the Alliance, and continued favorable to it, engaged not to do any thing to commit the Free Church as a body. About four hundred ministers and elders attended, the great majority of whom expressed themselves strongly against the Alliance.

PROGRESS OF THE MISSIONARY WORK. The number of missionaries amongst the heathen, Mohammedans and Jews, from the Protestant churches, is 1179; and of communicants, about 205,000. The actual numbers of both are greater, as the returns are not complete.

In 1839, the number of missionaries was stated at 886; of communicants, about 101,000.

After making every allowance for the defective character of the returns in both years, it is apparent that the number of Protestant missionaries has been greatly increased in the last six years, and the number of communicants still more largely. These are very satisfactory proofs that the work of Christian missions is making progress among the nations.—*Miss. Chron.*

The Presbyterian Board of Missions is making preparations to send out shortly seven new missionaries; four to India, one to Palestine, one to Siam, and one who is to be a physician in Burmah.

MORAVIAN MISSIONS. The United Brethren have sixty-one stations, two hundred and eight missionaries and assistant laborers, and sixty thousand converts, of whom nineteen thousand are communicants. These statistics are from the returns of 1844.

PROGRESS OF APOSTACY.—The Rev. J. Chanter, M. A., late of the Oriel College, Oxford, and vicar of Ilfracombe, Devon, whose pulpit *Dr. Pusey occupied with the license of the Bishop of Exeter during his suspension* by the University, has followed Mr. Newman's example, by conforming to the Roman Catholic communion. Mr. Chanter is the *forty-third* member of the University of Oxford known to have conformed to Rome from among the Tractarian party within the last three years.

PUSEYISM. The Episcopal Bishop of Toronto has resolved to carry out the Tractarian principles with a strong hand. He has resolved that no students shall remain in the College of Cobourg, which is designed for the education of young men for the ministry, who shall not fully adopt the High Church doctrines of apostolical succession, baptismal regeneration, &c., and three young men of evangelical sentiments have been actually expelled on that account, under circumstances of peculiar hardship.

Preaching at Rome. An American traveller states, that at Rome the exposition of God's word is a thing unknown. He listened to a discourse in Latin, delivered in the presence of the pope, which occupied precisely six minutes.

THE PREACHER.

WEDNESDAY, MAY 6, 1846.

ACKNOWLEDGMENT.

The Treasurer of Synod acknowledges the receipt of the following sums:

Deer Creek congregation, Synod's Fund,	\$ 6.75
St. Clairsville cong., Rev. A. Young, Foreign Missions,	23.00
Do. do. Home do.	18.00
Do. do. Synod's Fund,	20.00
Do. do. Synod's Fund of General Synod,	2.00

Calvinistic Family Library.

The stockholders and subscribers to the above work in the vicinity of Pittsburgh, who have not yet received the back volumes, can be supplied by calling upon John Fleming, Esq., of Allegheny city.

We can give no explanation of the irregularity with which our paper reaches some points of its destination. We have good reason to believe that it is regularly dismissed from the office in which it is printed. Where it goes afterwards, is a matter to be accounted for by the Post Office Department. Few such complaints have reached us yet, but we regret that there should be any, and, if in our power, would gladly supply the numbers which have been lost.

Dr. King in Athens.

Some time since, Dr. King, the American missionary, in Athens, Greece, published, in that city, his views of the idolatrous worship of the Virgin Mary, and thus drew upon himself the fury of the idolatrous priests. Like true sons of the Apostate church, they resorted to persecution, to silence the man whose arguments they could not withstand or confute. Dr. King was easily anathematized in the churches, and, of course, became the object of active popular hatred. His life was in jeopardy every hour. On the first of January, as he was walking in the streets of Athens, a ruffian, zealous to do the church a service, sprung upon him with the design of killing him. He was, however, delivered, for that time, but, at the latest accounts, his life was deemed to be still in danger, from the spirit of persecution, which the priests have aroused against him.

What a pity it is, that those Greek priests could not imbibe some of the horror of persecution which seems to be so precious in the eyes of their Roman brethren in the United States!

Baptism of a Jewish Convert.

A young Jew, a native of Russia, was recently admitted to the Reformed Dutch Church, in New York; and upon his profession of faith in the Redeemer that has come out of Zion, was baptized in the name of the Father, and of the Son, and of the Holy Ghost. A sermon, on the occasion, was preached by the venerable Dr. Milledoler, President of the Society for meliorating the condition of the Jews. A large number of Jews were present, and they were addressed, in the

German language, by the Rev. John Lichtenstein, a missionary to the Jews.

The Basis of Union.

We think enough has been published on this subject for the present. All parties seem to be sufficiently sensible of its defects. The articles on hand are, therefore, declined. After the action of the synods, which will soon meet, the subject may have a new phase.

Short Articles.

There are many considerations in favor of short articles. They are more generally read. They allow a greater variety of matter. And they are more likely to be inserted.

There are some subjects, which, if properly treated, must be presented at some length. With such, which, more than any other, give weight and character to the paper in which they appear, we shall always be glad to have a due proportion of our columns enriched. But, there are other, and a great variety of subjects, which may be treated with comparative brevity. We do not particularize what subjects belong to either class. This correspondents will determine for themselves. We merely suggest as much brevity as the nature of the subjects, on which they write, will allow, for the reasons given.

Palestine.

How delightful are the recollections of this holy land! There can neither be poetry nor piety in the mind that does not cherish and enjoy them. The dwelling place of the ancient people of God, its history is the history of His church, and of the most illustrious manifestations of His glory.

Much, indeed, is recorded in faithfulness, and for wise purposes, from which we may turn away, neither admiring nor approving; but how much more, over which the pious mind lingers with ineffable delight! There are persons in admiration of whom the warmest feelings of the heart go forth, and things the very dust of which is dear to the children of God.

Coming no farther down than the Jewish dispensation, the history of Palestine is fraught with interest. But it is especially endeared to the Christian as the land in which the Saviour sojourned. Pure and refreshing as its own balmy air, is the current of recollections that flows in upon the mind from every hamlet and town, streamlet and lake, valley and mountain of that land sanctified by His presence. And they are recollections that will never perish. There are Bethlehem, and Bethany, and the Holy City; the brook Kedron, and the banks of Jordan, and the Lake of Gallilee; Gethsemane, and Calvary, and Olivet!—and there they will be for ever! Jerusalem may be in ruin, Judea may be desolate, its holy places may all be greatly changed; but their memory, fondly cherished in every heart that loves the Saviour, can never be taken away. How lovely is that land! Looking back through such memories, there is a halo of glory around it, that time does not and cannot remove.

We indulge such thoughts, by way of introduction to a series of considerations, in exhibition of the claims of Palestine to the sympathy and missionary efforts of the church. In view of its past history, and its associations, we may suppose there is no land in behalf of which a more lively interest could be awakened. From it have emanated all the light and privileges which distinguish the Christian world. And now, that it is itself overshadowed with a dark cloud of infidelity, and superstition, and imposture, it is natural, and it is right, that it should have a deep and permanent place in the sympathies of the Christian heart.

But its claims do not consist merely in the peculiar interest which attaches to this land. It has other claims much more substantial and important. While its present condition renders it a proper field for missionary labor, the relations which, as we believe, it is yet to sustain to the conversion of the world, renders it one of singular importance. It is to such considerations we design more particularly to call the attention of our readers.

The Evangelical Alliance.

We call the attention of our readers to the article on this subject, on the fourth page, from one whose character entitles his opinions to great respect.

The Faithful Minister.

The minister of Christ, whose heart is suitably engaged in his work, will prefer the appropriate duties of his office, to any other, however honorable, and however calculated to procure the admiration of mankind. His highest enjoyment will be experienced in witnessing the prosperity of his Master's cause, and he will feel the greatest confidence, in looking for its prosperity, within the sphere of his labors, when he is implicitly following his Master's directions. No theme suits his feelings so well as the doctrine of Christ crucified, for he sees that it is adapted to humble the pride of self-righteousness, to lay the sinner low in the dust, to glorify the majesty of divine justice and the riches of divine grace, and to draw the stricken, convinced sinner to the embrace of the all-sufficient Redeemer.

The faithful minister may be distressed by the apathy, and the hostility to divine truth and ordinances, which he witnesses among his people, yet he will still speak the word of God to them, whether they will hear or whether they will forbear. He will adhere to the oracles of God and declare his counsels, though the general acclamation of the popular taste, already pampered by indulgence, call for smooth things and sweet things, for poetic beauties and fine pictures of the imagination.

The faithful minister will attend to the interests of his own soul, while he is solicitous and diligent in edifying others: while he is training the plants of righteousness, entrusted to his care, his own garden he will not neglect.

It is a great mistake into which many, both ministers and people, have fallen, that a minister's faithfulness is to be estimated by his success. Many faithful, laborious and prayerful ministers of Christ, have

been constrained long to me apparently fruitless ministry, felt the need of that exhortation, "Be not weary in well doing, for in due season, ye shall reap if ye have sown." A minister's faithfulness measured by his labors, and his faithfulness, with much more correct judgment, than can be estimated according to immediate success. We are successful, in the popular estimation, however, which we deem narrowness of application reckoned a successful minister, who converts great numbers of persons into the church. But we are really successful minister, who builds up a Christian holiness; who binds up the wayward; who encourages the disciple; who sets forth simplicity and purity; and the lambs of Christ have no doubt that, in Chief Shepherd shall account, that shepherd joyful account who has who has turned large fold or the field, and let adequate provisions against or disease.

Install

On the 5th inst., M'LAREN was, by the nongahela, installed Associate Reformed C. The Rev. Mr. Eki mon on the occasion; gave the charge to Rev. Mr. Weir to the

Meeting

The opening sermon of the Association will be preached this Church, by Dr. Clay

Conv

A Convention of the churches contemplated recently held in India proceedings were of a ter, and the feeling of good issues Christian purpose of

The Color

It is pleasing to hear are doing more than periods, for the implored people. It is a very considerable churches and individual instruction of the slave are glad to see that colored people, who are attracting the no The First A. R. Pre taken action on the project is carried in have no doubt it will result to the are the objects of the tude. A school, we

been commenced, in conformity with the following resolutions of the Synod.

Resolved 1. That it be recommended to the ministers belonging to this Synod to preach to the people of color as they have opportunity, and labor both in public and private, to communicate in season to them, and especially to lay upon them their duty to exert themselves that their children may enjoy the benefit of education.

Resolved 2. That Dr. Claybaugh, Dr. S. W. McCracken be authorized to employ a missionary whose duty it shall be to visit the several settlements of colored people within our bounds, and to ascertain their situation, and particularly to ascertain at what point a school of instruction of their children and where they may be located, with the greatest probability of success.

Resolved 3. That the Presbytery will take such measures as will secure the amount of funds necessary to meet the expenses of the mission.

At the subsequent meeting the following resolutions were offered and approved: Resolved, That the committee appointed for the religious instruction and education of the colored people, within the bounds of this Presbytery, be empowered to employ a teacher, as soon as they shall be prepared, so as not to involve the Synod in pecuniary responsibility in Oxford."

The Alleghenian,

published in Allegheny city, by Messrs. [Name] and Brother. We are glad to see the encouraging prospects of this paper. A paper of its character is needed in Allegheny, and the work of establishments fallen into the proper hands. We wish its publishers all the success which their worth and enterprise richly deserve.

SUMMARY.

Home.—Robert Owen, the Socialist, left New York, for Boston, to make a tour in this country. His tour in this country has not been attended with that rapid increase of converts to his faith which was expected. It is doubtful even if his tour has been in any way beneficial to the progress of that school of reform.

The Laws of Connecticut.—The work upon "the Puritans and their principles," says that these far-fetched laws are "an absolute fiction—a mere chausen affair—the work of a man, Peters, an Episcopal clergyman, who abandoned this country at the opening of the Revolution, and fled to England."

National Convention.—It is proposed to allow colored people to hold a National Convention, some time next summer, in [Location], Ohio. The object is to con-fer opinion among themselves upon the question of colonization. Some of the speakers are asking for a part of Oregon.

General complexion of the late war in England is rather peaceful; the British press having become somewhat from the effervescent feeling caused by the first intel- of the refusal of our government to recognize the Oregon question.

The accounts received from [Location] since the sailing of the last steamer from being of a satisfactory nature. Want, or at least its immedi-

ate prospect—on the one hand, and the details of horrid and sanguinary deeds, on the other, form their chief feature.

Spain is in a most agitated state, and appears to be on the eve of some great convulsion.

Switzerland and Italy are in a very uneasy condition. The breaking out of the Polish insurrection, gave an impulse to the widely prevalent feeling of discontent in both these countries, and though there had been no decided outbreak, the governments were alarmed and strengthening their means of repression at all points.

The Polish insurrection was nearly at an end, having been put down with a strong hand and extreme measures of severity. The Prussian, Austrian and Russian troops had entered the city of Cracow, which was declared in a state of siege. There had been fearful massacres at Tarnow.

Advices from India state that the British army had again attacked the Sikhs in their intrenchments, and defeated them with great slaughter. The Sikhs had come to terms, and agreed to pay a million and a half sterling towards the expenses of the expedition.

Trinity Church in New York city, whose property in real estate is valued at 30 or 35,000,000 dollars, is, it is said, unable to show any title-deed to the same. The property belonged, up to the time of the Revolution, to the crown of England, and was then known as "the King's Farm." It passed, by the change of government, to the ownership of the state; and to the people of the state, it is now alleged, it rightfully belongs. The New York journals are calling upon the legislature to set the matter right.

The king and queen of Prussia have presented to the New Evangelical Lutheran congregation of St. Paul's, at Washington, D. C., a handsome service of communion plate, with their names inscribed on it. The presentation was made through Baron de Gerolt, the Prussian minister at Washington.

For the Preacher.

Cedarville, April 8, 1846.

MR. EDITOR:

Permit me, through your paper, to direct the attention of members of the Associate Reformed Church to the situation of our congregation in Dayton. This town is situated in Montgomery county, Ohio. The region of country around it is one of the most beautiful and fertile in the state—affording the greatest facilities for agriculture. The line of canal passing through it from Cincinnati to the Lakes is completed, thus bringing to the merchant and the farmer a ready and constant market. The facilities for manufacturing are likewise great. The extent of its water-power is such as to render it almost inexhaustible. By their immense hydraulic works, which are just completed, the whole of Mad River, a large and constant stream, has been brought within command for manufacturing purposes. Already there are many extensive establishments in full operation, all the machinery of which is propelled by this water power, and many more are in process of erection.

The place is increasing rapidly, and in consequence of the great amount of building which is going on, mechanics of every description are in demand, and labor receives profitable compensation.

These facts I have stated with reference to the location and prospects of Dayton, for the purpose of calling the attention of members of the A. R. Church, who may wish to change their residence,

to the inducements which exist for choosing this town or vicinity for their future homes. We know of no place which offers to industry and ingenuity a brighter prospect than this. And as an indisputable evidence of its growing prosperity, it is only necessary to state the fact, that property has doubled in value within two years. Lots which sold for \$500 two years since, are now selling for \$1000.

In the town there is a small congregation of our church, under the care of the Springfield Presbytery, whose spirit is worthy of high commendation, and whose exertions in supporting the gospel, some older and larger would do well to imitate. They only number about twenty members, most of whom are in but moderate worldly circumstances, and yet they have paid a missionary for one-half his time without receiving one cent from Synod's funds. They are now connected in a pastoral charge with Sugar Creek, a flourishing congregation eight miles distant, and expect to have a minister settled among them during the approaching summer. They have been renting a house of worship heretofore, and wish, as soon as possible, to erect a building of their own. In consequence of their pecuniary weakness, they are about to present a petition to General Synod at its next meeting, for some assistance in raising a salary for a minister should they obtain one. We bespeak a favorable answer for their request, for it is a station most certainly worthy of every possible attention. And we hope Synod will not refuse to render any assistance within its power, to those who are willing to help themselves to the utmost of their ability.

Any person visiting Dayton for the purpose of seeking a location, by calling on William M'Fadden, John Riddel, W. J. Baxter, or any other member of the congregation, will meet with a cordial welcome, and may obtain every necessary information. J. B.

MARRIED,

By Dr. Pressly, on Thursday, 30th April, Mr. WILLIAM M'CLURE to Miss MARY S. PHILIPPE, all of this city.

OBITUARY.

DIED, in this city, on the 28th of April, Mr. MATTHEW BROWNE, aged 27 years. Mr. B. had been, for several years, a professed follower of Christ, in connection with the First Associate Reformed Church in Pittsburgh. The Sabbath School, the Missionary Society and the Young Men's Prayer Meeting experienced the benefit of his modest but earnest exertions in the cause of Christ. The hopes which the church indulged, of long enjoying his services in this world, are disappointed: with parents, brothers and sisters, she has mingled her tears of sorrow beside his grave. But we have good evidence for believing that his hopes, fixed on the inheritance incorruptible, undefiled and unfading, are joyfully realized. Let those young members of the church, with whom our departed brother was associated in exercises of devotion and enterprises of Christian benevolence, listen to the admonition which early departure conveys, and be the more engaged, abounding in the work of the Lord.

DIED, at his residence in Allegheny co., Pa., on the 20th inst., Rev. JONATHAN GILL, in the 69th year of his age.

Mr. Gill was upwards of thirty years in the ministry. During the greater part of this time he was in connection with the Reformed Presbyterian Church, but for the last few years of his life belonged to the Associate Reformed Church. In his life, it is believed, he loved the truth as it is in Jesus; and his last hours were cheered

with the prospect of eternal rest. He could say, in the language of the Psalmist, "In God is my salvation and my glory."

He has left an affectionate wife and large family to mourn his loss; but they have the promise of the fatherly care of Him who is the "widow's stay, and the orphan's help."

The announcement of his death will, doubtless, call up some interesting recollections in the minds of many young men now in the ministry, in different branches of the church, and others, who received instruction from him in preparatory studies. Being for several years without charge of a congregation, he occupied himself in teaching the languages. In this way he was highly useful to many who are now engaged in preaching the gospel, and to others, who wished to acquire a classical education. He took a deep interest in the success of those who waited on his instructions; and was esteemed as a kind and affectionate instructor. O.

DIED, on the morning of the 2d inst., near Cedarville, Greene co., Ohio, Mrs. JANE, wife of JAMES KYLE.

The deceased was a sister of Rev. Hugh Parks, of the Associate Reformed Church, and had herself, for some time, been a member of this branch of the visible church. Just one year since, she was married to Mr. Kyle, and left her native home in Belmont county, never to return. In her new residence, by her amiable disposition and Christian deportment, she had endeared herself to all who knew her. But she has gone, and we have reason to "sorrow not even as others which have no hope." How transient are all earthly enjoyments! How uncertain all worldly prospects! How delusive are all human expectations and human hopes. "As for man, his days are as grass; as a flower of the field, so he flourisheth." "All are dust, and all turn to dust again." J.

DIED, on the 9th of March, 1846, Mrs. MARY BROWN, consort of Mr. Andrew Brown, in the forty-sixth year of her life. The deceased was born of reputable Christian parents, Samuel and Elizabeth Mitchel, in connection with the General Assembly Presbyterian Church, at Sewickly, Westmoreland co., Pa. By these she was brought up in the nurture and admonition of the Lord; and, at an early period of life, she became a consistent professor of religion. After her marriage she was united, with her husband, in the communion of the Associate Church, in West Fairfield, Westmoreland co. From that place they afterwards removed, and settled in the bounds of the Associate Reformed Church at Bethel, Indiana co., in the communion of which they have since remained, and of which Mr. Brown has for many years been an active member and a ruling elder. The disease which proved fatal to Mrs. Brown, and which deprived the church and the social circle in which she moved, of an amiable, useful, and exemplary member, was chronic pulmonary consumption. During her lingering confinement she evinced a good degree of patience and submission under the chastening hand of the Father of spirits; and, in the prospect of death and the grave, was cheered and supported by a firm faith in her living Redeemer, and a good hope of eternal life through his mediation and intercession. She "had chosen," as we trust, "that good part which shall not be taken away from her," and now "sleeps in Jesus," who "is the Resurrection and the Life."

RECEIVED FOR THE THIRD VOL. OF THE PREACHER.

James M'Nab Isaac Buchanan William Shannon.

GENEVA.

BY REV. J. F. M'LAREN.

"Quando mihi licet? quando, per etatem, honestum erit imitare istud pulcherrimum quietus exemplum? quando recessus mei non desidia nomen, sed tranquillitatis accipiant.—PLIN. Ep. 23, lib. 4.

When may I, too, like thee, Pomponius, flee
To rural shades; in sweet retirement, free
My life, not in ignoble sloth to close,
But, in an honored and well-earned repose?

My morn of life is past, my noon-hour flies,
My shadow, on life's dial, eastward lies,
Adown the clouded west, flies swift the sun
To close my day so recently begun.

From early scenes removed, from well-tryed friends,

'Neath cares and toils my weary spirit bends,
And mournful memories, hovering round me,
now

Their records write, in furrows, on my brow.
O might a bounteous Heaven grant me the boon—

Not sought, I trust, too fondly, or too soon—
To choose, for weary age, my place of rest,
With public cares no more to be oppressed,
To have my evening, tranquil and content,
'Mid softer cares and gentler labors spent;
My memory holds, endeared, the lovely spot,
Forsaken long, though never once forgot,
Where earthly toils and trials should grow lighter,

As grew celestial hopes and graces brighter.

It is a Village, of no upstart growth,
Not sprung of fraud or folly, or of both,
Like many towns, by thoroughfare and stream,—
The costly toys of speculation's dream.

Its marts of trade and business are well known;
Its streets of fashion lined with trees, well grown;
As urban, lively, and as rural, neat,
For town and country in that village meet;
And nature's beauties blend with those of art,
And, each to each, a doubled grace impart:
The queen of minor lakes contiguous lies,
A changeful mirror of the varying skies;
Now, basking, listless, in the sun of noon,
Or silvored over by the full-orbed moon;
Now, rippled by the fitting gusts, at play,
Bright hues and sombre, changeful, sport by day,

And lengthened, varying, sportive beams of light,
To sweet, soft airs of summer, dance by night;
Now, chafed and fretted, when the south winds roar,

Its mimic billows, dashing on the shore.
There graceful lawn, and grove, and mansion meet
By silvery waters sleeping at their feet,
And terraced gardens down the hill-side reach,
And flowers are kissed by wavelets on the beach.
There learned halls and holy temples rise,
Attractive to the worthy and the wise.
There, too, upon a sister hill soft swelling,
O many a dear one has his lonely dwelling,
And bitter tears, there shed the stricken-hearted
On now and grassy graves of those departed.

Within that village, is a quiet spot
Where sweet acacias shade a humble cot,
Well loved, for days of youth there spent,—now
perished,

But most, for love there kindled and still cher-
ished

In honest hearts, by troth and rite united,
By summer's storm or autumn's frost unblighted.
O happy, might we there our evening spend,
And piety's with nature's labors blend!

O happy there our resting-hour to take
By thee, GENEVA, by thy MIRROR LAKE!

N. Y. Observer.

LEPERS. As leprosy is frequently al-
luded to in the Bible, and is made an em-
blem of sin, we subjoin the following ac-
count of a person afflicted with this dis-
ease, whom Mr. Caunter met when in
India, and whom he describes as follows:

"One evening, as I was strolling along
the sea-shore, I saw such an extraordi-
nary object before me that I could not take
my eyes off from it. A man was coming
towards me whose only clothing was a
piece of cloth wrapped round the body,

from the waist downward—his skin was
perfectly white, and it seemed glazed, as
if seared with a hot iron. His head was
uncovered, his hair, of the same color
as his skin, hung down in long strips on
his lean withered shoulders. His eyes,
except the eye-balls, were of a dull mur-
ky red, and he kept them fixed upon the
ground, as if it was painful for him to
lift them up, which I found to be the
case. He walked slowly and feebly, and
was so frightfully thin, that he seemed to
stand before me a living skeleton. He did
not at first venture to come within sever-
al yards of me. I moved towards him,
but he walked from me, beseeching me
to give the smallest trifle to a miserable
man, to save him from starving to death,
as he was an object of universal scorn,
and an outcast from his home and his
friends. He told me not to come near a
polluted creature, for whom no one felt
pity. He told me he had, during many
years, suffered dreadfully from the lepro-
sy, and though he was now cured, it had
left upon him those marks of pollution,
which would prevent his ever being al-
lowed to go among his fellow creatures
again. The color of his skin was chang-
ed to a corpse-like white, and none could
mistake that he had been a leper."

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their attempts to teach this difficult Science,
that Mr. Duff deems it proper to lay before the
public the following testimonials.

"At a meeting of the gentlemen, who have
been instructed in Book-Keeping in this city by
Mr. Duff, convened at his room pursuant to no-
tice, Mr. C. H. Wolff, merchant, was called to
the Chair; and Mr. S. C. Tiernan, merchant, ap-
pointed Secretary;—when the following resolu-
tions were read and unanimously adopted:

1. Resolved, That Mr. Duff has ably and
faithfully acquitted himself, in imparting to each
of us a satisfactory knowledge of the science of
Book-Keeping.

2. Resolved, That we consider his extensive
and critical knowledge of the science of accounts,
and its application to all departments of com-
merce, and his communicative talents as a teach-
er, such as entitle him to the fullest confidence
of our friends and the public.

3. Resolved, That the thanks of this meeting
be presented to Mr. Duff, for the satisfactory
knowledge he has imparted to each of us in this
important science.

4. Resolved, That the Chairman and Secreta-
ry, and gentlemen composing this meeting, sub-
scribe their names to these resolutions, and that
the same be published in the newspapers in this
city.

C. H. WOLFF, Chairman.
S. C. TIERNAN, Secretary.

Signed also by nearly twenty other gentle-
men."

OFFICIAL REPORT

Of a Special Committee of the Board of Mana-
gers of the American Institute of the City of
New York.

"This Committee, consisting of H. Meigs,
Esq., Cashier of the Merchants' Bank, Wall
street; Mr. Clowes, Accountant, 63 Barclay
street; C. C. Haven, Esq., merchant, Pine street;
George Bacon, Esq., merchant, 49 South street;
—reported as follows:

This committee, to whom was referred the
communication of P. Duff, Accountant, on the
subject of Book-Keeping, report,—

That they have examined the method upon
which his books are kept, and find that by a sim-
ple and more connected arrangement of all the
books of primary entries, such a check upon the
Leger is obtained, that a great security is given
amounting almost to a certainty, in preventing
those errors and omissions, which, in the best
mode of double-entry Book-Keeping in common
use, may and sometimes do occur without detec-
tion. No additional books nor writing are requir-
ed by this method; but, on the contrary, less
writing and posting, with the satisfaction of
knowing that no true balance can be had from
the Leger, so long as errors or omissions exist
between it and any of the minor books; and
when errors exist they can easily be detected.

Your committee are so favorably impressed
with the proposed improved method of Mr. Duff,
that they unanimously concur in the opinion of
its utility, and that the public would be benefited
by adopting it.

New York, October 2, 1843.

I certify that the foregoing is a true copy of
a Report of a Special Committee made to and
adopted by the American Institute of the city of
New York, on the 10th day of November, 1843.
Signed, GURDON J. LEEDS,
Recording Secretary."

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private apartment is comfortably fitted up for a
Ladies' Writing-Room.

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Prepared and sol
R. E. Sellers, No. 57
January 9, 1846.

The Preacher.

VOLUME IV.

PITTSBURGH, MAY 20, 1846.

NUMBER 10.

EV. DAVID R. KERR, EDITOR.

OFFICE, N. W. CORNER OF THE DIAMOND AND MARKET STREET.

W. ALLINDER, PRINTER.

TERMS.

THE PREACHER will be published semi-monthly, the first and third Wednesdays of every month, at ONE DOLLAR per annum in advance, to be paid within six months, one dollar and a cent will be charged.

Advertisements may be made to John Sterritt or Joseph Spratt, merchants, Federal Street, Allegheny, or to William Allinder, printer, at the Publishing Office of the Preacher. All communications to be addressed to the Editor.

Where a private conveyance does not offer, subscribers will please transmit through the postmaster.

Any person who will procure five subscribers, and transmit the money, shall be entitled to a copy of the Preacher for one year.

Minutes of General Synod.

The Sixth General Synod of the Associated Reformed Church of the West met, pursuant to adjournment, in the city of Pittsburgh, on Wednesday, the 6th day of May, 1846, at 10 o'clock, A. M., and opened with prayer by Rev. Joseph Claybaugh, D. D.

The preaching of the opening sermon, by Rev. Dr. Claybaugh, was postponed until half past 7 o'clock this evening.

The following ministers and ruling elders presented credentials that they had been appointed by their respective presbyteries, as delegates to this General Synod, viz.

Presbytery of Monongahela.

Ministers.	Ruling Elders.
Samuel Weir, Mr. Hez. Nixon,	John T. Pressly, D. D.,
John Ekin,*	James Grier,*
W. Burnett.*	Dr. Curry.†

Second Presbytery of Ohio.

Ministers.	Ruling Elders.
S. Findley, sr.,* Mr. R. Campbell,†	W. Taggart,†
B. Waddle,*	And. Proudfit.†

First Presbytery of Ohio.

Ministers.	Ruling Elders.
David Macdill, Mr. Jer. Morrow,	D. D.,
Joseph Claybaugh, D. D.,	Jas. Prestley.

Presbytery of Illinois.

Ministers.	Ruling Elders.
J. C. Porter,	Jas. M'Auley.†

Presbytery of Chillicothe.

Ministers.	Ruling Elders.
Jas. Caskey, Mr. T. McCague,	W. T. Findley.*
	Peter Platter.

Presbytery of Blairsville.

Ministers.	Ruling Elders.
Rich. Gailey,* Mr. W. R. Patterson,	Jos. Osborne,
J. W. Duff.	S. E. Shaw.

Presbytery of the Lakes.

Ministers.	Ruling Elders.
Isa. Niblock, Mr. James Hall,	J. J. Findley,
W. P. Breaden,	Geo. Miller.

Presbytery of Big Spring.

Minister.	Ruling Elder.
D. B. Jones.	Mr. Thos. Carlile.

Presbytery of Michigan.

Minister.	Ruling Elder.
Rev. R. R. Coon,*	Mr. W. W. Cowen.†

Presbytery of Indiana.

Ministers.	Ruling Elders.
Rev. S. C. Baldrige,† Mr. Jno. Campbell,	James Worth,
J. N. Pressly,†	Jas. M'Millen.

Presbytery of Steubenville.

Ministers.	Ruling Elders.
Rev. Geo. Buchanan, Mr. David Andrews,	J. M. Galloway,
J. S. Buchanan.*	John Crawford.

Presbytery of Springfield.

Ministers.	Ruling Elders.
Rev. A. Heron, D. D. Mr. Jos. Kyle,*	J. F. Sawyer,
J. R. Bonner,	Jas. Galloway.

Presbytery of Mansfield.

Ministers.	Ruling Elders.
Rev. Jas. Johnston,† Mr. John Hurst,	S. Findley Jr.,
R. G. Thompson,	W. Robeson.†

Those marked (*) were not present at the opening of Synod.

Those marked (†) were not present during the meeting.

The reading of the minutes of last year was dispensed with.

Rev. J. W. Duff was appointed assistant clerk.

Rev. James Worth of the Presbytery of Indiana, and Rev. John Ekin of the Presbytery of Monongahela, were nominated for Moderator; and, on balloting, Mr. Worth was declared elected, and took the chair.

Called for Reports of Presbyteries.

The Presbytery of Monongahela reported as follows:

REPORT.

Since we last addressed you, we have organized no new vacancies, yet we have evidence that the Head of the church is with us by the steady increase of the members of the congregations of which we have the oversight, both settled and vacant.

At a meeting of presbytery in Allegheny, on the 11th of June, a call from Erie congregation, under the care of the Presbytery of the Lakes, was accepted by Mr. Joseph H. Pressly, who was furnished with testimonials to connect himself with that presbytery accordingly. On the 24th of June, Mr. J. G. Brown was licensed to preach the everlasting gospel, and David Carnahan was ordained to the office of the holy ministry, and at his own request, furnished with a certificate of good ministerial standing, and dismission to unite himself with the presbytery of Indiana. On the 30th of September, Messrs Jonathan Herron, J. S. Erwin, Samuel Patterson, and Chesterfield Robb, were received as students of Theology under our care. On the 30th of December, Rev. Alexander Blaikie presented testimonials of good ministerial standing and dismission from Caledonia presbytery of the A. R. Synod of N. York, and was received as a member of this presbytery. On the 31st of March, Messrs. Robert Armstrong, John M'Lain, and Alexander G. Shaeffer, were licensed to preach the everlasting gospel. Rev. John F. M'Laren, of the Philadel-

phia Presbytery of the A. R. S. of N. Y., was, upon his own application, received a member of this presbytery. A call from the 1st Church of Pittsburgh, under our care, addressed to him, he accepted, and at our present meeting, he was installed pastor of said congregation. A call from Mifflin congregation, addressed to Rev. J. J. Buchanan, was accepted by him at our present meeting, and his installation is appointed to take place upon the last Tuesday of June. Our views upon the "Basis of Union," overtured at your last meeting, you will find in a separate and special report upon that subject. For a knowledge of the state of religion in our bounds, we would respectfully refer you to a report upon that subject recently published in "The Preacher." There are belonging to presbytery, 18 ministers; six probationers; five vacancies ripe for settlement; six unripe; and seven students of Theology. A statistical table accompanies this report.

All which is respectfully submitted by order of presbytery.

JOHN GILMORE, Moderator.

J. H. BUCHANAN, Clerk.
Done in the 1st A. R. Church, }
Pittsburgh, May 6, 1846. }

The Presbytery of Springfield reported as follows:

REPORT.

Since our last report to synod, presbytery has met more frequently than usual. At an adjourned meeting in Bellefontaine, in June last, the Rev. Robert M' Coy, from the A. R. Synod of the South, was received as a member of this presbytery; and he has since been laboring within our bounds. At a called meeting in Piqua, in July, Rev. Andrew Heron, D. D., formerly of the Free Associate Presbytery of Miami, was received as a member of this presbytery: and a petition from a portion of the people formerly connected with that presbytery was also received; and arrangements were made by which the petitioners, to the number of about one hundred, have been received into the communion of the Associate Reformed Church.

At a regular meeting of presbytery in Springfield in September last, Messrs. John Van Eaton and John M. Heron were received as students of Theology, the former of the fourth, and the latter of the third year; and subjects, as trials for licensure, were assigned them. At our meeting in Xenia in December, Mr. Clark Kendall was received as a student of theology of the first year. Rev. Samuel Sturgeon having returned to our bounds, applied for a dismission from presbytery, and was furnished with a certificate of good standing up to the time when he removed to the West.

At our present meeting, Messrs Van Eaton and Heron have been duly licensed to preach the everlasting gospel, as probationers for the holy ministry. Rev. Robert M' Coy, at his own request, has been dismissed to join the first Presbytery of Illinois: and a petition from him to General Synod accompanies this report. The moderation of calls has been granted to the congregations of Cedarville, Xenia, Kenton, and the united congregations of Bellefontaine and Urbana, so that most of our vacancies ripe for settlement,

will probably soon be supplied with pastors.

The unsettled ministers in our presbytery, are, Dr. Heron, J. R. Bonner, and J. S. M'Cracken. We have also the two probationers who have just been licensed, and two students of theology; one of whom, Mr. George W. Gowdy, has been ready for licensure for a year past, but it has been prevented by his ill health.

The appointments made to this presbytery by the last General Synod, have been generally fulfilled, and it is believed that the laborers sent to our bounds have been very profitably employed. And presbytery would request synod to appoint them as many missionaries, for the ensuing year, as may be consistent with the claims of the church elsewhere. It is especially desirable to have a laborer appointed to the united congregations of Dayton and Sugar Creek; and the petition of those people is, that Robert D. Harper may be sent to them, with a view to his settlement among them. Presbytery would also represent it as very desirable, to have a missionary appointed to labor in the same field that Mr. Bonner occupied during the past year. Petitions from several of the stations at which he has preached will be presented to synod. The labors of Mr. Bonner in exploring our northern territory, have been very useful. And it is understood that, if synod give him the appointment, he is willing to occupy the same field another year. And presbytery would, therefore, recommend his re-appointment to that field.

Presbytery would also recommend the continuance of assistance to the Kenton congregation. Mr. M'Cracken has been laboring there with encouraging success. And, although the moderation of a call has been granted to that congregation, which it is understood will be made out for him, they are not able to raise more than \$230.00 for his support. There is, however, unoccupied missionary ground within our bounds, upon which he may labor profitably a part of his time, if appointed by Synod. It is thought that at least \$75.00 ought to be appropriated by synod for his support during the ensuing year.

Our congregations, settled and vacant, are generally enjoying a reasonable degree of prosperity: and we have reason of increased gratitude to God for his kindness to us.

All which is respectfully submitted by order of presbytery.

ANDREW HERON, Moderator.

JAMES R. BONNER, Clerk.

Bellefontaine, A-)
April 11, 1846. }

A statistical table accompanies the report.

The Presbytery of Chillicothe reported as follows:

REPORT.

Since the last meeting of General Synod, the only transactions and changes which have taken place within our bounds, necessary to be reported, are the following.

At our meetings in August last, Mr. James A. Frazer, a graduate of Miami University, was received under the care of presbytery as a student of theology.

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He has attended our seminary at Oxford during the last session. Thus we have now under our inspection, three young men, pursuing a course of preparation for the gospel ministry; viz., Thomas M'Cague, jun., Alexander M'Lanahan and James A. Frazer.

At our meeting in Chillicothe in November last, the congregations of Hinkston and Flemingsburg, in Kentucky, were, on their own application, stricken off from the list of vacancies under our care. These congregations had both sent into presbytery papers, in which they declined our authority and inspection, and made known their determination to join the Associate Reformed Synod of the South. Slavery was the cause of this movement.

At our present meeting, (April, 1846,) two new vacancies have been organized and entered on our list. One of these is at Decatur, in Brown county, in this state; the other is at Clark's Cross Roads, in the county of Adams.

All which is respectfully submitted by order of presbytery.

ROBERT STEWART, Moderator.
JOHN GRAHAM, Clerk.

The Second Presbytery of Ohio reported as follows:

REPORT.

Dear Brethren—The state of religion within our bounds is very similar to what it was when we gave in to you our last report. There have been no remarkable revivals in our congregations: still we are encouraged by the general attendance of the people upon ordinances of grace, and their orderly deportment adorning their good profession. The children under our pastoral care seem to appreciate and improve the means of instruction in the doctrines and duties of our holy religion.

Yet there is a worldliness, and pride, and fondness for improper amusements, &c., which give occasion for us to reprove, and rebuke, and exhort with all long suffering and doctrine.

All things considered, we are disposed to thank God and take courage.

At our meeting in April last, Mr. James Buchanan, on his own request, was furnished with a certificate of licensure and dismissal, in order to put himself under the care of the Presbytery of Springfield. And Rev. Alexander Pattison was dismissed at his own request, with certificate of ordination and good ministerial standing, that he might connect himself with the Presbytery of Illinois. Our Presbytery is now composed of one unsettled and seven settled ministers. Under our care there are three probationers, A. D. Clark, President of Franklin College, W. T. M'Adam and H. H. Thompson.

Done by the Presbytery, this 1st day of April, 1846.

WM. TAGGART, Mod.
BENJ. WADDLE, Clerk.

A statistical table accompanies this report,

The Presbytery of Michigan reported as follows:

REPORT.

In the good providence of God, the lives of all our members are spared. And although our number is yet small, the cause of the Redeemer in our vast field of labor seems, through our feeble instrumentality, to enjoy a good degree of prosperity. We may truly say, "The harvest is plenteous, but the laborers are few." And while we would earnestly "Pray the Lord of the harvest to send forth laborers into his vineyard," we would also implore your venerable body, as the medium through which this blessing may be conferred, that in your distribution of laborers you will not be neglectful of our wants. For information respecting our missionary field, we refer you to the memorial accom-

panying this report. The congregation in White county, Indiana, request that Mr. Samuel Millen be sent to labor in their bounds: also, the congregations of Allegan and vicinity, Michigan, that Mr. J. N. Dick be directed to labor in their midst.

The bare request is a sufficient evidence of the success of these young men in those parts, and is a strong reason that this desire should be granted, so far as practicable.

The only important change that has taken place in our midst, since your last meeting, is the connection with us of the Rev. D. T. Carnahan, from the Presbytery of Monongahela. This took place at our meeting in October last.

The state of religion in our bounds is such, at least, as not to discourage the faithful laborer in the vineyard of the Lord. We have reason to lament the Sabbath desecration, and disrespect of the ordinances of God, that here prevail, not in the church, yet under the connivance of those who profess better things. Our hope is, that through the Divine blessing on our feeble instrumentality, pure and undefiled religion will more and more prevail in our midst, and vital godliness characterize the people with whom we mingle, and this "wilderness be made to rejoice and blossom as the rose." All of which is respectfully submitted.

D. T. CARNAHAN
Committee
WILSON BLAIN
SAMUEL GRAY.

Oswego, Indiana,
April 11th, 1846.

The Presbytery of the Lakes reported as follows:

REPORT.

That since your last meeting, it has been made our mournful duty to record the deaths of two of our ministerial brethren. The death of Rev. Thomas Mehard occurred July 16th, 1845; that of Rev. Samuel F. Smith, March 19th, 1846. The illness which issued in the death of these brethren was, in both instances, short but painful. Their confidence in Him whom they served, however, was unshaken. We, therefore, mourn not as those who have no hope, since we derive satisfaction from the persuasion that our loss has been their gain.

On the 20th August, 1845, Joseph H. Pressly was ordained to the office of the holy ministry, and installed pastor of our congregation in Erie.

On the same day, the pastoral relation subsisting between Rev. Robert W. Oliver and Lawrenceburg and Connections, was dissolved.

During the past year we have organized several important vacancies, which, from accounts that have reached us, are in a prosperous condition.

In reference to the missionary territory within our bounds, it is our privilege to report favorably. One of your experienced missionaries writes,—"There is usually a good attendance"—"the place is a promising one"—"it is exceedingly destitute" of preaching—"I do not know a place where labor could be more profitably bestowed"—"there are, in connection with the church about fifteen families and about twenty-five communicants."

In view, therefore, of this interesting missionary field, in connection with the greatly increased number of vacancies under our care, it is our earnest request that you will grant us as liberal a proportion of your missionary labors during the ensuing synodical year, as will comport with equally urgent demands from other portions of the church.

All the probationers ordered into our bounds at your last meeting, have, without an exception, fulfilled their appointments with great acceptance, and, we trust, much success.

By order of Presbytery,
WM. FINDLEY, Mod.
Jos. H. PRESSLY, Clerk.

A statistical table accompanies this report.

On motion, Synod adjourned. Closed with prayer.

2 o'clock, P. M.

Synod met, and opened with prayer. The roll was called and absentees noted. The minutes of the last sitting were read and approved.

The Rev. Alex. Sharpe, member of the committee of Foreign Missions being absent, the Rev. D. R. Kerr was, on motion of Dr. Claybaugh and — appointed to take his place.

Resumed the reading of the reports of Presbyteries.

The Presbytery of Illinois reported as follows:

REPORT.

Fathers and Brethren—Since our last report, nothing of great importance has transpired among us. The dispensations of Providence towards us have generally been kind and encouraging. For the most part, we have been blessed with health, and enabled to pursue our labors in the ministry with little interruption from bodily indisposition. We are generally encouraged by indications of the pleasure of the Lord prospering through our instrumentality. Peace and brotherly love prevail to a good extent in our congregations. Ordinances and other Christian duties are generally well observed. Mortality among our people has not been greater than usual. Our congregations are steadily on the increase.

At our present meeting, Rev. Samuel Sturgeon having presented a certificate of good ministerial standing from Springfield Presbytery, Ohio, was received as a member of this presbytery.

Mr. Thompson demitted his charge of Hopewell Congregation; in relation to which Presbytery resolved to pursue strictly a constitutional course. The petition of Mr. John Wallace for restoration to the ministerial office was taken up, and his acknowledgements heard. Respecting his case, Presbytery adopted the following resolution. Resolved, that the granting of Mr. Wallace's petition be postponed until he give Presbytery more satisfactory evidence that he has become highly exemplary, humble, and edifying in his conversation, and that he will be useful in the church as a minister of the gospel. Mr. Freely gave in his demit of South Henderson congregation. Reasons being heard, the Presbytery adopted the following resolution:

Resolved, That we accept Mr. Freely's demit, and that South Henderson congregation be declared a vacancy. It is left optional with Mr. Freely, owing to a delicate state of health, to preach when, and as often as he pleases during the following year.

This Presbytery now consists of nine ordained ministers, all settled but two. The demands of our territory for missionary labor are great, being interspersed with numerous fragments of our denomination, and others favorable to our principles. New openings are continually being made known. It is impossible for us adequately to supply the demand, even of the more important stations. Hence, for want of the bread and water of life, Christians lose their zeal and activity in the service of their Master, and instead of bringing the world to them, gradually conform to the world. We do therefore earnestly desire that Synod would send us missionaries for the ensuing year. Mr. Brown to supply Quincy and Clayton, Ill., places of much importance, and demanding immediate attention. We believe they will pay at least one half the Synodical allowance for his services. One to supply at Flint, Brighton, and Mount Pleasant, Iowa. At

these places Rev. M. laboring for some time year, with much success. We believe that his services desired in those places year. Rev. Samuel S. Washington, Iowa city Des Moines, Iowa. R supply at Wilmington James Morrow to supply Washington county, these we would require missionaries.

The Territory of Wisconsin more thoroughly explored and Milwaukee are still of great importance. The missionary in these parts attended, and, we believe compensated.

That the King and may direct you by his deliberations, and that in all your efforts to in the earth, is the prayer of your brethren

JACOB
JAS.

The First Presbytery as follows:

REPORT.

Since our last report between Mr. Reynolds and Concord mutual consent, and answered a call from the city of St. Louis, over which I have been called as pastor. Mr. Peter M. his charge of the congregation, in consequence health. At our meeting Mr. Henry Allen was called to the gospel as a probationer, and since that time P. Wright was licensed in Hamilton, Wisconsin, Concord, Sycamore, Hopkintonville. Four probationers, M. M. Brown, Wright, and one student.

It is believed that the morals in our congregations are good. An encouraging public ministrations are usually given, and a discipline of a serious nature is maintained in general, and a state of mutual love, exists between the flocks. The addition not be said to be numerous generally such as to sustain the general church to which they

By order of the Presbytery

JOSEPH
JAMES
DAVID

The Presbytery reported as follows:

No remarkable change in religion appears to have taken place during the last year. Our congregations, it is believed, are increasing; in some there is a decrease: and when we consider the greatness of the world, and the rapidity with which it is passing to eternity without Christ, we exclaim that the incense of our small congregations is very small, and we are much engaged in the pouring of the Holy Spirit, and in the acquirement of serious wholeness.

W. T. M'Adam

ciently diligent in the discharge of official duties as ministers and elders. The accessions to the church have nearly all from the children of pious parents, and many even of this age, baptized, and so introduced into the church in their infancy, give no evidence of having experienced the power of religion in their hearts, and seem to consider that they sustain no relation to the church, and that its officers have nothing to do with them.

Amongst the people of the world there is a prevailing neglect of the ordinances of the sanctuary on the Sabbath, the day is spent to a great extent in idly conversation and amusement. We think that more untiring efforts should be made to bring this class of the community under the influence of the gospel, and to promote the sanctification of the Sabbath.

It is to be feared, also, that worldly-mindedness and formality in the duties of religion prevail to a great extent within the precincts of the church. While these and many other evils abound amongst us, we have reason to believe that the Spirit of God is descending upon us, though the copious showers that water the earth, yet as the gentle and silent dew which imparts much refreshment. Grace and harmony abound; brotherly love prevails; very few cases of discipline occur; and an encouraging number of young men are disposed to prepare themselves for the holy ministry.

JOSEPH CLOKEY, Clerk.
Newville, April 15, 1846.

The Presbytery of Indiana reported as follows:

REPORT.

The state of religion in our bounds is as encouraging, if not more so, than at any former period. We have witnessed with pleasure, in our part of the country, some improvement in the morals, and an increasing disposition among different denominations of Christians, to lift up a standard against the consecration of the Sabbath.

Vacancies are generally small, except at Shiloh in Rush county, which may be considered ripe for settlement. Among our most important stations, we have Indianapolis. This station is chief on account of its location. It is a settlement of some ten families, six miles west of Clinton, in Vermillion county. This place is new, located in a good country, and has a fair prospect of increase. Besides these, there are two stations in Rush county, not distant from each other, and are worthy of the fostering care of the synod. We under our direction two probationers, Messrs. Samuel Millen and John Smith; and two unsettled ministers, Messrs. Hugh Mayne, and William Lind. We are also under our care three theological students; Messrs. R. N. Fee, of second year, and J. A. Campbell and J. H. Baldrige of the first year. Our probationers, Mr. Lind, and Mr. Baldrige for one fourth of his time, will be appointed from synod.

In conclusion, we express our fervent prayer, that the God of all wisdom and grace may condescend to afford you his gracious presence, and by his countenance direct and overrule your deliberations.

By order of the presbytery.
J. H. BONNER, Moderator.
JAMES WORTH, Clerk.
at Bloomington, Ind., }
6th day of Ap. 1846. }

The Presbytery of Big Spring reported as follows:

REPORT.

Contributions for missionary operations, at home and abroad, are such as to be made in such a spirit, as to satisfy

us, that while judiciously managed by synod, they will be fully sustained by the people.

The result of presbyterial visitation has been, to evince more fully to us that we have much for which to give thanks to the church's Head, for prospering our work, as well as reason to continue and increase our labors, and a better understanding of the points to which they should be directed.

Our probationers at the disposal of synod are, William Carlile, and J. Y. Scouller. We have but one vacancy under our charge unripe for settlement.

ALEXANDER SHARPE, Committee.
Done at Newville, Pa., this }
7th day of April, 1846. }

The Presbytery of Blairsville reported as follows:

REPORT.

We are still called to mourn under the afflictive dispensations of an infinitely wise Providence. While the health of some of our number has been so far restored that they have again resumed their labors, with sorrow we add, that such has not been the privilege of all. In April last, after a short but severe illness, an aged father in the gospel, the Rev. Jonathan Gill entered into his rest. And while we can sympathize with those who are more particularly called to mourn this bereavement, yet we are comforted with the reflection, that he had long served his generation, and in a full age, was gathered, like as a shock of corn in his season.

At our meeting in August, Rev. M. M'Kinstry, on account of continued ill-health, and at his own request, and with the consent of the people, was released from the pastoral charge of the congregation of Bethesda. He has spent the winter in the South; but (as we understand) without experiencing any very decided improvement. At the same meeting, Mr. John N. Dick was, at his own request, dismissed with a certificate of good standing as a probationer.

At a special meeting held in February, Rev. Samuel Hill, of the General Assembly Presbyterian Church, requested to be received as a minister into the Associate Reformed Church. Having presented a certificate of good ministerial character, and expressed his cordial approbation of our standards, especially on the subjects of communion and psalmody, the request was granted, and his name entered as a member of presbytery.

Mr. David H. Pollock, a student under our care, was, after the usual trials, licensed in April last to preach the gospel.

The missionaries appointed to our bounds have, we believe, all appeared. From some misunderstanding, Mahoning reported as a part of the station known as Kittaning and Connections, was not included in the sphere of his labors, by your first missionary to these places; and a private arrangement having been made for the whole of his time during the year, those who were to succeed him were to some extent disappointed.

Of the state of religion amongst us we have no material change to report. The Sabbath is more generally sanctified among all classes of the community than formerly. Zeal to a considerable extent is manifested in your missionary operations. Much however remains to be done before all can say that they have given "as the Lord has prospered them." And from a general view of the church where our lot has been cast, we feel encouraged to indulge the hope, that our labor is not in vain in the Lord.

That your instrumentality may be abundantly blessed, in advancing that happy time when the watchmen upon the walls of Zion shall see eye to eye,

and the kingdoms of this world shall become the kingdoms of the Lord and of his Christ, is the prayer of your brethren.

By order of the presbytery.
J. W. DUFF, Clerk.
Pittsburgh, May 6, 1846.

The Presbytery of Mansfield reported as follows:

REPORT.

Dear Fathers and Brethren—Another year has elapsed, making it our duty to communicate to you our proceedings, and the doings of the Lord among us.

Since your last meeting death has made no ravages among our ministers and little among our people.

Since that time, the number of our ministers was increased by the ordination of a brother, but also decreased by the dismissal of another. The health of our ministers was so good, that they, with very little exception, have been able to discharge their duty to their congregations.

The Lord has given us an encouraging increase of members and places of labor. We have organized two vacancies, Utica and Alexandria, and received three places as stations worthy of culture.

On the 2d of June, J. H. Peacock was installed pastor of the united congregations of Martinsburgh, Mount Vernon and Wooster. At our meeting in Plymouth, August 14th, Mr. R. G. Thompson, a probationer under our care, having received and accepted a regular call from the united congregations of Plymouth, De Kalb and Eden, was regularly ordained to the holy ministry, and installed pastor of the above charge.

On the 16th of December, Rev. J. K. Riddell, at his own request, was dismissed to join a sister presbytery.

Presbytery received and accepted an invitation from the Associate Presbytery of Richland, to hold a convention to consider the proposed "Basis of Union." The convention has held three meetings and anticipates a fourth. Every meeting appeared to dispel more and more clouds and betoken a glorious day near at hand, when the Lord will bring again Zion, and cause these sister churches to be one in name and one in interest, as they are one in doctrine.

At an extra-judicial meeting at Haysville, the pastoral relation between Mr. Joseph Andrews and his Black-Fork charge, was virtually annulled, and all his time given to Savannah. At our present meeting the action was ratified.

In the disposition of your laborers, we would ask your reverend body to grant us a more liberal supply (if consistent with the wants of other churches) than on former occasions. We think we can furnish labor for two during the whole year.

We received a petition from the vacancy of Alexandria, asking for aid to the amount of thirty-five dollars, and to be recognized as a missionary station. Presbytery agreed to recommend it to synod as such.

Our theological student, Goodwin Mitchell, owing to pecuniary embarrassment, has, for the present, suspended his studies. Notwithstanding our works of faith and labors of love, we have still, in many instances, to lament the formality and perhaps the carnality of some of our members. To some we can say, we stand in doubt of you lest we have bestowed labor in vain. But to many others we hope we can say, you come behind in no good thing, waiting for the coming of your Lord.

There appears to be a general reciprocal affection between shepherds and flocks.

That He, in whom dwelleth the wisdom of the Godhead bodily, may preside over all your deliberations, and lead you

into all truth, is the sincere prayer of your brethren in the Lord.

SAMUEL FINDLEY, Moderator.
J. H. PEACOCK, Clerk.
Mount Vernon, April 8, 1846.

Called for the reading of other papers, Petitions for Supply, Reports of Missionaries, &c.

Read a communication from Rev. S. C. Baldrige in reference to the disposal of his unoccupied time.

Read a report from a Convention of Reformed Churches which met in Indiana, Pa., to deliberate on the subject of the union of said churches.

Read a report from Rev. J. R. Bonner, missionary.

Took up the unfinished business from last year.

The Clerk of Synod reported progress in transcribing the minutes of the past years into the book of records of the Synod. He was instructed to continue his labors.

The several presbyteries being called on, reported, through their delegates, that they had, in accordance with the recommendation of last Synod, sent up statistical tables, with the exception of the presbyteries of Chillicothe, Big Spring and Mansfield.

It was, on motion, Resolved, That in the absence of Rev. J. Clokey and Alex. H. Wright, Rev. J. S. Buchanan be appointed to preach the missionary sermon to-morrow evening, at half-past seven o'clock.

It was, on motion of Dr. Claybaugh and Rev. J. R. Bonner, Resolved, That the whole subject of the Union of Reformed Churches, together with the reports of the several presbyteries relative thereto, be referred to a special committee, to consist of Drs. Macdill and Pressly, Rev. Samuel Findley, sen., George Buchanan and Jas. F. Sawyer, and Hon. Jeremiah Morrow, to report as soon as practicable.*

Dr. Claybaugh was afterwards added to the above committee.

The Moderator of Synod nominated the following standing committees, which were severally appointed.

Committee of Overtures.

Dr. Pressly	Rev. Geo. Buchanan
" Macdill	" J. F. Sawycr
" Claybaugh	Hon. J. Morrow

Committee of Missions.

Dr. Macdill	Rev. Joseph Osborne
Rev. James Caskey	" S. Findley, sen.
" John Ekin	" S. Findley, jr.
" D. B. Jones	" John J. Findley
" R. R. Coon	" J. M. Galloway
" J. C. Porter	Mr. John Campbell
" J. R. Bonner	

Committee of Correspondence.

Rev. William T. Findley	
Rev. J. Caskey	Rev. James Grier

Committee of Accounts.

Rev. Benj. Waddle	Rev. James Grier
Mr. Thomas M'Cague	

Committee of Revision.

Rev. Isaiah Niblock	Rev. J. W. Duff
Rev. J. S. Buchanan	

On motion, it was Resolved, That so much of the reports of the different presbyteries as refer to the subject of missions, be referred to the committee of Home Missions.

The following resolution was offered by Dr. Claybaugh and —

Resolved, That it be the duty of the Committee of Correspondence to prepare the draft of a pastoral letter, embracing a condensed view of the condition, relations, prospects, and duties of the churches under our care, and report before the adjournment of Synod.

The above resolution being under consideration, Synod adjourned to meet to-morrow.

* In accordance with an understanding of Synod, the reports of Presbyteries on the "Basis of Union," on account of the great length of some of them, are not published.

morrow morning at 9 o'clock. Closed with prayer.

Thursday, 9 o'clock, A. M.

Synod met, and opened with prayer. The roll was called. The minutes of the last sitting were read and approved.

Called for papers.

Dr. Pressly reported that a donation of \$300 had been made by Mr. Alexander Blair, Jr., of Shiloh, Nicholas county, Kentucky, for the express purpose of procuring a library for the use of our missionaries in Palestine.

Read a report from James Miller, missionary, giving an account of his labors for the past year.

Also one from Mr. Alex. Pattison.

Also one from Mr. H. H. Thompson.

Also from Mr. Samuel Miller.

Read a report from the Treasurer of the Juvenile Missionary Society of the congregation of Chillicothe.

Read a report from Mr. J. D. Steele, missionary.

Took up the resolution of Dr. Claybaugh under consideration last evening at the hour of adjournment. After some remarks, it was adopted.

It was resolved, on motion of Dr. Pressly and Mr. J. Findlay, that a committee be appointed to prepare a minute in reference to the donation of Mr. Alexander Blair, jr.

Dr. Pressly was appointed that committee.

The reports of our several missionaries were referred to the committee of Home Missions.

It was on motion, Resolved, That the report from the Juvenile Missionary Society of the A. R. Congregation of Chillicothe be printed with the Minutes of Synod.

The committee to whom were referred the reports of the several presbyteries on the subject of the Union of Reformed Churches, reported, recommending the adoption of an accompanying resolution and paper.

The resolution was adopted, and is as follows:

Resolved, That after hearing the reports of the several presbyteries on the "Basis of Union," it is the judgment of this synod, that there are, on our part, no serious obstacles in the way of closing a union, with our brethren, on the plan now before the churches.

Took up the accompanying paper, and proceeded to consider it count by count.

Pending this matter, on motion, Dr. Rodgers and Rev. Smith of the Associate Church, who were present, were invited to sit as corresponding members.

After some discussion, the first count was adopted.

The second count was adopted.

The third count was adopted.

The fourth, fifth, sixth, seventh and eighth counts were severally adopted.

The whole paper was adopted, and is as follows:

Whereas, from the paper forwarded to this synod from the Convention of Reformed Churches, recently held at Indiana, Pa., and from information derived from other sources, it appears probable, that a reasonably harmonious union cannot be consummated on the basis now before the churches: And whereas, it is our duty to persevere in the use of all lawful means to effect an object so desirable, as the bringing together into a more intimate fellowship, churches which are so nearly alike in faith and practice—Be it Resolved, That we agree to unite with our brethren of the other churches on the following ground, if on due consideration it shall prove more acceptable to them than the present Basis.

First. That the Westminster Confession of Faith together with the Catechisms Larger and Shorter, shall constitute the basis on which these churches

shall unite; it being understood, that those parts which relate to the power of the civil magistrate, *circa sacra*, be altered in some such way as is recommended in the Basis now before the churches.

Second. That a re-exhibition of principles, clearly contained in the Confession and Catechisms, is unnecessary: but that the United Church shall exhibit her sentiments in relation to some matters which did not come before the Westminster Assembly, as they are now presented to the churches—particularly Slavery, Psalmody and Promiscuous Communion.

Third. That our brethren in other churches may know our sentiments in relation to slavery, we declare that by slavery we mean the holding human beings as property—holding them deprived of their rights, and bound to render their services to their owners. This we regard as sinful: though, in particular cases, a man may sustain to a slave the relation of a master in the view of the civil law, and yet not be chargeable with the sin of slaveholding; as when he uses all the means in his power to effect the emancipation of his slave, and to prepare him for the enjoyment of freedom; or when the slaves have become, through age or infirmity, incapable of providing for themselves. It is the duty of the church to be well assured that the case is within some of the lawful exceptions, before she may grant to the master her privileges, or continue him in their enjoyment.

Fourth. That, having confidence in the soundness of the views entertained by our brethren of the other churches, we are willing to accept any declaration of principles on the subjects of Psalmody and Communion, which, after due deliberation they may present.

Fifth. That nothing more is necessary to be in the standards of the U. Church, on the subject of Covenanting, than is contained in the Confession and Catechisms: but that it be understood, that all the congregations, settled and vacant, be required to enter into a solemn engagement to maintain and carry out the principles of those standards, and observe a walk and conversation agreeable to the gospel of Christ.

Sixth. That as errors often assume new forms, and spring up under different circumstances, it should be regarded as a duty of the United Church to issue warnings against such errors; and that these warnings be regarded as the application of the principles contained in the Confession of Faith to particular errors as they appear.

Seventh. That in the Introduction to the Confession of Faith or Standards of the United Church, she shall pledge herself to endeavor, by the grace of God, to carry with her throughout all generations, the attainments of our covenanted ancestors, and of the Reformers from Popery in every land, so far as, on a careful comparison of them with the word of God, they appear to be founded thereon.

Eighth. Resolved, That the clerk transmit a copy of the preceding resolution and this paper, to the synods of the other churches represented in the Convention of Reformed Churches.

On motion of Rev. B. Waddle and Rev. J. R. Bonner, it was Resolved, That one hour be spent, immediately after meeting to-morrow morning, in religious exercises: and that Revs. Burnett, Caskey and Sawyer, be a committee to make the necessary arrangements.

Heard the report of the committee of Foreign Missions.

The report was laid on the table for the present.

The committee on religious exercises reported, that they be conducted by Rev. Dr. Heron and Revs. B. Waddle and S. Findley, sen., in the order of their names.

The hour having arrived, synod adjourned, to meet at 4 o'clock, P. M.

Closed with prayer.

4 o'clock, P. M.

Synod met, and was opened with prayer. Called the roll.

The minutes of the last sitting were read and approved.

Called for papers, reports of committees, petitions, &c.

Mr. Prestley stated to synod, that he had paid over to Rev. William Wilson, Clerk of the Convention of Reformed Churches, to assist in defraying the expense of printing the minutes of the last convention: and that he had endeavored to distribute the copies he had received among the members of the two synods. It was referred to the Committee of Accounts.

The committee appointed to prepare a minute in reference to the donation of Mr. Alexander Blair, jr., recommended the adoption of the following:

Resolved, That synod gratefully accept the liberal donation of Mr. Blair, and while we rejoice in it as a pleasing evidence that God has given our Foreign missions favor in the eyes of his people, we would hope that this praiseworthy example may stimulate others to practise similar deeds of benevolence.

The resolution was unanimously adopted.

Took up the report of the Committee on Foreign Missions.

The resolutions recommended were taken up and severally adopted.

It was ordered that the whole report be printed. It is as follows:

REPORT ON FOREIGN MISSIONS.

The Committee on Foreign Missions submit the following report, which, from its having to be hastily prepared in consequence of the indisposition of the Chairman, is necessarily brief and imperfect.

The sum of \$1,500 was remitted to the mission the latter part of last summer, and by them received about the first of November. Mr. Samuel Barnett, father of the missionary, having learned that the mission was short of funds, and fearing that the supplies sent by your committee might have miscarried, forwarded out of his own funds \$105, which, it is understood, was also received.

Some \$300, in addition to mere living expenses, are needed to increase the mission library; and Mr. Rich of New York has been written to by Mr. Barnett, to purchase and forward the requisite books, when funds shall be put into his hands for the purpose. Subsequent to this arrangement, Mr. Barnett had an opportunity of purchasing some of the books needed, to the amount of \$100, second hand, from a missionary of the A. B. C. F. M., which he embraced, thereby getting them lower, and saving the cost of transportation. For this he gave the missionary an order on Mr. Rich. About \$200 worth of books yet remain to be bought. The amount necessary to cover this whole expense has been very liberally donated by Alexander Blair, Esq. of Kentucky, as reported this morning.

The expenses of the mission have been increased by the late troubles in Syria. These have for a time subsided, but a settled peace cannot be expected until a change of government takes place. Our missionaries have been in safety, and there is no serious ground of apprehension for their personal safety, whatever commotions may arise.

It is estimated, by the missionaries, that the mere living expenses of the mission family now out, will not much exceed \$1,000. Schools, exploring tours, and other necessary missionary operations may add an annual expense of \$500 more.

The mission family have enjoyed health, and are prosecuting with diligence the ac-

quisition of the language. Much time is necessary to acquire the language so as to be able to use it in imparting religious instruction, than is necessary to enable one to transact business.

The missionaries are yet in the city of Beirut, where they have good success in acquiring the language, and where the expense of living is lower than in the interior. At this point they will remain for a few months longer from their latest date.

They have not as yet fixed on a point of settlement. This they will probably do ere long. In this matter your committee think that the missionaries should have some latitude and liberty of choice. Should no suitable place be found in Palestine, that they should have liberty to go on some contiguous point.

Your committee would recommend the appointment of a standing board of agency instead of a committee appointed year to year; and that it be its duty to report annually to the General Synod, and that a board will have the advantage of long experience.

Your committee would recommend the adoption of the following resolutions:

1. Resolved, That Dr. J. T. Pressly, Dr. J. L. Dinwiddie, Rev. J. F. Miller, Rev. David R. Kerr, and Messrs. T. Hanna and D. L. Browne are appointed a Standing Board of Agency to manage the affairs of our foreign missions, whose duty it shall be to report to the General Synod their proceedings for the past year. The General Synod shall have the right to modify the powers of this board as they occur. Three of this board shall constitute a quorum.

2. Resolved, That the chairman of the board be instructed to issue an order on the Foreign Missionary Fund to the amount of one hundred and five dollars, in favor of Mr. Samuel Barnett, for the purpose of refunding to him the amount which he has advanced out of his own funds, as a temporary supply to the mission.

3. Resolved, That the chairman of the board is hereby instructed to issue an order on the Foreign Missionary Fund, with instructions to the treasurer to forward the same to Mr. T. B. R. of New York, for the purpose of furnishing for the Library of the mission.

Mr. J. Kyle was appointed to the Committee of Accounts, instead of T. M'Cague, who had leave of absence.

The following preamble and resolutions were offered by Rev. S. Findley and Dr. Pressly.

Whereas, what was formerly considered the immorality of the Freemasons and its attendant evils are likely to be suscituated, in the propagation of the same, by the influence of the Sons of Temperance &c.; and whereas, the impious and dissipated notions of those societies are calculated to allure the attention of the ungodly youth, and have actually drawn many into their circle; and whereas, it is the duty of this synod to avert evil, by administering corrective discipline, and by the voice of warning, as well as by administering corrective discipline, if evil exists, therefore,

Resolved, That synod appoint a committee to prepare a report expressing its sentiment on the principles of those societies, under any and every name, and report as soon as practicable.

This resolution being under consideration, on motion the synod adjourned to meet on to-morrow morning at 10 o'clock.

Closed with prayer.

Friday, half past 10 o'clock, P. M. Synod met, and opened with prayer.

Called the roll. The minutes of the last sitting were read and approved.

On motion, the order of the religious exercises—was postponed. It was resolved, that we meet to-

for religious exercises, at half past 7 o'clock. The Committee of Home Missions read in part. The Committee of Accounts reported the statement of Mr. J. Prestley. Heard the report of the Treasurer of the same. Mr. Getty reported, that the collection on up last evening, after the delivery of the missionary sermon, amounted to \$1.25 dollars and six cents, which he deposited at the disposal of Synod. It was ordered that it be paid into the Home Missionary fund. Took up the resolutions of Mr. Findsen., under consideration at the time of our adjournment last evening. On the above resolution, being under consideration, on motion, the synod adjourned to meet at 4 o'clock, P. M. Closed with prayer.

4 o'clock, P. M. Synod met, and was opened with prayer. The minutes of the last sitting were read and approved. Called for reports, petitions, &c. The Committee of Home Missions reported. The Committee of Correspondence reported the draft of a Pastoral Letter. Took up unfinished business. The following amendment to the resolution of Mr. Findley, sen., was proposed by Rev. J. Prestley and R. Gaily, and, after some discussion, adopted, viz: Whereas, the Masonic Society, with its attendant evils, is reviving, and has latterly progated with more success than for some time past, and may receive countenance from other secret, or pretended societies with imposing pretences; and whereas, those under our influence may be allured, or may have been led, to act in a manner inconsistent with the principles of this church in reference to oaths and vows, and may be entangled, almost unaware, in evil; whereas, it is our duty to raise the voice of warning against all evil, and to administer corrective discipline where evil does exist,—be it resolved, That Synod appoint a committee to prepare a report expressive of their sentiment on the general principle of secret or private societies of any and every name, and report as soon as practicable.

The following persons were appointed as a committee, viz. Dr. Macdill, Rev. J. Wm. Burnett, B. Waddle and Mr. Chas. Kyle. On motion, Synod adjourned to meet at 7 o'clock, P. M. Closed with prayer.

Friday, half-past 7 o'clock, P. M. Synod met and opened with prayer. According to resolution, Synod spent one hour in the exercise of praise and prayer.

The minutes of the last sitting were read and approved. Called for papers. The report of the Treasurer of Synod was referred to the Committee of Accounts. Took up the report of the Committee of Accounts on the statement of Mr. Prestley. The following resolution appended to the report was adopted, viz: Resolved, That the Clerk of Synod be authorized to draw an order on the Treasurer in his own behalf for fifteen dollars, to amount advanced by him toward the printing of the minutes of the last convention of Reformed Churches. On a motion of Rev. B. Waddle and Jas. R. Dr. Macdill, Dr. Pressly, and Rev. Findley, sen., as principals, and Rev. D. Sharpe, Rev. Wm. Wallace and D. R. Kerr, as alternates, were appointed our delegates to the Convention of Reformed Churches at Pittsburgh, in September next.

On motion, Synod adjourned to meet to-morrow morning at 9 o'clock. Closed with prayer.

Saturday, 9 o'clock, A. M. Synod met and opened with prayer. Called the roll. The minutes of the last sitting were read and approved. Called for papers, Reports of Committees, &c. The Committee of Home Missions reported in full. The Committee on Secret or Private Societies reported. The Committee of Accounts reported on the report of the Treasurer. Called up the report of the Committee of Home Missions. On motion it was adopted, and is as follows:

REPORT.

The Committee of Missions respectfully submit the following report: Henry Allen is assigned to the First Presbytery of Ohio. John Van Eaton, Millwaukie, June and July; remainder of the year, Presbytery of Illinois. Samuel Millen, till 1st of August, Presb. of Illinois; remainder of the year, Presb. of Indiana. M. M. Brown, Clayton and Quincy, Ill. John M. Heron, Randolph and Perry co., Illinois, June; Iowa city, Des Moines river, Washington, Washington co., July, August, September and October. James Morrow, Washington co., Illinois, six months; Presbytery of Illinois the remainder of the year. David T. Carnahan, La Fayette and Crawfordville, June and July; Pine Grove and Cranberry, January and February; Presb. of the Lakes the remainder of his time. Wm. Carlile, Presb. of Big Spring. Samuel Sturgeon; the committee can make no disposition of his time. Alex. McCahan, Presb. of Michigan, July, August, September and October; Presbytery of Blairsville the remainder of his time. Samuel Hill, Allegan and Connections, June, July and August; Presb. of Michigan the remainder of the year. M. H. Wilson, Presb. of Blairsville. J. M. Dick, Presb. of the Lakes, April and May; Pine Grove and Cranberry, March; Lower Mahoning, July and August; Presb. of Blairsville the remainder of the year. David H. Pollock, Warsaw and Connections, June, July and August; Presb. of Mansfield, September and October, one third of the time to Alexandria, Edinburg and connections. John Y. Scouller, Presb. of Big Spring till 1st of September; Dayton and Sugar Creek the remainder of the year. W. T. M'Adam, Pine Grove and Cranberry, April and May; Presb. of the Lakes the remainder of the year. Jos. Buchanan Pine Grove and Cranberry, 4 months; Presb. of the Lakes remainder of the year. John N. Dick, M'Kinnie's settlement, June and July; Lower Mahoning, February and May, Presb. of Blairsville the remainder of the year. S. W. Clark, M'Kinnie's settlement, August and September; Presb. of Steubenville the remainder of the year. R. W. Oliver, as a missionary to explore the country south of Venango co., and along the Allegheny river, June and July; the Presbytery of the Lakes the remainder of the year. Wm. Lind, Caledonia and Prairieville, Michigan. John G. Brown, Presb. of Monongahela, June, July, August, September, December, January and February; Presb. of Steubenville, October, Novem., March, April, and May.

Robt. A. Browne, Presb. of Monongahela, June and July; remainder of the year, Indianapolis. Alex. G. Shaeffer, Presb. of Monongahela, except October, at M'Kinnies settlement and sections. John Maclean, Dayton and Sugar Creek, June, July and August; Monongahela remainder of the time. Robt. Armstrong, Presbytery of Monongahela. Andrew Bower, June, July, Indianapolis; and then Presb. of Monongahela. Jas. R. Bonner, M'Cutcheville, Carey-town, Upper Sandusky, Lima, and connections. J. C. Steele, Monongahela Presbytery. H. H. Thompson, Presb. of the Lakes, Oct. and Nov.; the remainder of the year in the Presbytery of Mansfield and Second Presb. of Ohio. Thomas Palmer, Urbana and Bellefontaine. James Miller, Perrysburg, Centre, and places adjacent. J. K. Riddell, Presb. of the Lakes. David C. Cochran, Presb. of Mansfield; one third of the time in the missionary stations. J. D. Steele, Pine Grove and Cranberry, June and July; Presb. of the Lakes August; Monongahela Presb. the remainder of the year. J. P. Wright, Blackford co., and Jay co., Ind., June and July; Camden, Lockport, Logansport and on the Reserve, August, September and October. Alexander Pattison, Flint, Mount Pleasant and New Brighton, Iowa. A. D. Clark, Second Presb. of Ohio. Dr. A. Heron, Presb. of Springfield. And. Foster, Presb. of Illinois. R. D. Harper, and Jas. Buchanan, Presb. of Springfield. Alex. Blakie, Monongahela Presb. till the 1st of November; Nov. and Decemb. at Lower Mahoning, Warsaw and connections, the remainder of the year. Robt. M'Coy, Wilmington, Illinois. John Donaldson, Presb. of Steubenville. Messrs. Blain, Coon, Kerr, Porter, Duff, and Pattison are hereby appointed each to spend one month in exploring the missionary field, where they may have the best prospect of usefulness. Resolved, That those congregations, or groups, or missionary stations which are able to give a sufficient compensation to the missionaries who are sent to them, are expected to do so; and that those who are not able to come fully up to this, are expected to do so as nearly as possible; and that the missionaries shall so inform the congregations. The committee having examined the following accounts, recommend them to synod as due to her missionaries.

William Carlile,	\$ 18 00
Stephen L. Haft,	131 93
Joseph Buchanan,	12 00
J. K. Riddle,	78 00
Robert A. Browne,	22 00
John Y. Scouller,	12 00
Andrew Bower,	18 00
James Morrow,	126 00
Thomas Palmer,	40 00
David Cochran,	40 00
Alexander Pattison,	230 00
Samuel Millen,	39 30
Robert D. Harper,	36 00
H. H. Thompson,	52 00
J. D. Steele,	43 00
J. R. Bonner,	213 00
James Miller,	150 00
J. S. M'Cracken,	100 00
J. N. Dick,	160 00
James Porter,	66 37

for missionary services from November 1840, to May 1841, in Illinois. The committee recommend the adoption of the following resolution: Resolved, That the Committee of Mis-

sions shall be constituted of members appointed by the presbyteries, each presbytery appointing one of their delegates a member of said committee. Resolved, That the Committee of Missions shall meet on the day previous to that on which the General Synod is to meet. The reports of our missionaries, petitions for supply, &c., were, on motion, given over to the chairman of the Committee of Home Missions. The Committee of Correspondence reported the revised draft of a Pastoral Letter to the churches under the care of General Synod. On motion it was adopted, and ordered to be printed. It was, on motion of Dr. Heron and — Resolved, That when synod adjourn it adjourn to meet in Pittsburgh, on the 4th Wednesday of May, 1847, in compliance with the recommendation of the last Convention of Reformed Churches: and that the clerk of synod be instructed to give notice thereof to the other bodies represented in that convention. Took up the report of the Committee of Accounts on the report of the treasurer. It was adopted, and is as follows: The Committee of Accounts report, that they have examined the treasurer's report of the "Fund of General Synod;" also, his report of the Foreign and Home missionary funds, and find them correctly kept. Your committee recommend the adoption of the following resolution: Resolved, That the Treasurer's Report be approved and published in the Minutes of Synod. On motion of Rev. William Burnett and J. C. Porter, it was Resolved, That the Board of Foreign Missions be directed to take into consideration the propriety of sending out next spring, at least one missionary to Oregon and California, and if considered advisable, to present, as soon as practicable, the result of their inquiries and deliberations to the churches. The clerk was, on motion, instructed to draw an order on the Treasurer, in his own behalf, for twenty-five dollars, his salary for the current year. The clerk drew this order, as also the one before authorized, for fifteen dollars. On motion of Rev. Joseph Osborne and Rev. J. W. Duff, it was Resolved, That Dr. Pressly and Rev. William Burnett, be appointed a committee to correspond with the synods represented in the Convention of Reformed Churches, in reference to a day of fasting, humiliation and prayer with reference to the union of these churches. On motion of Mr. John Findley and Rev. George Buchanan, it was Resolved, That the Treasurer of the Synod be directed to make out a monthly report of all contributions received by him, for the several funds of General Synod, together with the names of the persons, congregations, or societies from whom the same is received, designating for what the same is intended; and to hand the same to the Editor of "The Preacher," who is hereby requested to publish the same. On motion of Rev. J. Findley, sen. and J. R. Bonner, it was Resolved, That 150 copies extra of the minutes of this synod, be printed at the expense of synod, for the use of the missionary stations; to be distributed by our missionaries. On motion, the Editor of "The Preacher" was requested to publish the minutes of this synod. Also, That Dr. Macdill be requested to publish them in the "Evangelical Guardian;" and that he strike off 350 copies, beside the 150 before ordered, for general distribution.

The resolution was adopted.

Dr. Pressly informed synod, that the sum of \$500 has been bequeathed by the late Mrs. M'Mechan, a member of the Associate Reformed Church in Steubenville, for the support of Domestic Missions, of which amount \$140 have been paid over to the treasurer of synod.

Likewise a donation, from Mrs. Jane Shaw, of the congregation of Turtle Creek, which has been paid over.

Dr. Macdill also informed synod, that a legacy of \$100 has been left to the Home Missionary Fund, by the late Dr. George R. Brown, of Preble county, Ohio.

On motion, Rev. James Shields was appointed to preach the missionary sermon at the next meeting of synod: and Rev. Joseph Osborne was appointed his alternate.

It was Resolved, That William Wallace be the alternate of the moderator to preach, in case of his absence, at the opening of next meeting of General Synod.

It was Resolved, on motion of S. Findley, sen. and Dr. Macdill, That this synod appoint a delegate or delegates, to the Convention to meet in London in August next.

This whole matter was referred to a committee, to consist of Dr. Pressly, J. Ekin and William Burnett, to report this afternoon.

It was Resolved, That a committee be appointed to address the congregations, who have not contributed to the funds of this synod, and the vacancies and missionary stations on the state of the funds, and the duty of contributing thereto.

Dr. Macdill and James Prestley were appointed that committee, and are instructed to publish their address in the periodicals of the church.

The hour having arrived, synod adjourned.

Closed with prayer.

2 o'clock, P. M.

Synod met, and opened with prayer.

The minutes of the last sitting were read and approved.

Called for reports of committees or other papers.

Read a lengthy letter from our missionaries in Palestine.

It was, on motion, Resolved, That the letter be handed to the Editor of "The Preacher," with instructions to publish any extracts from it that he may think will be interesting to our people.

Took up the report of the committee, to which was referred the whole matter of appointing delegates, &c., to the London Convention.

It was Resolved, That Dr. Pressly, Rev. Alexander Sharpe, and Rev. James F. Sawyer, be appointed our delegates to the Convention, to meet in London in August next.

On motion, synod adjourned, to meet in Pittsburgh, on the 4th Wednesday of May, 1847, at 11 o'clock, A. M.

Closed with prayer, singing the 133d Psalm, and pronouncing the apostolic benediction.

JAMES WORTH, Moderator.
JAMES PRESTLEY, Clerk.

Convention at Indiana, Pa.

Agreeably to a previous call, a Convention of Reformed Churches met at Indiana, April 28th, for the purpose of bringing about the organic union of these churches.

The following delegates appeared and took their seats as members of the convention:

Associate Presbyterian Church.

Rev'ds David Blair, James Rodgers, Thomas Gilkerson, William Galbraith—Messrs. Thomas Hood, John Taylor, Sa-

muel Trimble, David Hutchinson, Rob't Hood, Archibald Coleman, Thos. Brown, John Campbell, Robert Oliver, Samuel Young, Samuel Barr, Robert Hopkins.

Associate Reformed Church.

Rev'ds Connor, Duff, Osborne—Messrs. George Sharp, David Wallace, Patrick Donald, James Anderson, John Wiley, Jesse Clemens, Joseph Walker, Hugh Blakeney, Joseph M'Cartney, Jas. Stewart, Daniel M'Farland, John Crisswell, John Robertson, James Crawford, Alexander Y. Black, James Wilson, Hugh Wilson.

The following resolutions were proposed, and after much discussion upon them, conducted in the most fraternal spirit, they were passed without a single dissenting voice:

Resolved, 1. That they regard the Westminster Confession of Faith, together with the Catechisms, as constituting the Basis upon which these churches are to unite, it being understood that those parts of the Confession relating to the power of the civil magistrate, *circa sacra*, be altered in some such way as is proposed in the Basis now before the churches.

2. That we cannot see a necessity for a re-exhibition of those principles which are already set forth ably and clearly in said standards.

3. Inasmuch as we consider ourselves called upon to give a definite expression of our views upon some points which did not fall under the attention of the Westminster Assembly in the same form in which they present themselves at the present day; among which we would enumerate slavery, using human composition in singing the praises of God, and promiscuous, or as it is called, open communion,—therefore be it Resolved, That this convention urge upon their respective synods the necessity of exhibiting their views on these three points, in such a clear explicit manner, as will exclude from the communion of the United Church those chargeable with any of these three practices: said exhibition of principle to be either in the form of a Testimony, or after the manner of the chapters in the Confession, and to be appended to said Confession, and regarded equally with it as part of the standards of the United Church.

4. In order to prevent any misunderstanding on the subject of Slavery, this convention would suggest to their respective synods, at their first meeting, to state explicitly the ground which they occupy, that it may be seen whether such an entire harmony of views prevails, as to render it likely that they can agree in the exhibition of a correct principle upon this subject, and that the convention would beg leave farther to represent to them that after having carefully compared views together, they agree in the adoption of the following: That by Slavery we understand the *holding and treating* a human being as goods and chattels. Such a relation as this ought to be condemned as sinful; while, at the same time, particular cases may arise, in which it may be possible for a man to sustain the relation of a master to a slave, in the view of the civil law, and yet not be chargeable with the sin of slavery, such as, when said master does all in his power to secure the future emancipation of his slave, and to prepare him for the enjoyment of his freedom, and, while under his charge, treats him in all respects agreeably to the divine law: it being regarded as the duty of church courts to investigate such cases and see that they truly fall under some such exceptions as these, before they either grant or continue the communion of the church to persons holding slaves.

5. That on the subject of covenanting, nothing more is necessary to be introduced

into the standards of the United Church, than what is contained in the Confession and Catechisms, but that it be understood that all the congregations of the United Church, settled and vacant, be required to enter into a solemn engagement to maintain and carry out the principles of these standards, and observe a walk and conversation in the world agreeable to the gospel of Christ.

6. That as errors often assume new forms, and spring up under different circumstances, it should be regarded as a duty of the United Church, to issue warnings against such errors: and that these warnings be regarded as the carrying out of the principles contained in the Confession of Faith and Catechisms.

7. Whereas this convention cannot but regard the greatest obstacle in the way of a comfortable union of these churches, as arising from the low state of practical religion among us; we would therefore earnestly press this subject upon the attention of our respective synods, and urge them to exert their influence in stirring up the people under their care to a more diligent use of the means of God's appointment for obtaining an outpouring of his Spirit and a revival of practical godliness.

8. That we recommend to our respective synods the appointment of a day of fasting, humiliation and prayer, that we humble ourselves before Almighty God, on account of our sins, and earnestly seek the turning away of his wrath through our Lord Jesus Christ, and that *He* would be pleased to gather us together into one.

THOMAS GILKERSON, Sec'y.

THE PREACHER.

WEDNESDAY, MAY 20, 1846.

General Synod.

By excluding other matter, which otherwise should have appeared, we are able to give in this number, the minutes of Synod, with the exception of a few papers which shall appear in our next.

This meeting of Synod was one of unusual interest. There was a more general attendance of delegates than at any previous meeting, and among them, more of the older and more experienced ministers than have usually attended. The business was transacted with dignity and harmony. On the subject of secret societies there was a little breeze, but it soon blew over. It seemed rather a relief than otherwise to the members, and did not at all interfere with an amicable and unanimous disposal of the matter. It is perhaps unnecessary to state, that their decision was in decided disapprobation of all secret associations. The report of the committee on this subject will be seen in our next number.

On the subject of the Union of Reformed Churches, there was the same harmony of views and feelings that has been expressed at previous meetings. All the presbyteries reported favorably. And the Synod, as will appear from the report adopted, is still disposed to persevere in all proper efforts to accomplish it.

The call of the London Convention for purposes of union, was also taken into consideration, and favorably regarded; and Rev. J. T. Pressly, D. D., Rev. Alexander Sharpe and Rev. James F. Sawyer were appointed delegates to attend it.

The great sulcupied the interests of her of Home Miss has been working dually extending strengthening h entire West.

In this respect ready, to co-operate of the church, tent, in efforts to ence of evangelizing resting portion c most important, any other, will c

acter and destin In Foreign Mi ly yet be regarded her operations.

the appointed gro to have actually They are, how themselves for it home, manifest a a heartiness and li which encourage enterprize will b gy and efficiency.

By all these th dition and future ed Zion, we sho more devout grat church, and more zeal in His cause

Union

These meeting rence on the su continued with h vention at the to state, of which v this number, was We have also rec lar convention k eastern part of the regret that we them. They con church from wh heard. It may behalf of the b that although the first, yet they are sires for union.

Reformed P

The Eastern S body, at a late passed a series of operation of the Churches as an e opinion that it has attempts at orga of the principles t union by confeder They also app ford and M'Leod, don Convention.

Moveme

The Free Ch received a letter fi leaders of the Ge he announces Rationalists con ment. He decl evangelical truth aging fact, that with him. It w this reformation.

SUMMARY.

Lutheran Museum.—The King of Prussia has ordered the establishment of a Lutheran museum at Berlin, wherein will be assembled the numerous objects now scattered over Germany, relating to the Reformer.

Temperance Movement.—The Swedish government, in order to put a stop to the increasing progress of intemperance in Norway, has appointed a missionary for each of the four provinces of that kingdom, to travel through them, preaching abstinence from strong liquors, and promoting the establishment and extension of temperance societies. Compensation is offered to all such distillers as shall resign their licenses for making brandy and entirely relinquish their business.

Romish Council.—A Provincial Council of the Roman Catholic Bishops of the United States, is now in session in the city of Baltimore. There are twenty-two bishops, and as many priests in attendance. Archbishop Eccleston presides.

Death of Mr. Torrey.—The Rev. Mr. Torrey, who was convicted some two years ago of enticing slaves away from the state of Maryland, and imprisoned in the state prison at Baltimore, died in prison in that city, at three o'clock, on Saturday the 24th April. His body was taken and delivered to his friends in New England, under the charge of the Rev. Mr. Snow of Baltimore.

New use of Chaplains.—Some of the young men (chiefly English and German) residing in Rome, have lately taken to boar-hunting, and their practice having scandalized the police, an order has been issued, in virtue of which a priest is for the future to accompany each party throughout the day.

Roman Catholic Toleration.—The queen of Spain has issued a proclamation, requiring the Baptist missionaries to leave Fernando Po. The reason assigned was, that "the religion of Spain is the Catholic religion, which admits of no toleration," and that as "the religion of the missionaries was not that of Spain, it involved of necessity disaffection against the authority of Spain." A few months are allowed for their departure; in the meantime they are not to preach.

From the Seat of War.—The latest accounts represent Gen. Taylor as about to leave 500 men to defend the post which he now occupies, and march with the rest to point Isabel and return to his encampment with all the supplies and reinforcements which he expects to find at the former place. These accounts relieve the anxiety which had been felt for the safety of himself and army. It is also stated that Gen. Scott commander in chief of the U. S. army, goes immediately to the seat of war.

SCHEDULE OF APPOINTMENTS,
By the Presbytery of Monongahela.

SECOND CHURCH OF PITTSBURGH.

John G. Brown, 3d Sabbath May.
" " 4th " "
R. D. Harper, 5th " "
John G. Brown, 1st " June.
Samuel Weir, 2d Sabbath June.
John G. Brown, 3d " "
" " 4th " "

DEER CREEK.

J. C. Steele, 3d Sabbath May.
Samuel Weir, 4th " "
Robert Armstrong, 1st Sabbath June.
J. C. Steele, 2d " "
to dispense the Lord's supper.
Samuel Weir, 3d Sabbath June.
J. C. Steele, 4th " "

MOUNT GILEAD.

R. A. Browne, 3d Sabbath May.

J. C. Steele and R. Armstrong, 5th Sabbath May, to dispense the Lord's supper.

R. A. Browne, 2d Sabbath June.
Robt. Armstrong, 4th " "

RACON.

A. G. Shafer, 4th Sabbath May.
Samuel Weir, 1st " June, to dispense the Lord's supper.
R. A. Browne, 3d Sabbath June.

HANOVER.

Alexander Blaikie, 3d Sabbath May.
Samuel Weir, 5th " " to dispense the Lord's supper.
A. G. Shafer, 3d Sabbath June.

HOKKSTOWN.

A. Bower, 5th Sabbath May.
" 2d " June.
" 4th " "

EAST PALESTINE.

John M'Lean, 4th Sabbath May.
A. G. Shafer, 2d " June.
John Ekin, 4th " July, to dispense the Lord's supper.

INDUSTRY.

John M'Lean, 3d Sabbath May.
R. A. Browne and A. G. Shafer, 5th Sabbath May, to dispense the Lord's supper.
A. G. Shafer, 4th Sabbath June.

ST. CLAIR, (O.)

J. C. Steele, 4th Sabbath May.
" 1st " June.
J. C. Steele and A. G. Shafer, 3d Sabbath June, to dispense the Lord's supper.

ROCKY SPRING.

A. Bower, 3d Sabbath May.
R. A. Browne, 1st Sabbath June.
Rob't Armstrong, 3d " "

BRIGHTON.

Robert Armstrong, 3d Sabbath May.
J. G. Brown, 5th " June.
" 2d " "

ST. CLAIR, (PA.)

A. G. Shafer, 3d Sabbath May.
Robert Armstrong, 4th Sabbath May.

BEAVER.

A. Bower, 2d Sabbath May.
" 4th " "
" 1st " June.

MARRIED,

On the 30th ult., by Rev. William T. Findley, Rev. JAMES PRESTLEY of Cincinnati, to JANE MARY, only daughter of Samuel Tagart, Esq., of Chillicothe, Ohio.

By Rev. Joseph Osborne, on the 13th May, Mr. JOHN W. TURNEY, of Greensburgh, to Miss JANE SAAM, of North Huntingdon township, Westmoreland county.

By Rev. S. Taggart, on Tuesday the 5th instant, Mr. THOMAS PATTERSON to Miss PHEBE JANE LAWTON, all of Washington county, Pa.

OBITUARY.

Died, of consumption, on Tuesday the 5th instant, Miss HARRIET G. M'LAUGHLIN, (second daughter of Thos. M'Laughlin) in the 23d year of her age. The deceased was a member of the A. R. Church. She has long been familiar with affliction, but under all her sufferings, by the grace of God she was enabled to exercise patience, and when called to pass through the valley of death, her trust in Him, who is "the resurrection and the life" remained firm and unshaken. Whilst a large circle of friends and acquaintances are called to mourn her loss, they should not mourn as those who "have no hope." Let the young hear the voice of Providence saying unto them, "Be ye also ready."

Died, at his residence in Mercer county, on the 20th March, Mr. SAMUEL LIVINGSTON, formerly of Allegheny county, Pa., in the 70th year of his age, after a lingering illness, which he bore with Christian meekness and resignation. The deceased was a zealous member of the Associate Reformed congregation of Clarksville. Having lived the life of the righteous his last end was like his. He died in sure and certain hope of a glorious resurrection, through the merits and atonement of his Saviour.

Died suddenly, in Kiskiminitis township, Armstrong county, of Palpitation of the Heart, Mr. FRANCIS WILLIAMS, in the 72d year of his age, April 30, 1846.

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not sufficiently spiritual. Still there is a hope of much good in the prospect of a great mass of people being separated from Rome, and brought under the immediate light and power of divine truth. In the evangelical views of Czernd and those who think and act with us we see, as we trust, but the beginning of these good effects.

Some of the Glory of England.

The horrible butchery of the Sikhs in England has been made a subject of devout sighing in the Established Church of England. And, doubtless for the reason that many good people might not know how to express their thanks for an event, the Archbishop of Canterbury has prepared a form, which, as it varies much after the pattern of the scenes in the Temple, will, no doubt, be pronounced with much solemn self-acquiescence by the English people. We think it was wise in the Bishop to say something on this subject. Ought he or her Majesty, would most assuredly have been bothered by such similitude of men as the Scotch clergy who, when George III. proclaimed the day of thanksgiving, at the close of the American Revolution, proceeded all the way to England, to inquire of his Majesty what he would have them to give!

Error.

A person who gave three hundred dollars to purchase a library for our Foreign Missionaries, is Alexander Blair, not Jun., as it is incorrectly printed in the minutes of Synod.

The Editor acknowledges the receipt of a donation from the congregation at Piqua, (O.) for missionary purposes.

Extracts

From the Minutes of a Special Meeting of the Gentlemen's Missionary Society of the First A. R. C. of Pittsburgh, on the evening of the 13th inst.

At our last meeting, it has pleased our heavenly Father, to remove from us, our fellow member, MATTHEW BROWNE. To this dispensation of Divine providence let us humbly submit, and pray that, sooner or later, we also may be called to give an account of our earthly pilgrimage. The death of our esteemed friend bears to us all the solemn testimony of the Saviour, "Be ye also ready." As a manifestation of our feelings as a tribute to the memory of our deceased friend, to whose Christian benevolence and benevolence we owe our organization as a missionary society,—we therefore,

Resolved, That in the death of Matthew Browne, the church has lost a member, his family an affectionate and kind brother, and we, a sincere and devoted fellow-laborer in the cause of missions.

Resolved, That his memory is made precious to us by many pleasing recollections, both public and private nature.

Resolved, That, as a feeble mark of our affection, a copy of these resolutions be forwarded to the Editor of the Preacher for publication.

A. GETTY, Pres't.

PITTSBURGH, Rec. Sec.

The Preacher.

VOLUME IV.

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NUMBER 11.

REV. DAVID R. KERR, EDITOR.

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TERMS.

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Difficulties of Westminster Calvinism. No. 11.

On the subject of Sanctification, our Confession of Faith teaches the following doctrine: "This sanctification is throughout in the whole man; yet imperfect in this life, there abide still some remnants of corruption in every part: hence ariseth a continual and irreconcilable war; the flesh lusting against the spirit, and the spirit against the flesh." That sanctification is the work of God, a doctrine clearly taught in the Oracles of truth, and is now taken for granted. It is God, who in regeneration commences the good work of holiness in the heart. Phil. 1:6. And, it will readily be admitted, that were it the pleasure of God, he could at once perfect the work, that he in whose heart it is begun, could be rendered perfectly holy. But the question with which we are concerned, is not, What can the power of God accomplish? but, What has he authorized us to expect? In the revelation of the will which he has given us, is there to be found a promise, which authorizes the Christian to believe, that while he remains in a sinful world he shall attain to a state of perfection in holiness? In the record of Christian experience contained in the word of God, is there a solitary example of an individual, who claims to have made such an attainment? He who is acquainted with the Scriptures, must give an answer to these inquiries, which will correspond with the doctrine taught in our Confession of Faith.

With a view to expose the unsoundness of this doctrine, the author of "the little book" speaks on this wise: "But so bring this subject before the reader's mind, as to show him the falsity of Calvinism, it is proposed to prove first, that a Christian may be entirely sanctified." The proof which he brings forward is the following: "1 John 5:17. All unrighteousness is sin; but, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Chap. 1:9. So that, whosoever is born of God, doth not commit sin." To this I reply, 1. It is wholly unnecessary to prove that, "a Christian may be entirely sanctified." Calvinists do not only believe that "a Christian may be entirely sanctified," but they believe, on the testimony of God, that every Christian certainly will be entirely sanctified. They are fully persuaded that, in the case of every true believer, God will thoroughly cleanse him from all unright-

eousness. But, in so far as the latter proof is concerned, "whosoever is born of God doth not commit sin," I remark, that if it affords any aid to our author's cause, it proves entirely too much. It not only proves that a Christian may be entirely sanctified; but it establishes the doctrine, that every child of God is entirely sanctified. The language is,—"Whosoever is born of God, doth not commit sin." But the author of "the little book" will not pretend that every believer is so entirely sanctified, as to be without sin. I am persuaded that he will not presume to say, that he himself is "entirely sanctified." At all events, I am sure that no reader of his book will give him credit for perfection in sanctification. But I repeat it, if these words prove any thing for our author, they will establish more than he himself will admit; that is, not only that sinless perfection is attainable, but that it actually is attained by every one who is born of God. It must then be a false interpretation which makes these words support the author's position.

The author proceeds: "It is proposed to prove, secondly, that a Christian may be entirely sanctified in this life." And his proof is taken from 1 John 4:17. "Because as he is, so are we in this world." On this declaration of the apostle, our author reasons after this manner: "How is God holy? In part, or in whole? Be this as it may, 'as he is, so are we in this world.'" In reply, I remark, that the apostle is not speaking in this place of the holiness of God. He does not say,—As he is holy, so are we in this world. But the declaration is,— "As he is, so are we in this world." To expose the misapplication of this passage, let us introduce another term instead of holy. God is omnipotent, as well as infinitely holy. Then, after the manner of our author, we might ask,— "How is God omnipotent? In part, or in whole? Be this as it may, 'as he is, so are we in this world.'" Nothing further can be necessary to show the utter inconclusiveness of our author's reasoning.

But to disprove the doctrine of our Confession, that, "This corruption of nature, during this life, doth remain in those that are regenerated," the author quotes 1 John 1:7. "The blood of Jesus Christ his Son cleanseth from all sin." It is not necessary, however, to say to the intelligent reader, that if these words prove any thing in support of our author's position, they prove entirely too much. If they prove that any one who is interested in the blood of Christ, is so cleansed from sin, as to be perfectly holy in this life, they prove the same thing in relation to every believer. The apostle does not say, that in some particular cases, the blood of Christ cleanseth from all sin; but the declaration is general, and it affirms what is true in relation to every one to whom the blood of atonement has been applied. The truth is, the words of the apostle are not designed to exhibit the attainments, which the Christian may make in the present life, but to describe the efficacy of that atoning blood, on which we depend for pardon and for cleansing. That there is virtue in the blood of Jesus to cleanse from all sin is a precious truth. And that God could,

cleanse perfectly the vilest of our race by the application of his blood, is undoubtedly true. But we are not inquiring what the power of God can do, but what he has authorized us to expect that he will do. The words, under our present consideration, assure us that he has made adequate provision for us; and that, though our sins may be as scarlet, and though they may be red like crimson, such is the efficacy of the blood of Jesus, that under its purifying virtue they shall be made as white as snow. And so far is it from the mind of the Apostle to deny that "corruption of nature remaineth in those that are regenerated," that after saying that the blood of Jesus Christ, his Son, cleanseth from all sin, he immediately adds, "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

Having adduced these texts in support of his cause, our author concludes in the following grandiloquent style: "I might multiply texts of a similar kind, and add reflections of the same nature with those which have gone before; but if there is one man to be found who refuses to yield his assent when God speaks once, he would fail to believe, though the whole heavens were variegated with blazing capitals against his madness." I admit readily, that it would be easy to "multiply texts of a similar kind." But if they were multiplied a thousand fold, they would be of no avail, as they do not prove the point in support of which they are brought forward. And the author might, no doubt, "add reflections of the same nature with those which have gone before." But all that such "reflections," no matter how great an addition might be made to them, would prove, is, that their author is a poor expositor of sacred Scripture. And on the behalf of Calvinists, I may say, that, according to their belief, one plain declaration of the God of the Bible as firmly establishes the truth as ten thousand. But Calvinists distinguish between what God says, when he "speaks once," and what corrupters of the truth represent him as saying. The one commands their implicit belief, the other does not move them, though it should be enlarged, so as to fill a "little book," like our author's, "variegated with blazing capitals," and studded on every page with (!!!) notes of admiration.

Having seen that the texts quoted by our author do not sustain his cause, it remains that we inquire—what do the Scriptures teach on this subject? Do the Scriptures teach that sinless perfection is attainable in this life? or do they teach, that so long as the Christian remains in this world there will be within him a conflict between the principle of grace and remaining corruption of nature?

1. I reply, in the first place, that the Scriptures, in the plainest and strongest terms deny that there is among men, a man to be found, who is so thoroughly sanctified as to be without sin. In that memorable prayer uttered by Solomon at the dedication of the temple, it is said, with reference to God's Israel, "If they sin against thee, (for there is no man that sinneth not.)" 1 Kings 8:46. Again, it is said, "Who can say, I have made my heart clean, I am pure from my sin." Prov. 20:9. In language still more explicit, Solo-

mon declares, "There is not a just man on earth, that doeth good and sinneth not." Eccles. 7:20. It is not conceivable how language could more plainly or strongly express the idea, that no man on earth can say, "I am pure from my sin." All, even the holiest men on earth, must confess with the Psalmist, "Iniquities prevail against me." And while the language of the Old Testament on this subject is decisive, that of the New is not less explicit. "In many things," says the Apostle James, ch. 3:2, "we all offend." And to the same purport is the declaration of another Apostle, "If we say we have no sin, we deceive ourselves, and the truth is not in us." John 1:8. These passages of Scripture are too plain to require the aid of an expositor. And it is not conceivable how any one who understands the import of plain language, can hesitate for a moment in relation to the doctrine which they teach.

2. A second remark is, that the doctrine of sinless perfection is utterly irreconcilable with the record of Christian experience contained in the Bible. In the lives of the most eminent saints, of whom we have an account in the sacred Scriptures, there is recorded evidence of their imperfection. Witness the examples of Noah, Abraham, Moses, David and others. To the real piety of these men we have the testimony of heaven; and yet their history, as recorded by the pen of inspiration, affords humbling evidence of the truth, that there is not a just man upon earth, that doeth good and sinneth not.

3. The fact, that our Lord has taught his disciples so long as they are in this world, to pray for the forgiveness of their sins, proves, that so long as they shall be in the world, they will need pardon; and consequently will not be able to say, in truth, "I am pure from my sin." As long as the Christian will have occasion to pray, "Give us, day by day, our daily bread," so long will it be his duty, in like manner, to pray, "Forgive us our sins." But on the supposition that the Christian is so "entirely sanctified" as to live without sin, it is plain that, being without sin, he would no longer have cause to ask for forgiveness. But no one will presume to charge our Lord with teaching his disciples to pray for a blessing which is unnecessary. Since, therefore, it is the duty of his disciples, while in this world, to pray for the forgiveness of their sins, it follows, that so long as they shall be in the world they will need forgiveness. This petition in our Lord's prayer is consequently irreconcilable with the doctrine of sinless perfection.

Some miscellaneous remarks on this general subject may be expected in the next number. CALVIN.

Dr. Claybaugh's Sermon,
Delivered at the Opening of General Synod.

PSALM 122, 6:9.

Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes I will now say, peace be within thee. Because of the house of the Lord our God I will seek thy good.

Jerusalem, the metropolis of the Israelitish nation, was the chosen city of God,

the holy place of the tabernacles of the Most High. *There* was the House of God, the ark of his presence, the testimony and law, the place of convocation, of sacrifice, of prayer, of divine instruction, of blessing, of communion with a covenant God. *There* the nation had access to God, and enjoyed a typical representation of the way of access for a lost world. *There* were set also the thrones of judgment, the thrones of the house of David. *There* in the priesthood and in the royalty, Christ was represented as a *priest upon his throne*, who having by himself purged our sins, is seated on the right hand of the Majesty in the heavens, a minister of the sanctuary and of the true tabernacle, which the Lord pitched, not man. *There* Christ was represented in his expiation, intercession, and mediatorial reign, obtaining, procuring and dispensing pardon, holiness and peace, all the blessings of his great salvation to the church, both in the imperfection of her militant, and in the fulness and glory of her triumphant state. *There* God, in Christ, symbolically, dwelt in the congregations of his saints, and inhabited the praises of his redeemed.

Hence Jerusalem came to be only another name for God's church, which is often compared to a city, and is called the city of God; for the church, both in her New Testament form on earth, and in her heavenly state; her principles, privileges, and blessings in both conditions being the same, only that in heaven they exist in a state of full and final development. Thus we read, that whilst the literal Jerusalem is in bondage with her children, "Jerusalem which is above, is free, which is the mother of us all." New Testament believers "are come not to a tangible mountain, burning with fire, and covered with blackness, and darkness, and tempest, but to Mount Zion, to the city of the living God, the heavenly Jerusalem." "And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Jerusalem is the name of God's church, her name as she now dwells on earth, and her name when surrounded with the eternal glories of a new heaven and a new earth.

We shall then be guilty of no misapplication of God's word, in considering the language of the text as having direct reference to the church of our Lord Jesus Christ.

Pray for the peace of Jerusalem;
They shall prosper that love thee:
Peace be within thy walls;
Prosperity within thy palaces;
For my brethren and companions' sakes,
I will now say, Peace be within thee;
Because of the house of the Lord our God,
I will seek thy good.

This cannot apply to the church in her heavenly state. *There* all will be peace and prosperity; *there* shall be nothing to hurt or annoy, nothing that defileth or worketh abomination, or maketh a lie; but the peace of Jerusalem shall be as a river, and her righteousness as the waves of the sea, and her glory as the radiance of the throne of the Eternal.

It is to the church in her present imperfect and militant state, subject to discord, divisions, reverses and declension, that the language of the text refers.

And it sets before us an object in relation to the church—*her peace and prosperity*; our duty in relation to this object—to pray for it and to seek it; and, finally the principles and motives which should govern us in performing this duty.

1. The object set before us in these words is the *peace and prosperity* of the church, verses 6, 7, 8; which together

constitute her *good*, v. 9.

The peace of the church may be viewed as external and apparent, and as internal and real. The latter is chiefly referred to here; the former is important only as it is the manifestation, the visible embodiment of the latter. There may be an external and apparent peace, which is the result of deadness and indifference, of a detestable neutrality in the cause of God, of sheer unconcern. There may be an absence of active hostility, because there is no life. The people may all be united, because they are all *frozen together*. This is a peace without love; apparent, but unreal.

Again, there may be peace to the eye of the superficial observer, as people are united in one common profession and in the outward duties of that profession, whilst a more intimate acquaintance will reveal personal and party strifes and animosities. Again, people of different denominations may make a show of peace when they sit down together at the same communion table, whilst all the feelings of sectarian jealousy are rankling within, and all the counterworkings, and underminings, and evil speakings of a selfish, bigoted policy are going on without. Peace is on their lips, but war is in their hearts. They bite with their teeth and cry, *peace*.

The real peace of the church, that which God's word enjoins, and that which we should prize, is the result of oneness in judgment, affection, interest, object, cause and effort under the vivifying, enlightening, and directing influence of the Holy Spirit in the application of God's truth to the heart and conscience. The Apostle describes it when he says, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and the same judgment. Now, the God of patience and consolation grant you to be likeminded one toward another, according to Jesus Christ, that ye may with one mind and one mouth glorify God, even the father of our Lord Jesus Christ, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel. And do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life." Or another Apostle, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." Here is a union of profession and a union of action, *a speaking the same thing, a glorifying God with one mouth, a striving together, and a freedom from divisions*; but it is all for the *faith of the gospel*, it is all holding forth the word of life, it is all in obeying the truth, it is all in *one spirit and with one mind*, the result of being *perfectly joined together in the same mind and in the same judgment*, the workings of *pure and fervent love*, under the power of *truth and the energy of the Spirit*.

In proposing this object to our attention, there are several things implied.

1. That the church of God is really, and by her original constitution, one. This is doubtless true of the church *invisible*—that body which is composed of all those on earth and in heaven, who are united to the Lord Jesus Christ, by the Holy Spirit and by faith. But it is also true of the church *visible*—which is made up of all those throughout the world, who credibly profess the true gospel of Christ. They may exist in different countries, belong to different races, speak different languages, hold different formularies, and live in separate communions; yet are they fundamentally one;—and they may have their prejudices, and misunderstandings, and suspicions,

and jealousies, and after all, when they come in the spirit of Christ, in meekness and fear, to explain themselves and to understand one another, find to their joy and surprise that they are one. And so they are by the original constitution of the visible church. Of that church, to which Christ gave apostles, and prophets, and evangelists, and pastors, and teachers, for the work of the ministry, for the perfecting of the saints, and for the edifying of the body of Christ, it is said, "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all." On all the grand vital points here named they are one, and it is the will of Christ that those who are one on these principles, should be *visibly* one as they are one morally; that they should recognise and display their *unity*, by the visible fellowship of saints; and that in consideration of this oneness, they should endeavor to keep the unity of the Spirit in the bond of peace. Hence schism is sin; indifference to it or willingness to perpetuate it, is fearful heresy, the result negatively of the absence of the Spirit of Christ, and positively of a criminal selfishness. The present divided state of the church is, to say the least, *unnatural*, contrary to her original constitution and to the very genius of the gospel. The only remedy is in a revival of evangelical piety, roused it may be into activity, among other means, by the more vigorous opposition of the common foe. We shall unite when we shall have more piety and a stronger sense of danger.

2. It is implied, that the church is one on those principles of holiness and truth, which are revealed and prescribed as the rule of faith and practice, by the Holy Spirit. On no other principles is union possible; on none other is it worth having. These principles are well summed up by a distinguished foreign divine;—"In our justification the righteousness of Christ only; in our sanctification and duty, the grace of God only; and in our instruction and direction, the word of God only." Christ must be supreme in his prophetic and kingly offices, as well as in his sacerdotal. THE WORD OF GOD ONLY in the doctrine, the government, and the worship of the church; in her worship as well as in her doctrine and government. If men are to dictate, there is inevitable division; one standard is impossible, there will be as many banners as there are leaders; and union will never take place till we do away with the speculations of philosophy, and the expediency principles of a self-relying policy, and the veneration for prescriptive usages, and the fondness for human devices and novelties, and come to the word of God not only in profession, but in sincerity and truth, as our only, our supreme, our infallible rule of doctrine, discipline, and worship. Confessions of faith are necessary and useful; but only as clear, discriminating statements of the leading principles of God's word. From their very nature and design they should be simple. To make them minute and cumbrous is to defeat their utility as terms of communion; and it is to gainsay the instructions of the Lord Jesus Christ himself in the grand gospel commission. The plan on which he directed his apostles to build up his church, was to inculcate the great leading principles of his religion, and when they had succeeded in getting men to understand and embrace these, then to recognise them as his *disciples*—as believing learners in the school of Christ by baptism; and then to impart to them all the minutiae of Christian instruction: "Go, disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you: and lo, I am

with you alway, even unto the end of the world." The church on a society of perfect men in Christ; it is a school for the training of his saints, open to his chosen to train them up to the glory of heaven. The members are differently advanced; it is not at all absurd to make the terms of admission for those who are comparatively ignorant, and those who are comparatively advanced, different. We should demand a knowledge of the fundamental principles of the religion, it is unreasonable agreement in every shade about every mooted point, to render union impracticable. We should keep children out of the school till they are able to improve. We should not take a different course, "Let as many as be perfect, be perfect, and if, in any thing, ye are minded, God shall reveal you"—How? By our brethren of Christian fellowship—drawing us together, till by our insinuating and magnifying our own faults, we come to see eye to eye! The apostle understood more than that. His word is "Be like-minded," though we are not like-minded, yet, "nevertheless," though we are not like-minded, yet, "nevertheless," though we have already attained the same rule, let us be like-minded." We should

3. It is implied, that the church is one in her principles of unity and peace in her relations to the world. It greatly recoils at the sight of the religion of Christ to an unchristian world of infidels and scoffers entering behind the divisions of Christians. So do the ungodly and the filthy in the world bring dishonour to the name of the Redeemer, and their divisions prove the word of Christ to be ambiguous, than do the divisions of the church. The parties give of the constant state of unchristianity and unchristianity, and in our instruction and direction, the word of God only." Christ must be supreme in his prophetic and kingly offices, as well as in his sacerdotal. THE WORD OF GOD ONLY in the doctrine, the government, and the worship of the church; in her worship as well as in her doctrine and government. If men are to dictate, there is inevitable division; one standard is impossible, there will be as many banners as there are leaders; and union will never take place till we do away with the speculations of philosophy, and the expediency principles of a self-relying policy, and the veneration for prescriptive usages, and the fondness for human devices and novelties, and come to the word of God not only in profession, but in sincerity and truth, as our only, our supreme, our infallible rule of doctrine, discipline, and worship. Confessions of faith are necessary and useful; but only as clear, discriminating statements of the leading principles of God's word. From their very nature and design they should be simple. To make them minute and cumbrous is to defeat their utility as terms of communion; and it is to gainsay the instructions of the Lord Jesus Christ himself in the grand gospel commission. The plan on which he directed his apostles to build up his church, was to inculcate the great leading principles of his religion, and when they had succeeded in getting men to understand and embrace these, then to recognise them as his *disciples*—as believing learners in the school of Christ by baptism; and then to impart to them all the minutiae of Christian instruction: "Go, disciple all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you: and lo, I am

Along with the peace and prosperity of the church, there are several things implied. The church prospers just as her institutions are improved and successful operations are carried on. A great end of her organization is the diffusion of knowledge, right and joy in the Holy Ghost, and the conversion of sinners to God. She prospers as truly in the number of her members, as in the number of the impenitent; in the bringing of her own children to the knowledge of the truth, and admonition of the world, as in the keeping all vigorous and well as in extending her influence. It is a poor way of the church, to leave all to the members, and then depend on a

ment—to leave our children to grow up without regular systematic instruction, and without the influence of an example of habitual consistent piety; with the hope of their being brought in along with the world in a sort of religious frolic. There are, there have been, and there will be, precious seasons of revival, to which the church owes much of her prosperity, but we are not to act on the principle that the church must grow by fits and starts. We should continuously use God's appointed means and look for continuous growth. It is an easy thing, by reducing the standard of piety, to swell the church by large accessions in an excitement "gotten up," which shall bring into her all the elements of corruption and decline. We should take heed in lengthening the cords of Zion's tent, also to strengthen its stakes; to labor for the spiritual growth, as well as for the numerical increase, of her family. Were due attention paid to this, the peace of Zion might keep pace with her prosperity, and our eyes might see Jerusalem a quiet habitation, a tabernacle that shall never be taken down; not one of whose stakes should ever be removed, nor one of its cords broken.

(To be continued.)

Pastoral Letter

Of the General Associate Reformed Synod of the West, to the Churches under their care.

DEAR BRETHREN:

We address you in a letter, in which we shall endeavor to lay before you a condensed view of the condition, relations, prospects and duties of the church, so that you may be stimulated to greater faithfulness and zeal, and realize more eminent success, in your efforts to promote the interests of Zion. Our design is to be practical.

1. In the condition of our church there is much which demands our gratitude to God. Every year enables us to report an increase of our ministry and members, our boundaries are enlarged and our influence extended. As a branch of the visible church of Christ on earth, we are evidently on the advance. A few years ago, we had but one Theological Seminary, and one Professor of Theology, with ten or twelve students under our care, and a library scarcely worthy of the name. Now we have two Theological Seminaries, and three Professors, with from forty to fifty students of Theology, and respectable libraries. From these institutions, these young men, chosen and set apart for the ministry, are annually sent forth, and never fail to find demand for their labors. The harvest is ever-luxuriant, and the laborers still too few. Vacancies multiply, and congregations ripe for settlement, are seeking for pastors to break to them the bread of life.

The ordained ministers of the two synods number more than one hundred, most of whom are installed in pastoral charges. Our territory extends from the midst of the Alleghenies on the East, indefinitely westward, and over this vast territory our people are dispersed, too frequently, in neighborhoods so sparse and widely separated from each other, as to render it almost or altogether impracticable that they should enjoy the ordinances through our administration. But these neighborhoods become more dense and closely compacted, our church enabled to set up her standard in their midst.

While our progress has thus been onward, we have been blessed with peace within our walls and palaces. Union, harmony, and co-operation have characterized our mutual intercourse. Strifes and contentions have not risen among us to divide us asunder, or array us in different and opposing parties. While

many of our sister denominations have been shaken, as by an earthquake, to the very centre, by the elements of strife, we have been permitted to dwell and operate together in unity.

There is a growing spirit of missions in our midst. We have now from thirty to forty young men employed as missionaries in the domestic field, all of whom experience more or less success in their work. We have also two men in the foreign field. The sending forth of these men forms an epoch in our church's history. But a very few years ago, the idea of a foreign mission was first conceived among us. Sister churches were operating abroad, but our charity was confined at home. This was, no doubt, owing principally to our apparent inability, from want of men and means, to occupy the foreign field. But as God has been pleased to bless us with both men and means, nothing but the spirit is wanting that we may be disposed to employ them; and we verily believe, that just in proportion as the church is aggressive in fact, as it is by its original constitution, so will God pour out his blessings upon it. It devolves upon the church, and upon every branch of it, according as God has given them the opportunity of doing so, not only to preach the gospel at home, but to every creature, and it is while in the discharge of duty we have the promise of God's blessing. The increasing liberality with which our members contribute for the support of our foreign mission, evidences that they are becoming more impressed with a sense of the importance of the measure, and that it is destined to succeed. These are facts which call for thanksgiving to the King and Head of the church.

But whether our internal peace and prosperity have been in proportion to our external, God only knows. There can be no doubt that there is much in our spiritual condition which we should lament before God,—much to be repented of and reformed. In too many of us our religion consists more in form than in spirit—our prayers are cold and unbelieving—our attachments to Christian ordinances more professed than real—our contributions for the support of the church's operations, the result of selfish, rather than charitable emotions—too many of us dead. But the tares must be associated with the wheat till the great ingathering of the harvest on the day of judgment. There will be a mixture of good and bad fish in the net of the church as long as human depravity exists. Our prayer should be, that the Spirit of Christ may dwell in our hearts, for if we have not his Spirit, we are none of his.

2. Our relations to the world are such as are peculiar to the church of Christ on earth. We are in the midst of the world, that we may be the salt of the earth. We are a light set upon a hill, that our light may be disseminated abroad, that others, seeing our good works, may be constrained to glorify our Father in heaven. We are established in the midst of fallen, ruined mankind, that we may say to the multitude, who sit in darkness, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." The world is the field in which we are to operate. To win the world to the Messiah by a spiritual conquest, we are an associated soldiery, wielding the sword of the Spirit, in obedience to Christ, who has promised us the victory. The commission is ours, never yet completely executed,— "Go ye into all the world, and preach the gospel to every creature." We are not to be conformed to the world, but to be transformed by the renewing of our mind. We are not of the world, as our Saviour has said, "My kingdom is not of this world." As a society, we are distinct and peculiar; but in and with the world, we have much

to do, and God will condemn us if we fail to discharge the duties which devolve upon us in view of the relationship which we sustain to the world, in which we have been established.

Our relations to sister evangelical denominations are altogether of the pacific character, and we rejoice to report this fact. There has, perhaps, been no one cause prolific of a greater amount of evil to the church than the strifes and contentions which have so frequently and bitterly embroiled different evangelical sects against each other. Unbelievers have witnessed these things, and have been confirmed in their infidelity by them. That various denominations should exist, distinguished from each other by certain peculiarities, while on the great essential principles of the gospel they are united, is the result of human infirmity; and as none of us can claim exemption from this infirmity, we should learn to "bear each other's burdens." That Christian denominations, evangelical in their faith, should anathematize each other, as though their distinctive peculiarities were evidences of their allegiance with the powers of darkness: This is an evil which operates most extensively against the success of Messiah's kingdom. May the prayer of our blessed Lord and Saviour soon be answered, that his followers may be one, as he and his Father now are,—one spiritually, one essentially,—that the world may believe that Jesus is the Messiah.

3. Our prospects are annually more encouraging. We have observed our onward and upward progress for years transpired, and we see no reason to believe that the progress will not continue. The same causes are in operation by which we have advanced, and the same effects may be expected to be produced by them.

Our church seems destined to occupy a prominence, especially in the Western States. There it is now exerting a most important and salutary influence, and the call for ministerial laborers addresses us from numerous points, pathetically entreating us that we would send them the gospel, and such is the increasing demand, that we are not able to satisfy it.

We know not what awaits our operations in the land of the ancient covenant-people of God. Our missionaries have not yet entered upon their labors, but are qualifying themselves for doing so. But the present movements among the Jews in various sections of the world, the condition of Palestine, and other facts in the present history of that peculiar people, indicate that Divine Providence has in store for them the fulfillment of precious promises, and though the prospects of that mission may, at this present moment, be discouraging, ultimately we may reap a rich harvest for the Lord. Let us not be faint, but believing.

4. In view, then, of our condition, relations and prospects as a church, what duties may be considered as specially devolving upon us? We should guard against a growing pride,—against the spirit of the world,—against a carnal ambition to excel, like the Pharisees of old, that our good deeds and commendations may be trumpeted among men, rather than that we may be approved of God. The most prosperous days of a church, externally considered, are apt to be her days of greatest danger.

We should be diligent in prayer and in the study of God's word. The Spirit of God can never be realized by us as a Spirit of sanctification, but in answer to prayer, and we can never know the truth and embrace it, and contend for it, unless we have been enlightened by God's Spirit through his word. Perhaps the substitution of good books in the room of the Bible, is an evil among us. Good books are important and should be read; but the Bible should be the *book of books*, which

we should ever read, and to which all human compositions, however sacred and edifying, should be subordinate.

Parents and heads of households should remember their obligations and responsibilities to their children and subjects. It is with extreme pain we record a very prevailing neglect of duty here. These obligations and responsibilities, in too many instances, are not properly realized. The family altar should be raised in every household, and the sacrifice of devotion to God should be offered every morning and evening, and children and servants, whether in the capacity of apprentices or domestics, should be required to be present on such occasions, and no ordinary apology should be adequate to excuse for absence.

Catechetical instruction should be faithfully and diligently communicated, nor should it be intrusted entirely to Sabbath-school teachers. The Sabbath-school, where such an institution exists, is an important aid; but parents should never seek to divest themselves of their personal responsibility for the religious training of their offspring. Children are to be the future men and women of the world, and according to their education in childhood and youth, so will be their character in adult years. If we desire that they should be now and for ever the Lord's, we must exercise that control over them, by which they shall be preserved in the path of rectitude, and lay before them such examples, and dispense to them such instructions as shall edify them in the principles and practice of godliness.

The duties of the church are the duties of the individuals in the aggregate. The church, then, should urge upon the individuals who compose it their individual duties, according to their spheres of life and the talents they possess. That church best corresponds with the design of its institution, which most eminently promotes the personal piety of its members, and extends the boundaries of the Redeemer's kingdom. Prayer—frequent, persevering, believing prayer, the reading and hearing of God's word, and the ordinances faithfully administered, are the means by which God is pleased to comfort and build up believers, through faith unto salvation, by which they are enabled to grow in grace, and in the knowledge and fear of the Lord.

But how shall we extend Messiah's kingdom? It is not enough that we realize its benefits; how shall these benefits be conveyed to others? That charity, that love which is the essence of the gospel, forbids that we should be satisfied with securing our own interests merely, while thousands and millions of our fellow creatures are daily and hourly perishing for lack of the knowledge of the way of salvation. Our duty is to send the gospel wherever God, in his providence, may enable us to do so. The wide world is our field, and we should acknowledge no narrower limits for our operations.

But this duty—the duty of disseminating the gospel, of preaching the good word every where, to all ranks, and classes, and nations of mankind; of extending our Messiah's dominion till it shall embrace the whole earth, is not the duty of a few select individuals only of the church, but of every individual of it. All may and should be participators in this glorious and benevolent work. The wealthy may contribute of their abundance, and the widow of her two mites, that the pecuniary wants necessarily connected with missionary operations may be supplied, and that thus all alike, with the missionary himself, may be co-workers in the universal upbuilding of Zion. The church, situated as she is in the world, cannot conduct her operations independently of pecuniary aid. All, then, who feel the interest which they ought to feel in the church's success, will recognize their silver and their gold as the Lord's, to be appropriated as he, in his providence, may seem to indicate. It is true, the church has pecuniary demands at home, and these should not be disregarded that foreign demands may be met. Our home operations must be sustained; but home and foreign operations should not conflict with each other, and need not. If the church should be effectually baptized with the Spirit of missions—the Spirit which pervaded her in the days of the Apostles, we could accomplish far beyond our present efforts. She would soon be filled with the knowledge of the glory of God.

We have our seminaries and our domestic missionaries, with our brethren in a distant land to support, and God has given us the blessed gospel and all that we possess, and shall we not render to him that which he asks? Are not the interests of the church our own interests? When we contribute to the support and successful operations of the church, do we not as certainly and directly contribute to our own comfort and happiness as when we rear for ourselves a dwelling place and spread our boards with the bounties of life?

Our present condition and prospects give us encouragement, and our relations to the world and to sister branches, urge us to be up and a-doing, while it is called to-day. Let personal piety be more diligently cultivated and let us all put on the armor of the Lord, that we may fight the good fight of faith; that we may endure, as good soldiers, may give obedience to the Captain of our salvation, and may eventually come off conquerors and more than conquerors, through him who hath loved us and given himself for us. The grace of God be with you.

Statistics of the Presbytery of Monongahela, May 5, 1846.

Rev. John T. Pressly, D. D., Allegheny congregation, Allegheny county, Pa., 228 families, 521 communicants, contributed to For. miss. fund \$150, Home miss. fund \$28.49.

Rev. William Burnett, Mount Nebo congregation, Allegheny county, Pa., 33 families, 85 communicants, contrib. to foreign missions, \$17.16, to Home miss. fund \$12.15.

Rev. James Grier, Robinson's Run cong., Allegheny county, Pa.

Rev. John Ekin, Union cong., Allegheny county, Pa.

Rev. Alexander H. Waight, St. Clair cong., Allegheny county, Pa.

Rev. John Gilmore, Tarentum cong., Allegheny county, Pa., 60 families, 115 communicants; Indiana cong., Houston, Allegheny county, Pa., 52 families, 94 communicants.

Rev. Thomas Callahan, Speer's Spring cong., Canonsburg, Washington county, 44 families, 89 communicants, 18 increase, contrib. to For. miss. fund \$15, to Home miss. fund \$6; Barr Hill congregation, Washington county, Penna., 17 families, 31 communicants, 7 increase, contrib. to Home miss. fund \$4.

Rev. John F. M'Laren, 1st Church Pittsburgh, Allegheny county, Penna., 220 families, 430 communicants, contributed to For. miss. fund \$283, to Home miss. fund \$65.

Unsettled Ministers.

Rev. Jas. M'Connell, Bakerstown, Allegheny county, Pa.

Rev. Samuel Weir, Streets' Run, Allegheny county, Pa.

Rev. J. L. Dinwiddie, D. D., Pittsburgh, Allegheny county, Pa.

Rev. David R. Kerr, Allegheny city, Pa.

Rev. J. J. Buchanan, Surgeon Hall, Allegheny county, Pa.

Rev. J. H. Buchanan, Buchanan, Allegheny county, Pa.

Rev. Andrew Bower, Beaver, Beaver county, Pa.

Rev. Robert A. Browne, Pittsburgh, Allegheny county, Pa.

Rev. Alexander Blaikie, Pittsburgh, Allegheny county, Pa.

Rev. John C. Steele, Allegheny city, Pa.

Probationers.

Joseph D. Steele, John G. Brown, Robert Armstrong, John M'Lain, Alexander G. Shaeffer.

Vacancies.

Deer Creek, Allegheny county, Pa.
2d church Pittsburgh, Allegheny county, Pa., 39 families, 70 communicants.

Mount Gilead cong., Allegheny county, Pa.

Raccoon, Beaver county, Pa.

Birmingham, Allegheny county, Pa., 30 families, 54 communicants, contrib. to For. miss. fund \$7, to Home miss. fund \$6.

Rocky Spring, Beaver county, Pa.

New Brighton, do. do. 33 families, 80 communicants.

Hanover, Beaver county, Pa.

Hookstown, do. do.

Industry, do. do.

East Palestine, do.

St. Clair, Columbiana county Ohio.

West Union, Allegheny county, Pa., contrib. to Fo. miss. fund \$5.12½.

Mifflin cong., Allegheny county, Pa., 40 families, 107 communicants, 45 increase, contrib. to For. miss. fund \$7, to Home miss. fund \$8, to General Synod's fund \$5.

Statistics of the Presbytery of Springfield.

Rev. James F. Sawyer, Springfield con-

gregation, 55 families, 95 communicants.

Rev. Charles T. M'Caughan, Sidney congregation, 43 families, 106 communicants.

Rev. John M. Gordon, Piqua congregation, 49 families, 107 communicants.

Unsettled Ministers.

Rev. Andrew Heron, D. D., Rev. John S. M'Cracken, Rev. James R. Bonner.

Probationers.

John Van Eaton, John M. Heron.

Students.

George W. Gowdy, Clark Kendall.

Vacancies.

Xenia congregation, 59 families, 120 communicants.

Kenton cong., 26 families, 48 communicants.

Bellefontaine congregation, 47 families, 107 communicants.

Urbana cong., 15 families, 35 communicants.

Cedarville cong., 25 families, 49 communicants.

Dayton, 9 families, 16 communicants.

Sugar Creek, 26 families, 43 communicants.

Cedar Creek cong., 13 families, 22 communicants.

Addison cong., 4 families, 8 communicants.

Lima cong., 8 families, 17 communicants.

Upper Sandusky, 10 families.

M'Cutchinnville, 5 families.

Statistics of the Presbytery of Chillicothe.

Rev. Jas. Arbuthnot, Greenfield congregation, Greenfield, Highland county, Ohio, 30 families, 80 communicants; Fall Creek congregation, Highland county, Ohio, 40 families, 100 communicants, the congregations united contribute to the domestic miss. fund, \$15, to the Foreign miss. fund, \$15.

Rev. Robt. Stewart, Cherry Fork congregation, 70* families, 200 communicants.

Rev. James Caskey, Ripley cong., Ripley, Brown county, O., 20 families, 43 communicants; Russelville congregation, Ripley, Brown county, O.; the congregations united contribute to the domestic miss. fund \$6.68½, to the for. miss. fund \$20.

John Graham, West Union cong., West Union, Adams county, O., 12* families, 30* communicants; West Fork cong., West Union, Adams county, O., 50* families, 150 communicants.

Rev. Wm. T. Findlay, Chillicothe congregation, Chillicothe, O., 35 families, 96 communicants, contrib. to synod's fund \$6, to domestic miss. fund \$14, to for. miss. fund \$91.

Vacancies.

Fincastle congregation.

Decatur congregation.

Clark's Cross Roads congregation.

Students.

Thomas M'Cague, Alexander M'Clanahan, James A. Frazer.

* The above is an approximation to the fact, made by the delegates to General Synod, in the absence of the ministers.

Statistics of the Second Presbytery of Ohio.

Rev. Samuel Findley, Antrim congregation, Antrim, Guernsey county, Ohio, 105 families, 240 communicants, contrib. to General Synod's fund, \$1, to home miss. fund \$25, to for. miss. fund \$15.83.

Rev. Benjamin Waddle, Crooked Creek and Salt Creek congregations, New Concord, Muskingum county, Ohio, 137 families, 311 communicants, contrib.

to Gen. Syn. fund \$1, to home miss. fund \$14, to for. miss. fund \$20.

Rev. Hugh L. Forsythe, Fairview and Washington congs., Fairview, Guernsey county, O., 95 families, 245 communicants, contrib. to Gen. Synod's fund \$1, to home miss. fund \$8.50, to for. miss. fund \$8.84.

Rev. E. B. Calderhead, Jonathan's Creek cong. and Connexions, Mount Perry, Perry county, O., 100 families, 200 communicants, contrib. to Gen. Syn. fund \$2, to home miss. fund \$4, to foreign miss. fund \$4.

Rev. Samuel Wallace, Lebanon and East Union congs., New Concord, Muskingum county, O., 137 families, 282 communicants, contrib. to home miss. fund \$13, to for. miss. fund \$13.15.

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Rev. Wm. P. Breaden, Eva

gregation, Zelenople, Butler c

34 families, 71 communicants

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Foreign miss. Fund \$2 75; S

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Rev. Joseph H. Pressly, E

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Unsettled Ministe

Rev. R. W. Oliver and Jose

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Vacancies.

Mercer congregation, M

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Clarksville congregation, M

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Chartier's Cross Road, by Rev. Spear, 12.	For. Miss. Soc. of do., by S. Irvin, 7	Fairview, by Forsyth, 8 50	David Cochran, order 40
Richmond, by Rev. Lorimer, 10.		Jonathan's Creek, by Calderhead, 4	Samuel Millen, order 39 30
Rev. Neil, by Rev. Breaden, 5.20		Female Miss. Soc. of Wheeling, by W. Wallace, 46	Joseph D. Steele, order 43
Sunberry cong., by do., 4.		West Alexandria, by J. G. Buchanan, 3 50	Robert Harper, order, 36
Evansburg, by do., 3.56		Short Creek, by do., 3 50	Robert A. Brown, 22
Portersville, by do., 2.75		Middle Wheeling, by do., 3	Disbursed, 1847 60
Mercer, by J. H. Pressly, 10.		Female Home Missionary Society of Steubenville, by G. Buchanan, 26	Received, 1594 53
Male Miss. Society, Cincinnati, by J. Prestley, 146.		Chartier's Cross Road, by Spear, 10	Balance overpaid and due to the Treasurer, } \$253 07
Sycamore, by do., 25.		Sunberry, by Breaden, 4	
James H. Henderson, by J. Prestley, 1.50		Evansburg, by do, 3 56	SYNOD'S FUND OF GENERAL SYNOD.
Chesterville, by Rev. S. Findley, jr., 3.15		Portersville, by do, 2 75	1845.
Sulphur Spring, by do., 1.		Erie, by J. H. Pressly, 20	May 29. Balance in Treasury, as per Report 89 23
Troy, by do., 6.62		Female Missionary Society of Cincinnati, by J. Prestley, 41 25	June 11. Tarentum congregation, by Rev. Gilmore, 5
Mount Vernon, Peacock, by do., 15.09		Chesterville, by Samuel Findley, jr., 1 50	Union, by Ekin 5
Martinsburg, Peacock, by Rev. S. Findley, jr., 6.		Sulphur Spring, by do, 2 82	1846.
Wooster, Peacock, by do., 12.33		Troy, by do, 7 50	April 18. St. Clairsville, by Young, 2
Millersburgh, Reid, by do., 2.10		Mount Vernon, Peacock, by do, 2 32	May 1. Fairhaven, by Macdill, 5
La Fayette, Ind., by D. T. Carnahan, 7.55		Wooster, by do, 4 75	Oxford, by Claybaugh, 2
Oswego, J. F. Kerr, by do., 10.05		Alexandria, by do, 1 50	Washington, by Forsyth, 1
John M'Kee, by do., 2.00		Jos. Clokey, by Buchanan Sewickley and Mountpleasant, by Gaily, 15	Jonathan's Creek, by Calderhead, 2
Tarentum, by Gilmore, 5.		Bloomington, Ind. by Mr. Miller, 22 50	Crooked and Salt Creeks, by Waddle, 1
Indiana, by do., 5.50		Robinson Run, by Grier, 25	Female Missionary Society of Wheeling, by Wallace, 2
Robinson Run, by Grier, 40.		Mount Noho, by Burnet, 12 15	Short Creek, J. G. Buchanan, 1
Antrim, by S. Findley, sen., 15.83		Chillicothe, by W. T. Findley, 13	J. S. Buchanan, donation, 1
West Union, by Burnet, 5.12		Miss Baskerville of Chillicothe, by do, 1	Erie, by J. H. Pressly, 2
Chillicothe, by W. T. Findley, 18.59		Mrs. Jane Shaw, widow of David Shaw, 50	Cincinnati, by J. Prestley, 9 1
Miss Baskerville of Chillicothe, by do., 3.00		Union, by J. Ekin, 22	Sycamore, by do, 5
Female Miss. Soc. of Chillicothe, by do., 50.66		Alexander Blair, jr. by J. C. Steele, 5	Antrim, by S. Findley, 1
Juvenile Miss. Soc. of Chillicothe, by do., 18.75		West Middletown, by S. Taggart, 10	Chillicothe, by W. T. Findley, 5
Puckety, by Rev. Duff, 11.		1st church Pittsburgh, by J. F. M'Laren, 65	Miss Baskerville of Chillicothe, by W. T. Findley, 1
Bethesda, by do., 7.90		Union church, Middlesex, by Niblock, 6 48	Union, by Ekin, 3
Butler, by Niblock, 10		Puckety, by Duff, 10	Savannah, by Andrews, 24
Female Miss. Society Union cong., by J. Ekin, 66		Bethesda, by do, 6	South Henderson, Duff, by Porter, 64
Mrs. Martha Blair, by J. C. Steele, 5		Savannah, by J. Andrews, 6 98	1st church Pittsburgh, by J. F. M'Laren, 5
Miss Sarah Dicky, by do., 1		Bethel, by Osborne, 12 68	Sale of 3 Testimonies, Rev. Wallace, by N. Dick, 1
Mrs. Jane Fleming, by do., 1		Turtle Creek, by do, 15 19	
Union, Bloomington, Ind., by W. Turner, 10		Xenia, by Harper, 7 35	CONTRA.
West Middletown, S. Taggart, 20		White Oak Spring, by W. Findley, 6 50	Paid James Prestley order for Clerk of Synod for 1845, 25
Mrs. M'Call, of West Middletown, by do., 10		Washington (Ohio) by Forsyth, 10	Dr. Pressly, balance of order, 25
Mr. Alexander Blair of Kentucky, donation for the specific purpose of procuring a library for our foreign missionaries, by Rev. J. C. Steele, 300		Collection after Missionary sermon at meeting of Synod, 8 06	James Prestley, bal. order do. on order of \$25 in part, 9
Male Missionary Society of Allegheny, Dr. Pressly's church, 90		Unity, by Conner, 10	Thomas Daniels, sexton, 6
Savannah, by James Andrews, 10.10		Allegheny, by Dr. Pressly, 28 49	Disbursed, 80
Blackford, by do., 2.10		Thomas Hannah, don., 50	Received, 76
Jos. Kyle, Cedarville, O., 1		1594 53	Balance overpaid and due to the Treasurer, } 94
Jos. Boyle, do., 1			
Bethel cong., by Rev. Osborne, 17.53			The Treasurer of the 1st Synod acknowledges the receipt of the following sums since the 2d instant for Syn Fund.
Turtle Creek, by do., 16.91			Rev. Rob't A. Brown, donation Upper Wheeling cong., by Rev. W. Taggart, 11
St. Louis cong., Rev. Johnston, by Rev. Porter, 17			Barr Hill, by Callahan, 1
Hamny and Peoria, Rev. Pinkerton, by Rev. Porter, 9.50			Laurel Hill, by Mr. Wilson, 1
Harrison and Va Grove, Iowa, Rev. Duff, by Rev. Porter, 13.55			Lebanon, by S. Wallace, 1
Xenia cong., by Rev. Harper, 10			Washington (Ohio) by Forsyth, 1
Mansfield, by Rev. Johnson, 6.50			Fairview " by do, 65
Deer Creek, by Mr. Hamilton, 6			Paris, " by Galloway, 1
Big Spring, by Rev. Sharp, 50			Mrs. Amanda Wiley, by do, 1
Cedarville, Rev. Buchanan, 18.87			Hopewell, (Pa.) by Jones, 1
Dayton cong., by do., 5			Mahoning, by Breaden, 1
Female Miss. Society 1st church Pittsburgh, 100			Chesterville, by S. Findley, jr., 1
Kittanning cong., by Rev. Riddle, 2			Sulphur Spring, by do, 1
Foreign Miss. Soc. of Martinsburg, by Rev. Peacock, 3.48			Troy, by do, 1
			Antrim, by S. Findley, sen., 1
			Bethel, don. in addition to their contribution, by Osborne, 2
			Turtle Creek, don. in addition to their contribution, by do, 1
			Mansfield, by Johnson, 1
			Auburn, by Thompson, 1
			Big Spring, by Sharp, 1
			Unity, by Conner, 1
			Martinsburg, by Peacock, 1

Home Missionary Fund.

Table with columns for names and amounts. Includes entries like 'Sharp 25', 'Gracey 20', 'Hopewell, Rev. 7 50', 'M'Landburgh 1 50', etc.

His will be the might. Of this we should be sensible. And our prayers should be fervent and unceasing, that our national affairs may soon be brought to a peaceful, righteous and honorable issue.

Presbyterian Assemblies.

The General Assembly of the Presbyterian Church (Old School) met in Philadelphia on the 21st ult., and was opened with a sermon by Rev. John M. Krebs, 1st Moderator. Rev. Charles Hodge, D. D., was chosen Moderator of the present Assembly.

The Triennial Assembly of the Presbyterian Church (New School) met in the same city, on the same day, and opened its sessions with a sermon from Rev. A. D. Eddy, D. D. Rev. S. H. Cox, D. D., was chosen Moderator.

The attention of the New School Assembly, as yet, seems to have been mainly occupied with the subject of slavery. They are likely to adopt different action on this subject, from that of the last Old School Assembly.

In the Old School Assembly, the most exciting subject that has yet received attention, is a proposal from their New S. brethren, to unite with them in the observance of the Lord's Supper. It seems to have taken many of them by surprise. From their remarks on the occasion, we would infer, that they have met with one instance in which intercommunion, however plausible in theory, would not be likely to work well in practice.

At the last accounts, after an animated discussion, the subject had not been disposed of. They are evidently in a dilemma. If they decline the proposal, they will act inconsistently with their avowed principles on this subject. And if they accede to it, they will greatly impair their testimony against the errors of that branch of the church, and make no small concession that the excision, and other acts which led to their separation, were not so imperatively called for after all. Wonder if the New School brethren had a forethought of this in making the proposal!

Methodist Episcopal Church South.

The General Conference of this division of the Methodist Church, met at Petersburg, Va., on the 1st ult. Their proceedings show a fixed determination to adhere to the stand which they have taken, as a separate organization from their northern brethren. Among other items of business, making provision for their separate operations, they elected two additional bishops, and resolved to establish two Book Concerns, one at Richmond, Va., the other at Louisville, Ky. They also resolved to send out a missionary to the Jews, one or more to Western Africa, and two to China. Their collections for missionary purposes, during the past year, have been sixty-eight thousand dollars.

Episcopal Church.

The sixty-second annual Convention of the Episcopal Church, commenced its sessions on the 20th ult., in St. Andrews Church, Philadelphia, the Right Rev. Bishop Potter presiding.

THE REFORMED PRESBYTERIAN AND ORIGINAL SECESSION CHURCHES, SCOTLAND.

A second conference has been held between committees of these two bodies, to ascertain how far they agreed or differed in doctrine and practice. The proceedings were conducted with much harmony and good feeling. But the few points of difference, which existed, were thought sufficient to justify their separate organizations.

American Bible Society.

The thirtieth anniversary of the American Bible Society, was observed in the city of New York, on the 14th ult., Hon. Theodore Frelinghuysen, president, in the chair. The reports of the managers and treasurer, show a most encouraging increase over the receipts and issues of the previous year. In all respects this society seems to be signally blessed of God, and promises to act a most important part in forming the character, and preserving the privileges, civil and religious, of the American people. Every true friend of God and man must rejoice in its prosperity.

Our Delegates to the London Convention.

In addition to the delegates appointed by the western part of the church, we observe Dr. Forsyth of Newburg, N. Y., and the Rev. Wm. McLaran of the city of New York, in connection with the Northern Synod, have been appointed to attend the above Convention. A few days since, Rev. Neille Gordon of the Presbytery of Kentucky, in connection with the Southern Synod, passed through our city, already on his way to London. We may state in connection with this, that Dr. Piessy has made up his mind to attend the convention, in accordance with the appointment of our Synod, unless prevented by circumstances over which he has no control. We hope the other delegates appointed are of the same mind, and will be ready to leave with him.

Intolerance.

The Archbishop of Dublin has removed a curate from office, on account of his adherence to the proposed Evangelical Alliance. Very magnanimous!

Temperance in New York.

Nine-tenths of the towns in this state, have decided against licensing the sale of ardent spirits.

Action of the Big Spring Presbytery On the Subject of Domestic Missions, adopted at a meeting held on the 6th of April, 1845.

RESOLUTIONS.

Whereas, the territory in the bounds of Big Spring Presbytery, presents a field worthy of our attention for the extension of the kingdom of God; and whereas, we are willing to bear our full proportion of pecuniary expenses requisite in conducting the work of domestic missions as it has been heretofore conducted by synod,—Therefore,

- 1. Resolved, That presbytery appoint a Treasurer and Committee.
2. Resolved, That all moneys raised by the several congregations, under the care of presbytery, for domestic missions, be paid into said Treasurer, whose duty it shall be to remit to the Treasurer of Synod, the amount apportioned to this

presbytery in 1843 for domestic missions, and retain the remainder for extending, under the direction of said committee, the kingdom of Christ in our geographical limits.

3. Resolved, That congregations be encouraged to give liberally, as God has prospered them, for the furtherance of these objects.

4. Resolved, That Robert Gracey be the Treasurer, and that he and Alexander Sharp be the committee contemplated in the foregoing resolutions.

JAMES SHIELDS, Clerk.

TEMPERANCE NOTICE.

The regular quarterly meeting of the Allegheny County Temperance Society, will be held on the second Friday (the 12th day of June) in Robinson Township, at Union Church (Rev. J. Ekin, Pastor) at 11 o'clock, A. M., when it is hoped the different societies will attend by delegates, as an important meeting is anticipated. W. LARIMER, jr. President. P. S. It is expected that Rev. Drs. Pressly and Green will address the Convention.

MARRIED.

On Thursday evening, the 28th ult., by Rev. David R. Kerr, Mr. D. J. NORTON, merchant, of Mansfield (Ohio), to Miss MARY M'KEE, of Allegheny city.

On Tuesday morning, the 26th ult., by Rev. William Wallace, Mr. M. SWEENEY and Miss ELIZA STEVENS, all of Wheeling, Va.

PAYMENTS FOR THE FOURTH VOLUME OF THE PREACHER.

(Not otherwise receipted for.)

Table with two columns of names and amounts. Includes names like Wm Gowdy, John C Dougal, John Turnbull, Robt Walker, James M'Coy, Alex Stewart, etc.

PREACHER.

WEDNESDAY, JUNE 3, 1846.

The Crisis.

Present crisis, in our country's history of fearful interest. War, the most desolating scourge, is upon the blood of our countrymen and of the men of another country, has shed on the field of battle; and human foresight to reveal the deadly strife that has been kindled. If it should extend no farther to the nations now involved, it would be too much deplored. But more than a probability, that if it were to a speedy issue, other, and among the most powerful nations, will be embroiled in it. It may be the war of the world. At such times, it becomes a Christian duty to pause and consider well the peculiar duties to which they are under dependence upon the God of heaven should be felt and acknowledged. Though our enemy may be formidable, we are not to exult in our strength. The battle is not to be won by the instrumentality of arms. Whatever shall be the issue

Report on Secret Societies.

Your committee, to whom was referred the subject of Secret Societies,

REPORT,

That by Secret Societies, we understand such as are organized under the pretext, or for the purpose of accomplishing any object of general interest, whether political, moral, benevolent or religious; but which conceal their measures and proceedings under the veil of secrecy.

We do not regard the term, as employed in the resolution, as embracing any society whose avowed objects are of a mere personal or local character, such as a literary society, which must, from the nature of the case, restrict the privileges and advantages of the association to its own members;—nor yet, as including such transactions in legislative bodies, whether ecclesiastical or civil, as prudence may require to be kept from the public, while all proceedings of public interest are open for the inspection of all.

From mistaken views or wrong motives, associations have been formed avowedly for the accomplishment of moral and benevolent objects, in which the members have bound themselves by solemn oaths to secrecy, while, at the same time, they had no opportunity of knowing what they might be required to conceal. This irreverent and perverted use of the ordinance of the oath, forms a prominent feature in the societies of Freemasonry and Odd Fellowship, and has been decidedly condemned by the judicatories of this church. But the principle itself—of a society formed professedly for the accomplishment of some laudable object of general interest in the community; while its proceedings must all be concealed from public inspection, and locked up in the breasts of its members, whether by the solemn binding obligation of an oath or a written pledge, is, in the judgment of your committee inconsistent in itself, calculated to excite suspicion in the minds of the community, and capable of doing immense mischief in society at large.

It is inconsistent in itself. Its avowed object is not only laudable, but also one in which every individual ought to feel an interest and participate, and yet the proceedings and measures by which it is proposed to accomplish that object are concealed and locked up in the breasts of the members of the association. Of course, the direct tendency of such an association is to restrict all the advantages of that object of general interest within the limits of its own sphere. This is calculated to excite suspicion—suspicion that something more is aimed at than the avowed object. If the object be good, where is the necessity for concealing the measures by which it is to be accomplished? Are we not warranted to draw the conclusion, that the veil of secrecy is thrown over these proceedings, for the purpose of shielding them from the arm of the law, by which they would otherwise be arrested; while the avowed object is only a specious pretext, under cover of which members of the association may bid defiance alike to the restrictions and penalties of law.

Of this, such a society is capable, and is, therefore, in its tendency, highly dangerous to the peace and good order of society at large. It is calculated to withdraw the confidence, esteem and support of its members, alike from the civil institutions of any government, and the sacred institutions of the church of Christ, and to concentrate them in its own exclusive efforts. It may be at war with all that is valuable in well-regulated society; or it may become the mere tool of intriguing and designing men, employed as a political engine, for the purposes of unhallowed ambition, while in its midnight revels it is at once a screen and a school of

crime and debauchery—the very sink of iniquity. Of the former, we have a demonstration in the history of the Jesuits and the Illuminati; of the latter, in the history of Freemasonry.

The dangers arising from such societies to our civil and religious institutions, are imminent just in proportion as they are affiliated and united, co-operating, and under the control of a common head; and more especially, as its officers may wield its influence, while the way is open to advance step by step to the summit of its power.

Your committee regard Odd Fellowship as only another name for Freemasonry, possessing all its exceptionable and odious features. Though it may not yet be stained with open and flagitious crime, farther than a profanation of the sacred ordinance of the oath; yet it is capable of and tends to a violation of all law, and therefore falls under the decided condemnation which the highest judicatories of our church have expressed of the former institution.

The order of the Sons of Temperance, though not bound by oath, yet organized on the general principle of secret associations—not only concealing their proceedings from public inspection, but also affiliated and to some extent under the control of a Grand or National division—your committee regard as highly exceptionable, on account of the sanction which it gives to the general principle. This is the more to be deplored, on account of the laudableness of its avowed object, and the deep hold which that object has on the affections of the Christian community.

Repudiating, as we do, the doctrine that the end sanctifies the means, we feel constrained to express our conviction, that this order, whatever the purity of motive and integrity of principle in many of its members, is fraught with danger to the cause which it espouses. This alone furnishes sufficient reason why we should warn our people against giving it their countenance. But when we reflect on the inconsistency of the principle of a secret association with the injunction of our Divine Master, "Let your light so shine, that others may see your good works"—When we reflect on the inconsistency of restricting our special benevolent efforts within the limits of a self-constituted society, with the injunction, "Do good unto all men as you have opportunity, especially to them that are of the household of faith,"—we feel it to be a duty incumbent on us, as ministers of the gospel, and as a court of Christ's house, to express our open and decided disapprobation.

Your committee therefore recommend the adoption of the following resolutions:

1st. Whereas the society of Odd Fellows have been and still are making special efforts to revive and secure popular favor to the principle of secret association, and especially to give the appearance of morality and religion, by the names of ministers of the gospel—And whereas, we regard the principle itself as inconsistent with the character of true Christianity and highly dangerous to our civil institutions,—therefore,

Resolved, That this Synod do hereby express its disapprobation of said society, and warn our people that persistence in a connection with it, must subject such as do so, to the discipline of the church.

2d. Whereas, the order of the Sons of Temperance, though having a more simple object and free from oaths, is nevertheless organized on the principle of secret associations, thereby sanctioning it; therefore,

Resolved, That, in the judgment of this Synod, it is the duty of professing Christians to stand aloof from its entan-

gements, and not to give it their sanction or encouragement.

All which is respectfully submitted.

DAVID M'DILL, D. D.,
JOHN EKIN,
BENJAMIN WADDEL,
WILLIAM BURNET,
JOSEPH KYLE,

Com.

The Synod of Australia has renounced all further connection with the Established Church of Scotland.

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Prepared and sold R. E. Sellers, No. 57 January 9, 1846.

The Preacher.

VOLUME IV.

PITTSBURGH, JUNE 17, 1846.

NUMBER 12.

REV. DAVID R. KERR, EDITOR.

OFFICE, N. W. CORNER OF THE DIAMOND AND MARKET STREET.

W. ALLINDER, PRINTER.

TERMS.

THE PREACHER will be published semi-monthly on the first and third Wednesdays of every month, at ONE DOLLAR per annum in advance. If paid within six months, one dollar and a half will be charged.

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Where a private conveyance does not offer, subscribers will please transmit through the postmaster.

Any person who will procure five subscribers, and transmit the money, shall be entitled to a copy of the Preacher for one year.

Dr. Claybaugh's Sermon,

preached at the Opening of General Synod.

Concluded.

PSALM 122, 6:9.

Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For brethren and companions' sakes I will now build peace be within thee. Because of the house of the Lord our God I will seek thy good.

Our duty in reference to the peace and prosperity of the church. We are to pray for it; we are to seek it: "Pray for the peace of Jerusalem—I will seek thy good."

We are to pray for the peace and prosperity of the church. This implies, first, that we do really desire the church's peace and prosperity—that we feel their importance—that we take a deep and personal interest in them—that we are grieved for the strifes, the animosities, the dissensions and divisions which mar the church—that the decay of piety, a decline of doctrinal purity, a neglect of ordinances, a want of success in the preaching of the gospel, the coldness, and lukewarmness, and worldliness of professors, the growth and abounding of iniquity to us subjects of serious and painful concern. Without these feelings we offer the cold petitions of our lips, we do not pray. If we lie in the lap of luxury and indulge our ease, or if we use as our chief object, the interests and honors of the world, if we are grieved for the afflictions of Joseph, for the divisions of Reuben we have great searchings of heart, if in religion we are content with forms and ordinances of a dead orthodoxy, if we take no personal interest and feel a higher excitement in sticking for the small pecunies of sect, than we do in healing the wounds of Zion and in repairing the honor which they have done to our nation and our God, it is impossible we should obey the injunction of the Lord.

We must with our whole hearts, before we can pray for the peace of Jerusalem. Second. This injunction implies, that we must feel that the peace and prosperity of the church depend on whatever means may be used or instrumentalities employed, the efficiency the success are of God. "The Lord doth build up Jerusalem; He gathereth together the outcasts of Israel." "The Lord will plant and Apollon water; but he will give them the increase." "Not by might, nor by power; but by my Spirit,"

saith the Lord." This we must feel or we cannot pray for the peace and prosperity of the church. A feeling of self-sufficiency, a reliance on means and instrumentalities; the want of a humble, whole-hearted dependence on God, is the bane of prayer, and the secret of fruitless effort.

Third. It is implied in this injunction, that prayer is, and that we must feel that prayer is, the means of obtaining God's agency in securing and establishing the peace and prosperity of the church. This is a great truth, but not sufficiently realized. Indeed, I fear, there is nothing in which Christians are so much lacking, as they are in the confidence which God requires us to have in the connection which He has established between asking and receiving. We do not feel as we should do, that prayer is the means of obtaining the divine blessing. The connection between other means and their respective ends is more obvious to sense; and this is discerned only by faith and Christian experience, and nothing but a life of faith and believing prayer can make us familiar with it.

Yet do the Scriptures labor to impress it on our minds. We are assured, that the effectual fervent prayer of a righteous man availeth much—that when the Lord shall build up Zion, He will regard the prayer of the destitute, and will not despise their prayer—that before they cry He will answer, and while they are yet speaking He will hear. We must have faith in a promising God, and faith in prayer as the means of receiving the blessing promised; for it is God's place to bestow in answer to prayer: "I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you; and ye shall seek me and find me, when ye shall search for me with all your heart." So Daniel acted. When he had learned from books that the Lord would accomplish seventy years in the desolations of Jerusalem, and that the time was about expiring, he set his face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth and ashes, and he prayed unto the Lord his God, and made confession; and while he was yet speaking in prayer, the word of answer came. So acted David. "For thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house; therefore hath thy servant found in his heart to pray this prayer unto thee. And now, O Lord God, thou art that God, and thy words be true, and thou hast promised this goodness unto thy servant. Now therefore let it please thee to bless the house of thy servant, that it may continue for ever before thee; for thou, O Lord God, hast spoken it." God had purposed and had promised; his purpose was fixed and his promise sure; but prayer was the means of accomplishment, and faith in the promise only stimulated prayer. So it was with the Pentecostal effusion. It was God's purpose and his sure promise, that the Spirit should be poured out "not many days hence;" but the disciples were to wait at Jerusalem for it; and while they had not a single mis-

giving as to the fulfillment, they waited in united, persevering, wrestling prayer for it—they all continued with one accord in prayer and supplication—and whilst the wondrous scenes of Pentecost were in fulfillment of the divine plan and promise, they were also in answer to prayer. It is God's plan and God's promise, that the church shall have peace and prosperity, that she shall be the glory of all lands, that the righteous shall flourish and abundance of peace, so long as the moon endureth; but this plan and promise shall be fulfilled in answer to prayer. God will pour out His Spirit, but for this very thing He will be inquired of by the house of Israel, to do it unto them. And my brethren, if we would witness the realization of the glorious things which are spoken of the city of our God, there must be a vast increase of prayer—believing, fervent, importunate, and united prayer. The introduction to the glory of the latter day will display such a state of things as God himself predicts; "Thus saith the Lord of hosts, It shall yet come to pass, that there shall come people and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also: Yea many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord."

2. But our prayers must be accompanied with corresponding efforts in the use of all proper means to promote the peace and prosperity of the church. Many of the divine blessings depend on other means as well as prayer; and if we use not those means, our prayers are proved to be insincere. Hence we find in the resolutions of good men to pray, a resolution also to seek: "One thing have I desired of the Lord, and that will I seek after." And often God commands us to seek while we pray, and promises to answer that praying which is followed by seeking. So here we are not only to pray for Jerusalem's peace, but we are to seek her good. We must study those things which make for peace, and those things by which the different wards of Jerusalem may edify one another. It were wretched hypocrisy to be crying, peace, and praying peace, whilst our actions are war and division; whilst we insist on and magnify the errors of brethren; whilst, instead of looking at what is true and pure in sister churches, we turn attention only to what is false and corrupt; whilst we are putting forth our energies in pulling down their party in order to build up our own; whilst we are laboring to gain recruits from other departments of the kingdom of light instead of bending our forces along with theirs in invading the kingdom of darkness; whilst we are disposed to triumph as much in gaining a convert from another denomination of Christians as in delivering a captive from the power of Satan; whilst neighboring ministers of affiliated sects are insidiously striving, each man to build up his own at the expense of his neighbor's, instead of warmly and sincerely co-operating, behind backs as well as face to face, in advancing the cause of Christ.

In religion, as well as in some other things, a man "may smile and smile, and

be a villain." And he is little better, who can talk peace, and preach, and pray for peace, and yet in secret sow discord among brethren. He carries a John's countenance, but an Iscariot's heart—

"With smooth dissimulation skilled to grace
A devil's purpose with an angel's face."

Let not truth be suppressed; let it be openly and manfully proclaimed and defended; but let none labor clandestinely in pushing sectarian or party interests.

If we would promote peace, the solemn order of Christ's house must be sacredly respected, both between different denominations and the various sections of the same denomination. Its violation engenders suspicion, mistrust, jealousy, retaliation and strife.

And both the peace and prosperity of the church, demand great care in receiving members into the church, and especially in appointing church officers, that the worthy only be admitted. Unworthy church members are the prolific cause of contention, strife, corruption and decline. These are the men that fall out with brethren, that quarrel with ministers, that are fastidious and hard to be pleased, that furnish cases of discipline in which originate many of the distractions of the church. And, because the character and state of the church depend, under God, almost entirely on her ministry and eldership; the great care cannot be taken in their appointment. Not those men who have most wealth and worldly consideration, but those who have most Scriptural knowledge, prudence, and consistent, ardent piety, should be ruling elders. And in the ministry, what the church wants is not so much a great number of ministers, as men well qualified for the office in gifts, grace, piety and prudence. As one sinner destroyeth much good, so one graceless, selfish, ill-furnished, or imprudent minister, may do immense mischief in marring the peace and prosperity of the church. The church needs no clerical loafers, no hireling spirits, no place-loving, comfort-seeking worldlings; no smirking, simpering fops; no babbling gossips; no restless demagogues; no rash, reckless, despisers of ecclesiastical order and law. All such are useless lumber; they are in the road of the order-loving and alert, incumbrances in the great house of the living God, operatives that spoil their work, doers of mischief, unworthy a seat in the council-chambers of the church, easy tools of dissembling politicians who, under the guise of friendship, are concealed enemies of Christianity, or fit members only of the kitchen-cabinet of some ambitious ecclesiastic. Now, that the ministerial office is becoming somewhat popular, and the facilities for entering it are increased, and the tendencies are towards lowering the standard of the ministry, whilst the exigencies of the times requires its elevation, it behooves presbyteries to be specially careful as to the piety and qualifications of candidates.

The resources of the church must be drawn out into active employment for Zion's advancement. There is a vast amount of dead capital in the church, consisting in unemployed pecuniary means, and unemployed ability to do good in the way of personal effort. Some good men have

W. A. Allinder

thoughtlessly said, The church must get along with less money. But they have forgotten, that God hath said, The silver is mine, and the gold is mine, saith the Lord of hosts—that he reproves his people for dwelling in ceiled houses while his temple lies waste—that the building of his house involves a large money expenditure—that no man has ever been impoverished by paying the Lord's dues, while many a man has been by withholding—that the day is coming, when there shall be written on the bells of the horses, *Holiness to the Lord*, and when every pot in Jerusalem and Judah shall be holiness to the Lord. They have forgotten, I fear, the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor, that we by his poverty might be made rich—that he requires his people to be rich in good works, willing to distribute, ready to communicate.—and that his love should constrain us not to live to ourselves, but to him who died for us and rose again.

We must not calculate on getting along as we did forty or fifty years ago. The day of the church's inactivity is past. The grand final conflict approaches. The enemy is astir, other departments of the church are astir, and we must be astir. The war demands and will demand, money; without it we can neither raise nor sustain our quota of troops.

And let no salaried ecclesiastic fear that every dollar paid out by his people for the public purposes of the church, will be a dollar out of his pocket. No sir, it will be a dollar in your pocket. That minister is doomed to starve, who suffers his people to starve the benevolent institutions of the church. If you get the people to open their hearts for the cause of Christ at large, they will open them for his cause in you; and will be nothing the poorer into the bargain.

But it is found as a general fact, that Christians are much more reluctant to give their personal efforts in the cause of Christ, than they are to give their substance. There is a growing liberality in the church; I wish I could say the same of a willingness for personal labor. Diffidence and the love of a certain kind of ease are stronger principles in many good men, than the love of money. There may be imprudent zeal, meddling forwardness, and in efforts to do good such a sinning against common sense as to provoke disgust, yet the church is aggressive in its character, the kingdom of light is established that it may make continual encroachments on the kingdom of darkness, and every member of the church should act accordingly. Every man in his place should labor to diffuse the leaven of the gospel, until the entire mass of our world's population is leavened. By example, by conversation, by counsel and instruction, by persuasion, by every means in his power he should labor to bring his neighbors and friends under the influence of the gospel. Let Christians be taught to realize that they are the salt of the earth and the light of the world.

But here, as elsewhere, charity begins at home, though it does not stop there. Parents must yield a far higher obedience to the precept, Bring up your children in the nurture and admonition of the Lord; and pastors give more heed to the charge, Feed my lambs. Am I wrong in saying, that there is a sad falling off in the duty of parental and catechetical instruction? If this be neglected, the church cannot prosper. The children of the church are her hope. On their training depend her character and her destinies. Let us take heed, that we rear not sickly sentimentalists instead of vigorous Christians; reeds shaken by the wind instead of tree of righteousness, firmly planted by the living stream, and laden with the fruits of righteousness.

III. Let me simply name the principles and motives which should govern us in seeking and praying for the peace and prosperity of the church. They are indicated in the text.

1. We should act in this matter out of love to the church, its principles, and its Founder: "They shall prosper that love thee." It was this love that constrained the great apostle of the gentiles, to expend all his energies in the cause of Christ and his church.

2. We must be animated by a regard for the spiritual welfare of our brethren in the church, and for the salvation of the world: "For my friends and companions' sakes, I will now say, Peace be within thee." Rom. 10:1; 9:1—3.

3. We must be prompted by an ardent zeal for the glory of God, which is concerned in the peace and prosperity of the church: "Because of the house of the Lord our God, I will seek thy good." In this we must be conformed to Him who could say, "The zeal of thine house hath eaten me up."

It is right that we should act from a thankful and firm conviction, that our fervent prayers and labors for the peace and prosperity of the church, shall result in our own spiritual prosperity: "They shall prosper that love thee." The liberal soul shall be made fat—He that watereth shall be watered himself, and his children shall be watered. He shall find that it is more blessed to give than to receive. He shall be filled with adoring gratitude that one so vile and selfish should be able to pray and labor so willingly in so good a cause. He will rejoice in the good he is the means of accomplishing. He will be filled with inexpressible satisfaction and delight as his eyes contemplate the peace and prosperity of the church, and rest on the dawning of her coming glory, and as he leaves Jerusalem a quiet habitation—the heritage of his children. Behold, thus shall be blessed the man that feareth the Lord. "The Lord shall bless thee out of Zion; and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, and peace upon Israel."

BRETHREN AND FATHERS,

Pray for the peace of Jerusalem. Seek her good. Let your eyes be directed continually to the city of our God, and let the burden of your hearts be, Peace be within thy walls and prosperity within thy palaces! Ever may the love of Christ, his church, and his truth, dwell in your hearts. May these hearts continually burn with zeal for God and love to souls. May we ever know the blessedness of doing good. May our eyes behold Jerusalem a vision of peace. And that it may be so, let us in faith and obedience look to Him who buildeth up Jerusalem and gathereth together the outcasts of Israel, from whom issues the word of promise as well as command,—and it returneth not unto him void, for his gracious power secures its fulfillment. He hath said, I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence; and give Him no rest, till He establish and till He make Jerusalem a praise in the earth." And relying on Him who worketh in us both to will and to do, and who has promised, Lo I am with you always, let us now each one resolve,

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

TEMPTATIONS.

Satan's fiercest temptations are usually directed against the most gracious hearts; he is too crafty a pirate to attack an empty vessel.

Extracts

From a Letter of our Missionaries to Palestine, read before the General Synod of the A. R. Church, at its last Meeting.

Beirut, Feb. 18th, 1846.

REV. AND DEAR SIR:

Although you with others of the committee have been notified, from time to time, of our situation, it may now at the close of the year since we landed, be proper to take an abstract review of our history in a connected manner, by way of a joint letter, noticing some of those providences toward us which call upon us to thank God and take courage in the prosecution of this great enterprize. We may say that this has been our design and anxious desire from the moment we landed. Perhaps, yes we are certain, so far as we are acquainted with the actions and feelings of others, it is the case of every one so sent out; if not a restless impatience to write something which he considers encouraging to himself and to the friends of the cause, and which he thinks will tell with effect: and there is no doubt a corresponding anxiety existing at home to hear such reports. Accordingly, the first lesson the missionary has to learn, if he does not despond altogether, is patience, and to see his hopes on false grounds disappointed; and the next is, to commence anew his foundations and superstructure. And this, not unfrequently, the people at home must learn to do and endure. That missionary will be something of an exception, who is not, to some extent, disappointed, and who does not disappoint expectations which he himself may have created.

Many things besides what has been guardedly written, designed to have been communicated before we had even landed ten days, in the midst of tumultuous feelings, indefinite designs, and limited views and instructions, would have, by this time, to be erased or corrected, or something else to be told more discouraging than any partial silence could have been. Having now looked at things as they are, until we think we have more exact knowledge of them than at first sight, we are able to give more extensive, correct and encouraging views.

As said, in this communication, it is designed to let you see that we watch the providences of God and take encouragement from them, which we presume is, in general at least, for both the church and the missionary himself, far better than to dwell lengthily upon prospects the events of which are alone known to God. From a view of duty founded upon some experimental sense of the worth and necessity of the gospel in its redeeming and purifying influences, and from the providences of God sanctioning, as far as we can see, we conceive that we rightfully take so much encouragement as to console ourselves that, so far, we have, in general, been in the path of duty. Yes, had we at this moment the arranging of all that has past, after all our experience, we could not have done it better than had been arranged for us from eternity by the all-wise God.

On January 8th, 1845, we started from Boston, and arrived at Smyrna on the 5th of February, and within ten days more we were in Beirut, accomplishing one of the most speedy passages ever made. We had now travelled more than six thousand miles by land and sea, and by almost every mode of conveyance, though dangers seen and unseen. We were safely borne, as in the hollow of the Almighty's hand. He that rules the waves and gathers the winds in his fists preserved us, favored us, prospered us on our way. For this many prayed. We did ourselves, and cannot look upon the event in any other light than that He who has revealed himself to be the prayer-hearing, has proved himself the pray-

er-answering one. And kens of his overruling loving kindness call for thanks!

On landing, we were to determine what course to take. But after consulting with A. B. C. F. M. at this place, full a view of our circumstances and especially with reference we deemed it the most take up our residence in of Beirut, until we could acquire some knowledge and the language of it ever different views the propriety of this events have proved the rather providence of it. of funds is not the leadencies for which we are God. For had they just have pursued a different this circumstance alone us from it. It is now we then had our thousands been an injury to the otherwise than we have of the language, custom the people, and uninformed by which to judge of it we would evidently have a thousand different in might have squandered running into errors, which could not have for years. And whatever may be, it cannot be would have been to have a report at the close months after we landed had scarce decided to pursue, until reports of a disturbed state of the prospect of a war was horrid realities, bursting smoke and flame over was most discouraging as we were, at the time the war and the relations gaged; and unaccustomed as day after day presented our view. The member Boards, who have been of time, having weathering the last eleven years acquainted with all the bearing which the war have, knew how to tally. The country is not and all here appear to the dealing of some powers may again present. Were we now ready work, the war and all therefore, no detriment that this war has some be secured in no other the grand cause, although parties thought so in engaged in the work. it has had a tendency of the priests over the they were urged on in, this war of extermination sign, if it do not point of piety and necessity of religion of the Prince God will overrule it if doubt, even should we. But we anticipate we had taken a house in plain for only four months. It being absolutely sons from a colder climate preserve health, to renforcing mountains during mer months. About it was necessary for us to see of the war for was a cessation of host were permitted to do it. been here for years, sary only to maintain

For us, nothing less than a miracle I have preserved our health, had not been ordained things as he did. We had designed to remain in the plains during the winter, and had made partial arrangements for it; but on 31 of September, we were ordered to leave the city of Beirut within ten days, by order of the Turkish government, who were sent from Constantinople for the purpose of settling the disturbances of the country. The missionaries would have risked injury from the inhabitants, if the government would not be responsible for their own soldiery. Of course, we had to leave. As it was, some of us were afflicted with the heat, having come from the mountains sooner than proper. But here Providence permitted us to remain in the mountains as long as we did. Had we been compelled to remove to the plain, it would have been as unfavorable to our health as if we had been here all summer.

These statements you will at once perceive that we must have labored under such unfavorable circumstances in pursuing the studies of the language, were unable to procure the books necessary in the United States, and after we had to send for them to England or Germany. In the mean time we were aided by our friends. We are now well provided; and we have made such progress not to be altogether discouraged. We hope, that we may finally use it with success. We already transact almost all common business in it; but we can see that there is a wide difference between this and becoming such a master of the language as one ought who would at the use of it in public speaking. All the wanderings of Israel in the wilderness, even after they had come to the borders of their future home, it was of no advantage to them to linger for a while in the desert near the land of promise. Years were preparing them for the work before them. After all the labors of Christ, after his death and resurrection, his disciples are commanded to remain in Jerusalem until they had become acquainted in many important lessons preparatory to the great work upon which they were about to enter. How much more important such an opportunity as we had, to take a view of our work previous to entering upon it, being ignorant of the language, the customs, manners, and the condition of the people. In being introduced into the country while in a distant state, we became introduced to the condition it could be in from the time we know better how to view such things, and every day we are learning lessons of importance for future use, and of more importance to ourselves than to the church at home.

The medical department has fully justified all the expectations its addition excited, and let us locate where we will, we succeeded in making a favorable impression, if not in opening up the door for usefulness. Already it has had a beneficial effect upon the people with whom we have had intercourse, in recommending the charity of Protestant Christianity. A number of cases that have been healed, although practice has been recommended as much as possible in order to preserve the language. Not being able to arise we have only been silent rebukes to our example, of that which is not clinging to godliness, especially in the preparation of the day of the Lord. Here is awful, though not so bad as said as in some other places in the Turkish empire. The Christian influence here prevailing, however deplorable, is said to be nothing worse than in other places in Europe. The people here so many holy days made by man, they bring down the sacredness of sabbath to a level with those conse-

crated by themselves, and the consequence is, that none are observed as God designed his day to be kept holy to himself.

As to the work, so far as we have become acquainted with it and its prospects, the better we are pleased and cheered with the hopes of being useful. As a missionary field there is none more accessible. The people are sociable to a proverb, and desire to have intercourse with the missionary. While, in many fields, the people dread to be seen in the company of the missionary, here they seek his company and count the attention paid them an honor. All that is necessary is to have a knowledge of the language, and a disposition to turn the conversation to good account. Having these qualifications, the missionary has opened to him one of the most extensive and needy fields on the earth. Its need arises from the deep degradation of the people, who are, without distinction of creed, ground down by the oppressions and treachery of the Turk. Treachery must meet treachery in officer and subject, in church and state: with this the priest treats the people and the people the priest—the child, the parent, and the parent the child—and all one another. To the virtues of honesty and truth they appear to be dead. In the comprehensive language of one who has been here, and become acquainted with the people in all their intercourse, "the whole is the lively embodiment of a *grand lie*." Here is every error, under different modifications, that has defiled the moral beauty of the earth since the fall of man. So hardened and blinded have the people become, in a spiritual point of view, having grown up under such a system, that their hearts appear to have become seared as with a red-hot iron, so that nothing appears capable of effecting anything for their spiritual interest, only the Almighty God by some special out-pouring of his Holy Spirit: yet for this he may use the simplest instrumentalities.

It is a source of congratulation that the mission has been thrown into the channel of the Arabic language, covering such a vast portion of the earth, one of the richest languages ever employed in the communication of thought, and one as lasting as the curse announced at Babel. The extent of the mission is rendered co-extensive with the language, and it is co-extensive with the Mohammedan faith and law embraced in the Koran; which, in the language of Gibbon, "From the Atlantic to the Ganges is acknowledged as the fundamental code, not only of Theology but of civil and criminal jurisprudence." The missionary who acts through this medium is enabled to, and in reality does, exert his influence upon sixty millions, some say one-sixth of the human race. And if it does cost three times as much labor and time to acquire it as any other, still, in the long run, more good will be done, because the impression made extends farther than it would have done had the mission been located in a field limited by a limited language. With a knowledge of this, the missionary may hold communion with perhaps as many as any of the apostles did with all their gifts of tongues. God appears to have permitted this spread of the language through a false religion, for some greater end than the mere punishment of a prostituted church by the sword of the Mussulman. He has thus prepared a wide field for some great work in time to come. But the acquisition of this language, which is so absolutely necessary for an efficient mission, is a great task, a work that takes much time and study, the latter of which must always be pursued under the adverse circumstances of an enervating climate, reducing one's energies at least 25 or 50 per cent., as well as a want of competent teachers. This, however, is being

gradually removed, and it is surprising with what success a few connected with the A. B. C. F. M., have conquered the curse of the diversities of tongues, in which, perhaps, in this state of human depravity, where evil spreads so rapidly, God has hidden a blessing unnoticed and unacknowledged by many.

There appears at present, in the East, a waking up to some extent among the people, in seeking the truth and judging for themselves. Hastrych, near Hermon, is a case that has excited not a little interest among those who take an interest in missions in this land. A similar, or something like a similar movement is said to have occurred near Aleppo, to what extent it will proceed is not known. At Constantinople there is now quite a stir, and there is a persecuting spirit exhibited by the old establishments, which feel their ground encroached upon; and where the same spirit will spring up next, none can tell. While it would be wrong for the church to shape her course, according to civil movements, so as to desist from duty, she ought to take encouragement in any movement calculated to promote her interest, where she is not thereby controlled or compelled to compromise principle. There have occurred here, during the past year, two of the most noted circumstances that have ever characterized the Turkish government, in granting, contrary to, and in the very teeth of, all Mahomedan law and usage, the English permission to construct a chapel in Jerusalem, for Christian worship; and in the Sultan's giving a firman, through European influence, abolishing the penalty of capital punishment for a change of religion. One hundred, fifty, or twenty-five years ago, this would never have been thought of only at the expense of a war that would have united the Mahomedan world against all the powers of Christendom. While these things are cheering to the missionary in a foreign field, it is not the least source of joy to him that he hears favorable news from his native land, and in our case this is peculiarly so, in those tokens of God's favor towards you, manifested in the love and harmony prevailing, in hopes of still further union among Christians, and in congregational and individual accessions to the church of which we are more particularly members.

As the location of the mission is the most important subject upon which we have to act, it would perhaps be wrong to close this communication, already longer than intended at the commencement, without touching upon it. It is hoped, however, that the church will not be uneasy, and impatiently anxious on the point. It is one of great responsibility, and dependent, as yet, upon some circumstances, undetermined. We must know that you can give us more help; and we must travel some and look at places and people. As we shall start as soon as the season permits, it will be necessary that some funds be forwarded sooner than they were last year, as it is very expensive to travel here with any kind of comfort. The trip through the Holy Land will be a draw upon our money considerably more than merely living here, which we might do on the funds we have, until fall. The time, moreover, during which we are unsettled, is not lost; as, so far as our influence goes, as missionaries, the great cause is promoted, though not possibly in the place where we shall finally settle. We are becoming schooled for the commencement of a mission every day. Time spent in the study of the language is absolutely necessary to avoid imposition from every soul with whom we have the least dealing in bargains of the smallest value, as well as to render us of any use either as physician or minister; which, no doubt it is unnecessary for us to inform you, the very nature of the case being sufficient to suggest it to your minds. It is better to spend

time in making preparations, acquiring the language, becoming, to some extent, acquainted with the customs, manners, errors and prejudices of the people, and the proper mode of meeting them, and then to settle down with something like correct views as to what we may expect, and what the church may expect, than hastily and blindly rush on into difficulties and discouragements which forethought and a due portion of caution would have pointed out, if not prevented. Indeed, the subject of missionating in this country appears to be involved in a mystery, which God has so far kept a secret to himself as to the way of final success.

Still think not that we are discouraged. We know that we live in an important age, that here is an important field, and that we are engaged in a most necessary and glorious work—a work worthy of the might, intelligence, and devotions of the high spirits who never sinned, who always loved, obeyed, and honored God.

So far heaven has favored us—the good hand of God has been upon us. Let us have more members to our mission, let us take courage from the past, let us hope for the future, let us put God to the test, and see if God will bless us. It is in wrestling with God that the missionary must find the most of his encouraging and pleasant moments; and so of the church at home, however much both together may afterward rejoice at the success of their labors in the salvation of sinners, and the building up of the Redeemer's kingdom.

As soon as we have acquired more facts in relation to the country and people we will lay all before you.

Yours in the bonds of Christ,

JAMES BARNETT,
J. Y. PAULDRY.

To the Rev. J. L. DINWIDDIE, D. D.,
Chairman of the Committee of Foreign Missions of the Associate Ref. Church,
Pittsburgh, Pa., United States America.

Importance of Prayer.—It is perhaps visionary to expect an unusual success of religious concerns, unless there are unusual omens. Now, a most emphatical spirit of prayer would be such an omen: and the individual who should solemnly determine to try its last possible efficacy, might probably find himself becoming a much more prevailing agent in his little sphere; and, if the whole, or the greater number of the disciples of Christianity were, with an earnest, unalterable resolution of each, to combine that heaven should not withhold one single influence, which the very utmost efforts of conspiring and persevering supplication would obtain, it would be a sign that the revolution of the world was at hand.—*Footer*.

Pleasure.—The seeds of repentance are sown in youth, by what is called pleasure, but the harvest is reaped in age by pain.

Religion.—Men will wrangle for religion, write for it, fight for it, die for it, any thing but live for it.

This world and the next.—He that will often put this world and the next before him, and look steadfastly at both, will find the latter growing greater, and the former less.

The Devil's Property.—The sinner is the Devil's mill, always grinding; and Satan is careful ever to keep the hopper full.

The wiser course.—We should embrace Christianity; for a just and benevolent being will never punish us for believing what there is so much reason to believe; so that we run no risk by believing, even if it be false; but a dreadful one by rejecting it if it be true.

For the Preacher.

A Discourse.

Remember the Sabbath-day to keep it holy.—
Ex. 20:8.

An object contemplated in the creation of man, was, that the glory of his Creator might be promoted. But, as a dependent and rational being, he must be furnished with those appliances by which he shall more effectually accomplish this object. These appliances are various; prominent among them is the Sabbath. The Sabbath was made to empower man to promote the declarative glory of Jehovah. Hence it is adapted to his physical and moral natures. I shall, at present, satisfy myself with merely asserting, that all experience clearly proves that the Sabbath is adapted to man's physical nature; while I proceed to observe, more particularly, that it is adapted to his moral nature.

1. Because of the different relations he sustains. As a social being, man is related to, and dependent upon his fellow-men; and, as an immortal being, he is, in a peculiar sense, related to, and dependent upon, his God. Out of these distinct relations spring different, though not conflicting duties. These duties must be kept separate from, and in proper subordination to, each other. To separate them, and at the same time keep them in proper subordination to each other, is a two-fold object, which the Sabbath is designed to subserve. The relation which man sustains to his fellow men, requires the discharge of certain duties which that relation creates. The relation which man sustains to his God, requires the discharge of certain duties which that relation originates. These duties are imperative. They must not, however, be permitted to conflict with each other; nor yet must the one be allowed to take precedence of the other. To keep them distinct from, and in due subordination to each other, God has challenged a special propriety in the Sabbath. He demands that it shall be devoted exclusively to the discharge of those duties which man, as an immortal being, owes more immediately to Him. During all the other days of his existence, he is required to devote his time, more particularly to those duties, the discharge of which will result in the possession of what will be promotive of his own, and the prosperity of those who may be dependent upon him. But on the Sabbath his thoughts must be called away from what concerns his existence on earth; and his time must be occupied with those duties which have a more special reference to his spiritual and eternal existence.

2. The Sabbath is adapted to man's moral nature, because of the relation which he, as a sinner, sustains to God. A result of man's natural depravity is a forgetfulness of God; a proneness to neglect those religious duties, the discharge of which is required of him. Man does not like to retain God in his knowledge. That which has a bearing upon his existence in this world, is apt to obtain the firmest and fastest hold upon his affection, to engross the whole of his attention. The cares of this life crowd in upon him, and their tendency is to banish from the mind a due regard for what is needful to secure him in the enjoyment of eternal life. To counteract this, one Sabbath after another is brought round, and man is placed in contact with its observances. It is thus, that, from time to time, he is reminded of the superior claims to his regard which his spiritual have over his temporal interests. In the absence of the Sabbath, how quickly would those things, which alone are of deathless importance, be forgotten. How soon would man utterly lose sight of that preparation which must be made ere he can enter upon the full enjoyment of God in a future world. Blot out the Sabbath—abolish its holy observances, and, if religion be true, who shall ever enter where

the Sabbath never ends, and where its observances are a source of pure and perpetual delight to the soul? If it is admitted that man is a sinner, and as such stands in need of some preparation to fit him for an abode in that high and holy place where the Redeemer dwells, then the Sabbath is adapted to his moral nature; and, with a singular emphasis, the command is addressed to him—"Remember the Sabbath-day to keep it holy."

The origin, the change, and the observance of the Sabbath, are the topics of discussion suggested by the text.

1. When was the Sabbath instituted?

If it be true, as our Redeemer has declared, that the Sabbath was made for man, then the origin of the one must be, as nearly as possible, coeval with that of the other. If the Sabbath is adapted to man's physical and moral natures, then, just so soon as man had existence conferred upon him, the Sabbath would be made. He was formed of the dust of the ground, and had breathed into his nostrils the breath of life. Impressed with the image of his Maker, he walked forth as lord of this lower world. But noble and ennobling as are the attributes with which he is clothed; commanding as are the faculties, physical and moral, with which he is endowed; and distinctly as he is empowered to reflect the perfections of his Creator; still, in the absence of a Sabbath, there is a want which he must feel—a want which nothing but the Sabbath can supply. Even in his innocency, there is demanded a day when he shall hold special fellowship with his God; even in his primeval purity there is demanded a day in which he shall turn aside from the delightful enjoyments administered by a contemplation of those works, the beauty of which was, as yet, unimpaired by sin, and partake of those more delightful enjoyments, which spiritual communion with God alone could impart.

As a being of earth, although sinless, he must be occupied with that which relates to earth. It is his province to cultivate that which is assigned him as his temporary, temporal inheritance. But he is a being not merely of earth—he is a living soul. It is, therefore, his peculiar privilege to look forward to a higher, more refined, and spiritual existence. For this existence he is a probationer. In the success of the probation on which he is placed, the honor and glory of God are deeply involved. That this probation shall be successful, and that the perfections of Jehovah shall thus be more illustriously displayed, the Sabbath was instituted. On this day his unpolished spirit could be enchanted with more enrapturing visions; his unfettered soul could soar to loftier heights; and his uncorrupted heart could be attuned to higher notes of praise. It is true, at all times, his mind would be occupied only with what was pure and lovely and of good report: but on this day he would be brought in special contact with such things as would give an elevation to his every thought; flush with a deeper inspiration his every feeling; and, if possible, cause him to long still more ardently for the expiration of that period which would terminate his probationary existence, and allow him to enter upon that existence, where, from all liability to fall, he should be for ever free. It is no business of ours to inquire how long man's probationary existence lasted. All that we can know certainly, is that it terminated; and that it terminated fatally. Indefinitely multiplied as were the chances in favor of his retaining his integrity, he failed. He was banished from that beautiful Eden in which he had been placed, and which he had been directed to dress and to keep. Deprived of the bright image of his God, he was sent forth a wanderer upon a wide, and wasted, and ruined world. He sinned, and became poor, and

wretched, and miserable, and blind, and naked. Now, if it be true, as I have contended, that the Sabbath was necessary and made for man, while a sinless being, may I not, with an assured confidence of success, contend for the necessity of the Sabbath to man since he has become a sinful being? If the Sabbath was necessary to enable man the more successfully to subserve the end of his existence, while a perfect stranger to the biasing influence of sin, how much more necessary is it now, since every imagination of the heart is only evil continually? Since the heart is corrupt, and the affections are depraved; since the mind is alienated by wicked works; since man is prone to be troubled and careful about many things, to the neglect of the one thing needful, how absolutely necessary is the Sabbath?—how indispensable are those holy influences which it is designed to throw around the soul?—and how requisite is it that sinful man be brought in frequent contact with those sacred observances which are so well adapted to promote his preparation for entering upon the enjoyment of that happiness which, in an evil hour, he had forfeited?

If there be truth in the foregoing remarks, then you must look for the origin of the Sabbath at a very early period in the history of our world. If the Sabbath was designed to subserve the purposes which have been designated, then, as a means, it must have been instituted just so soon as there were in existence beings to employ it. We would, therefore, irrespective of any explicit revelation to that effect, date the origin of the Sabbath with the creation of man. But we have not been left to mere conjecture, reasonable, rational and scriptural as that conjecture unquestionably is, our belief rests upon a much more solid foundation—an explicit, emphatic, *thus saith the Lord*. We open the Bible, and there we learn that our conjecture corresponds with the fact, for upon its first pages we have an account of the original institution of the Sabbath. In a few comprehensive paragraphs, the sacred historian gives us a succinct account, of the creation of our globe, and all that pertains to it; and, in immediate connexion with this account he makes the following record—"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and God rested on the seventh day and sanctified it; because in it he had rested from all his work which God created and made."

The great Creator had been occupied six successive days in accomplishing the work of creation; and on the seventh he rested, or more properly, perhaps, *ceased from working*. From language here employed, it is unquestionable that a peculiar eminence and distinction are attributed to the seventh day. That such is the fact there can be no doubt. It is distinguished from its predecessors, *because* in it the Creator has ceased from working. This is the explicit reason assigned. It is obvious, then, that a design in thus distinguishing it, was that it might be commemorative of the stupendous work of creation just completed.

But what is more to our purpose, we learn in what way this day was distinguished; it was *blessed*—it was *sanctified*. In reference to none of the preceding days, is such or any similar language employed. Upon it alone is the benediction of the Deity bestowed. Now, the fact that it alone was blest, supposes that it was to be appropriated to some special purpose—that it was to be devoted to employments essentially different from those which should engage attention on all other days; for we cannot conceive of any object designed to be accomplished in blessing a particular day, otherwise than by supposing that it was a time appointed for engaging in strictly and exclusively reli-

gious duties; and where, in an especial manner, come blessings. It is said, "day was sanctified," emphatic, and at once, asserts the all-importance of this day was distinguished days. It is well known the Bible a prevailing term sanctify, is to come from a common to a fact that one particular seven days, was consecrated from a common to a that it was the intention should be appropriate which were purely nature; and are designed to cure the spiritual and immortal beings.

This interpretation proper signification of the historian employs interpretation which the rant. In fact, any would be unnatural, with the simplicity of In view of such considerations, obvious, that if the truth will approach by a sincere desire God in relation to an unprejudiced investigation quoted above, the conclusion, that instituted immediately man, and with a view successfully to accord existence; and that particularly, was ordained the time being as that it might be completed work of persuade myself that the result. Just look is exceedingly simple, in detail, the performed during and still, as the work pronounces it, very these days is there a Even that which was ing upon the theatre last and noblest works its predecessors. But upon the world, an once discoverable—upon the whole ceased from working that activity which ing millions are thro Nay, the great Creator the earth, who faints is occupied in content works of his hands, blest—it is sanctified it is set apart from use. Now, is it not is distinguished from some way or other, nected with man's confess my inability sion. It does appear rational and fair, and adopted by all who Bible prompted by an certain the mind of th to a matter so deeply portant.

Here I rest the discussion. At the conclusion of holy rest and necessary to man as a soul being; and upon conclusion it was conjoined upon him, the Sabbath. And now, of the sacred record, that that conjecture with the fact—man immediately the Sabbath. Such is our conclusion.

RELIGIOUS INTELLIGENCE.

Canton De Vaud.

The following extract from a letter just received from Geneva, dated April the 1st, shows that the persecution against ministers of the Canton de Vaud, still continues as violently as ever:—
I hardly know what to say respecting dear brethren in the Canton de Vaud, except that, in spite of many attempts, from friends and from foes, to induce them to turn back and resume their places, they are remaining faithful to their protest. Indeed, the rude interjections to independent worship, and the almost barbarous attacks upon persons and dwellings attached to the reus movement—proceedings evident-ly un-tenanted by the unhappy govern-ment, if not secretly and by pecuniary bribes provoked by them—make it clear that, up to the present moment, all religion is a mere snare. Fire-pumps furnished by the civil authorities to threaten openly avowing their intention to use them as instruments of attack against persons peaceably visiting pray-ings, and stones are hurled at them by others; and, in one instance, poor aged women were actually led through the streets of their village, by ruffians, with a cord tied round their necks. At Echellens, the hospital has not been regarded as a shelter to lie upon beneath, appropriated to divine worship by the pious portion of the com- munity, meeting there under their former parish minister. A numerous company of armed men have openly broken down the walls, demolished the interior, and heaped the blessed Bible in pieces! In other places, Christians have been beaten with sticks, and even shot at with muskets. Even M. Vinet has been personally insulted and threatened. Withstanding all this, the meetings continue, and the means of scanty subsis- tence have been hitherto supplied. At Morso, a free church or congregation has been formed, I believe, and at Morso; but nothing of a general insti- tution for the whole Canton as yet; nor any chapels building up to this mo- ment. Help must be needed, however, though our dear brethren are very back- ward in asking it."

The Russian Jews.

Other accounts have been received from Sir Moses Montefiore, from St. Petersburg. Sir Moses had been admitted to an interview with the Emperor, by which he was most graciously received, and the czar promised to redress the complaints of the Jews in his dominions. Of the concessions promised by the Emperor, was to allow the Hebrews to trade from the Empire, and he re- quested Sir Moses to make a tour in the provinces, in order that he might point out any other amelioration of the condi- tion of his poor countrymen. Sir Moses is in the highest terms of the man- ner in which the Emperor has acted, as exceeding his previous expectations and descension.

Reformation in Dublin.

We are glad to report from time to time the good work that is going for- ward in St. Adoen's Church. On Sun- day last, the day fixed for the purpose, seven persons publicly renounced Ro- manism in that honored edifice, and were received in the usual way into the com- munion of the Church of England. One convert was intended by his pa- rents for the Romish priesthood, but he is now under the care of the Priests' Pro- tective Society for Ireland, and is likely to become an able minister of the ever- lasting gospel. The old church was repaired, as on former occasions, with

Roman Catholics and Protestants, and all paid the most solemn and reverend attention to the services of the day. Mr. Scott announced that he will receive another class of converts, God willing, on the first Sabbath in the month of July next. We have been informed by com- petent authority that upwards of forty individuals renounced Popery on the same day in the Missionary Church on the Island of Achill, under the ministry of the Rev. Edward Nangle, and the Rev. W. J. Burke, the latter of whom, was formerly a priest of the Church of Rome, and connected with the Priests' Protec- tion Society.—*Dublin Statesman.*

THE GOSPEL IN ITALY. *Report of the American Protestant Society.*—The immediate publication of this report is called for, as it is of great importance to have correct information widely, and without loss of time, diffused in the United States.

Among the facts stated were these: that no books whatever are absolutely prohibited in any part of Italy, although the Index Expurgatorum forbids many works, in certain languages, for general diffusion, or for particular classes. The booksellers of Europe are unable to answer the demands for particular books of value, while some of them are bring- ing steam presses to their aid. 3000 of Diodati's Protestant Italian Bibles are printed for immediate introduction into Lombardy, which, says a correspondent, "are a mere drop, I would gladly add 5000 more." Such was the demand for D'Aubigne's Reformation, that three Italian translations were commenced while that begun by the Christian Alliance was in progress, and one of them has been put to press under the eye of the author.

An Italian weekly paper has been com- menced in Paris, to advocate religious liberty; and a Catholic journal also, which proclaims marriage for the clergy, the separation of the church from the state, &c. We heartily give it our hand. Many of the 30,000 Italian exiles are re- fugees for the sake of Protestant prin- ciples, numbers of whom are fugitive converts from the seminaries, monasteries and the priesthood; and some of them are now studying evangelical theology, with the intention of preaching it to their countrymen. Great feeling has been expressed by the leading Italians, in favor of our plans and objects, with offers of substantial aid and co-operation. A new translation of the Bible is proposed, and an edition with illustrative prints, cheap, and perhaps to be published in Lom- bardy.

THE ROMANISTS IN CHINA. In a let- ter, dated Ningpo, China, November 10, the Rev. Mr. Way says:

The Roman Catholics are using vigor- ous efforts for the dissemination of their faith among that great people. The French minister has just entered into a treaty with the Imperial Commission at Canton, in which every advantage possi- ble was endeavored to be gained for the Romish missionaries exclusively—much has been gained for them, but we know their spirit too well, for a moment to suppose that they will rest satisfied—they are using every effort to have the mouths of the Protestant missionaries stopped, and doubtless they will never be content, until this is the case. How far the present movements will affect our operations, cannot be foreseen at the present time.

Hundreds of missionaries from the church of Rome have, contrary to the expressed law of the Empire, penetrated into the interior, to disseminate their corrupt faith, and thousands have been led to embrace it.

But our hope is in God, the work is in his hands, and it must finally triumph.

The Evangelical Alliance.

From the Christian Intelligencer.

DEAR SIR,—The accompanying docu- ments have been forwarded to me by the London Division of the Provisional Com- mittee, I beg to hand them over to you for publication in the *Intelligencer*.
Yours, &c. JOHN LILLIE.

PROPOSED EVANGELICAL ALLIANCE.

2, Exeter Hall, Strand, London,
May 1, 1846.

Reverend and Dear Sir,—We are in- structed by the Provisional Committee of the proposed Evangelical Alliance to open a communication with a few ministers and others of the principal bodies of Chris- tians in the United States, and through them with the Christian public at large in that country, on the subject of the Confer- ence which—Divine Providence permit- ting—is intended to be held in London in August next. We therefore address you, and request that you will be kind enough to make the statements in this letter to- gether with the document we send with it, as generally known as you may be able, both through the public press, and in any other way which may seem desirable.

The document to which we refer, and which is entitled "A brief summary of Facts," contains, in the form of resolu- tions, a general view of the principles on which it is conceived the proposed Evan- gelical Alliance should be formed, the ob- jects it may aim at, and the organization by which it may be constituted and carry on its operations.

While we would take the liberty of com- mending the whole to the considerate at- tention of our fellow Christians in Amer- ica, as exhibiting a more accurate and connected view of the sentiments entertained on this important subject amongst us, than has yet perhaps reached them, there are two or three points to which we especially wish to draw their notice, since they are likely to direct and influence their own movements in relation to it.

It will be perceived from the first resolu- tion, which relates to the organization of the proposed Evangelical Alliance, that it is intended to be formed of Christians, in their individual capacity, and not as representatives or delegates of denomina- tions or societies. Although, therefore, the friends who visit us from America should, for reasons which may govern themselves, be delegated to attend the Conference, they will distinctly understand, that as individuals only they can be re- ceived at its meetings.

From the same resolution it will also be perceived that, in order to entitle an individual to a place in the Conference, he must have been previously admitted a Member, or Corresponding Member of one of the four divisions of the Provisional Committee. Persons residing in foreign countries are attached as Corresponding Members to the London Division. It will be necessary, therefore, that our friends in the United States, who intend to be present, should, as soon as convenient, forward their names to the office as above, or re- port themselves here on their arrival, in order that they may be enrolled in accord- ance with the regulations.

The attention of parties disposed to make such application for enrollment as Corresponding Members, and for admis- sion as such to the Conference in August, must also be drawn to the resolution re- specting Slaveholders—a resolution which was adopted after long and careful delib- eration; in order to prevent the painful necessity of refusing admission at the time of the Conference to any person who, not having adverted to its spirit and design, might make application for the purpose.

It is likewise to be understood, that not only is an agreement in the doctrinal truths set forth in the document essential to membership, but also the intention to

cultivate and exhibit the spirit of forbear- ance and brotherly love.

With regard to the objects contemplated in the formation of the proposed Evan- gelical Alliance, they will be found to be in- dicated with sufficient distinctness, at least for present purposes, in the series of reso- lutions relating to them. All that it may be necessary to mention here, is, that the one great object to be aimed at, is the manifestation of the unity which exists amongst real Christians, and that the ob- jects enumerated are to be pursued in sub- serviency to it.

The day fixed for opening the Confer- ence is the 19th of August.

We are instructed, in conclusion, to as- sure our trans-Atlantic fellow-Christians, that it will afford their brethren in this country unfeigned joy to receive them to the hallowed engagements of the intended Conference, and to welcome them to the hospitalities of their homes. They affec- tionately invite them to their family cir- cles, as well as to the assemblies of the proposed Evangelical Alliance; and partici- pate with sacred delight the opportunity of interchanging with them the holy sym- pathies of Christian love, and of approach- ing with common supplications and praises the throne of God and of the Lamb.

With assurances of personal esteem and respectful consideration, we are, Rev. and Dear Sir, yours affectionately, in the uniting bonds of the Gospel,

EDWARD BICKERSTETH	} Hon. Secs.
JABEZ BUNTING	
JAMES HAMILTON	
JOHN LIEFCHILD	
ALEX. D. CAMPBELL	} Official Secs.
EDWARD STEANE	

All communications should be address- ed to the Official Secretaries, No. 2, Exeter Hall, London.

From the papers accompanying this letter, we give the following in regard to the objects and organization of the Conference.

I. OBJECTS.

I. That, inasmuch as this proposal for union originated, in a great degree, in the sense very generally entertained among Christians of their grievous practical ne- glect of our Lord's new commandment to his disciples, "to love one another," and of the many schisms that rend the Church of Christ,—in all which offences the mem- bers of the Alliance acknowledge, with godly sorrow, their full participation,—it ought to form one chief object of the Al- liance to deepen in the minds of its own members, and, through their influence, to extend among the disciples of our Lord Jesus Christ generally, that conviction of sin and shortcoming in this respect, which the blessed Spirit of God may be awak- ening throughout his church; in order that, humbling themselves more and more be- fore the Lord, they may be stirred up to make full confession of their guilt at all suitable times, and to implore, through the merits of their merciful Head and Sa- viour, forgiveness of their past offences, and Divine grace to lead them to the better cultivation of that brotherly affection which is enjoined upon all, who, loving the Lord Jesus Christ, are bound also to love one another, for the truth's sake which dwell- eth in them.

II. That the great object of the Evan- gelical Alliance be, to aid in manifesting, as far as practicable, the unity which ex- ists among the true disciples of Christ; to promote their union by fraternal and de- votional intercourse; to discourage all en- vyings, strifes, and divisions; to impress upon Christians a deeper sense of the great duty of obeying our Lord's com- mand, to "love one another;" and to seek the full accomplishment of His pray- er: "That they all may be one, as thou,

Father, art in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me."

III. That, in furtherance of this object, a correspondence be opened and maintained with Christian brethren in different parts of the world, especially with those who may be engaged, amidst peculiar difficulties and opposition, in the cause of the gospel, in order to afford them all suitable encouragement and sympathy, and to diffuse an interest in their welfare.

IV. That, in subserviency to the grand object already intimated, the expectation is cherished by the members of this committee that the Alliance will exert a beneficial influence on the advancement of their common Christianity in various important respects; and that, with this view, it is deemed necessary to obtain correct information on such subjects as the following, viz.:

1. The facts bearing on the growth of Popery;
2. The state of Infidelity, and the form which it assumes in the present day;
3. The facts relating to the public observance of the Lord's Day;
4. The amount of the existing means of Christian Education.

It being understood that, in following up the inquiries to be thus made, and in promoting these and similar objects, the Alliance contemplates chiefly the stimulating of churches and Christian societies to such efforts as the exigencies of the case may demand, by giving forth its views in regard to them, rather than carrying out those views by an organization of its own.

V. That reports and other documents in promotion of the above objects be issued, from time to time, under the sanction of the Alliance; and, in particular, that, if found practicable, a periodical be issued, under the control of the aggregate committee. No other publications whatever to be accredited by the Alliance.

II. ORGANIZATION.

I. That the Alliance shall consist primarily of the members and corresponding members of the four divisions of the Provisional Committee, in all parts of the world, who shall concur in the resolutions which may be passed at the anticipated conference to be held in London, in the month of August next; it being understood that such persons adhere as individual Christians, and not as representatives or delegates of denominations or societies.

II. That the Alliance, in so far as Great Britain and Ireland are concerned, shall act by an Aggregate Committee annually chosen, limited and divided for the present, into at least four parts: two for England and Wales, one for Scotland, and one for Ireland—say three hundred in all—viz., two hundred for England and Wales: (one-half for the southern and western districts of England and Wales, and the other half for the northern districts of England and Wales;) fifty for Scotland and fifty for Ireland. Meetings of the several divisions of the Aggregate Committee shall interchange copies of their minutes. Fifteen of the hundred members of the Committees for England, and ten of the fifty members of the Committees for Scotland and Ireland shall constitute in each case, a quorum.

III. That the Aggregate Committee shall meet, at least once in six months: the time and place to be determined at each previous meeting.

IV. That each division of the Alliance shall hold an annual meeting of the members, at which the committee for that division shall be chosen; one-fifth going out annually, but eligible for re-election; and the names shall be forwarded to secretaries of the Alliance before the annual meeting of the general body.

V. That the Secretaries in London

shall, on a requisition being presented to them, signed by at least twenty-five members of the Aggregate Committee call a special meeting of the Aggregate Committee, stating its object; to be held at such time and place as, on consultation with the different divisions, shall seem fit. No such special meeting shall entertain any other business than that for which it is convened.

VI. That each Division of the Aggregate Committee shall form, as soon as possible, local committees in all the important central points of the districts assigned them; that every local committee shall be constituted in conformity with instructions from that Division of the Aggregate Committee within whose district the locality may be situated; and shall transmit periodically to the Divisional Committee with which they may be connected, a report of their proceedings and copies of their minutes.

VII. That persons shall be admitted into membership with the Alliance by each Divisional Committee, according to such practical regulations as it may think good; provided always that they be recommended by at least two members resident in the district, and that they declare their adherence to the Principles and Objects of the Alliance.

VIII. That, without specifying a money-qualification, it be earnestly recommended to every member of the Alliance to contribute a sum annually to its funds.

The summary of Christian doctrine set forth by the Liverpool Conference, together with the propriety of retaining it in its original form, or of submitting it to revision and enlargement, have engaged the repeated and anxious attention of the committee. Their matured judgment will be found in the following resolutions adopted, the former at the meeting in January, the latter at the meeting of this month:

"1. That a doctrinal basis of union is indispensable; and that the present summary of principles should *substantially* be the basis of the present Alliance.

"2. That, following out the spirit of the resolutions adopted in October and January last, respecting a doctrinal basis of union, the summary of principles, or heads of doctrine, already agreed to, remains for the present unaltered; but in order to prevent misunderstanding, with an explanation to the effect: *first*, that it is not to be viewed as, in any strict or proper sense, a creed or confession of faith: *secondly*, that the selection of certain tenets, with the omission of others, is not to be held as implying that the former constitute the whole body of important truth, or that the latter are unimportant: *thirdly*, that in reference even to the selected tenets, the document in question does not pretend to express definitely the formal propositions in which they must have been embodied, if they had been made the subjects of direct statement: and, *finally*, that in adopting it, the Alliance would not be understood as assuming the right authoritatively to define the limits of Christian brotherhood; but simply as indicating the class of persons whom it is considered, on the whole, desirable and right to embrace in the Alliance.

Another subject of great importance, namely, whether slaveholders should be invited to the proposed Convention in August, was brought under the notice of the Committee at their late sitting, on which they expressed their decision in the following terms:

"That while the Committee deem it unnecessary and inexpedient to enter into any question at present on the subject of slaveholding, or on the difficult circumstances in which Christian brethren may be placed in the countries where the law of slavery prevails; they are of opinion, that invitations ought not to be sent to

individuals who, whether by their own fault or otherwise, may be in the unhappy position of holding their fellow men as slaves."

THE PREACHER.

WEDNESDAY, JUNE 17, 1846.

The letter from our missionaries, in this number, will be read with interest. It has been given almost entire, knowing that the great mass of our readers are anxious to learn every thing that has been said of their circumstances and prospects.

We call attention to the letter and statements of the London Provisional Committee of the Evangelical Alliance. They give a sufficiently definite view of its objects and organization.

The Presbytery of Monongahela will meet, on the last Tuesday of this month, in Millin Church.

The obituary notice of Rev. S. F. Smith, was received too late for this number. It will appear in our next.

Death of Dr. Bruce.

This venerable minister of the Associate Presbyterian Church, died at his residence in this city, on Sabbath the 14th instant, in the 70th year of his age. Our community has never been called to deplore the loss of a greater or better man. He has died full of years, and years full of useful labors. In addition to a pastoral charge, he presided, for many years, over the Western University of Pennsylvania, and latterly, over Du Quesne College, of this city. In all these relations he discharged his duties with distinguished faithfulness and ability.

We have often thought what now, in his loss, seems to be generally felt, that his excellencies were not fully appreciated. Naturally unassuming and unostentatious, it was necessary to become familiar with him, to know his real greatness, as a man, a scholar, or a Christian. He has now gone to his reward. His memory is a sacred treasure to the church, and to all who enjoyed the privilege of his society or instructions. Merely for the intellectual benefits received from him, there are many, now in every profession of life, to rise up and call him blessed, and who will not cease, while life endures, to associate with his character and kind offices, their happiest and fondest recollections.

The Associate Synod.

We have been informed that this body, at its late meeting, rejected the Basis of Union, submitted by the Convention of orthodox churches. On the communication from our synod they had no direct action, farther than to answer it with a letter, which, we understand, is not very specific as to the terms on which they would be willing to unite. Their delegates to the Convention to meet in September, are instructed to have carried out fully and explicitly their principles, especially on Psalmody, Slavery, Com-

munion, Covenanting, Christ, and Faith.

At first, view, and ed with all the circu of this Synod might union. We do not Basis rejected did no churches represented The appointment of Convention shows, a persevere in all prop And the instructions gates, are just such a body would give to act for them in such the parties interested same manner, we m sue. The rejected B of Conventions, and teries upon it, has b By this, so much pro towards union, that think of arresting it. course but to go forw hope, the future Con perience of the past, God upon their ree tunately succeed in on which we will harmoniously and ha

Old School

This branch of the adjourned Thursday after a session of two ber of members pre hundred, among th number than usual who, it has been ren character, range of i nifestation of person attachment to the or the church, would with any previous as

The most exciti them were, the We Board of Missions, S posal of inter-commi School Assembly, no

The subject of S before them by petit of ministers, elders a und overtures from l requesting the Assemb testimony against the addition to these, th from a number of or among them the Gen Presbyterian Church Synod of Canada, re the past course of Sy The Assembly was i with some of these le is likely to be the en with the bodies send

resolution that no fu sent needed. This cussed with unusual ay by the conflicti adopted by a vote of

The proposal of e New School Assem last, was declined. the action was "rig so clear that it was i with the "avowed p byterian church in i munion." The spec

ication of this action are, mainly, such, as we believe, which, if fully carried out, would prove the propriety of separate communion, so long as there is a necessity for the separate organization of the different branches of the church. But, however this may be, we are allowed to express our gratification in noticing a body of Christians, exercising such an influence as that of the school Assembly, giving their testimony, at least, against the extreme of a doctrine which, we believe, has done to break down proper distinctions between truth and error, and even between the church and the world. The Evangelical Alliance to meet in Cincinnati in August, the Assembly took no notice than to decline sending delegates to it.

The proceedings, in regard to their variations, show a good degree of uniformity. No candid observer, at all interested in the cause of our Redeemer, can but appreciate the enlarged and effective operations of this branch of the church, with admiration and pleasure.

New School Assembly.
The ecclesiastical body adjourned on Monday, the 4th of June, to meet in Cincinnati, in May, 1847. As intimated last, it was principally occupied with the subject of Slavery. In the case of Mr. Graham, it was decided that the opinion of the Synod of Cincinnati, in favor of him for his peculiar views on the subject of slavery was unconstitutional, irregular, null and void.

The general subject of slavery, this year, after a discussion which was prolonged, with but little interruption, for several days, adopted a minute of which the following is the first item.

The system of slavery, as it exists in these United States, viewed either in the laws of the several states, which enact it, or in its actual operation and influence in society, is intrinsically an unjust and oppressive system, and is in direct violation of the prescriptions of the laws of God, and the best interests of humanity.

BIOGRAPHICAL SKETCH OF THE LATE REV. ALEXANDER PROUDFIT, D. D.
With Selections from his Diary, by JOHN FORSYTH, D. D., Minister of Union Church, Newburgh.

Proudfit never bore the reputation of a man, but, what is better, was esteemed a good one, sound in his moral belief, faithful as a pastor, unsuspect and devout as a Christian. His memoir clearly shows, that the character was rightly understood and appreciated, while he was living and acting in the world.

The extracts from his diary, which are quite too scanty considering the period which he kept one, are full of excellent thoughts, feelings and purposes. P. was eminently fond of prayer, both in secret as well as in society with Christians, and we commend his habit of having not only set times for devotion, but also occasional

hours for prayer in relation to particular interests and employments.

Dr. Forsyth has performed his part, in this publication, as well as any one could with the same materials and in the same compass. In selecting and linking together, chronologically, in a brief memoir, extracts from the diary and correspondence of an individual, there may be room for the exercise of judgment, patience and skill, but not much for the exhibition of literary accomplishments. For this reason, the last seventy pages of the work, written by Professor Proudfit, the Doctor's son, in which the writer takes free scope, and uses his materials in his own way, are decidedly superior, in literary character, to any other part of the book. Indeed, it is a beautiful little specimen of the blended harmonies of scholar, Christian and son.

As a book for Associate Reformed readers, we have only to say, that it evidently was never intended for them, although, like any other religious biography, it may be pleasant and profitable to them. But if they should happen to observe from incidental statements, that Dr. Proudfit spent a life of seventy-three years and a ministry of forty-nine, in the Associated Reformed church, they will be disappointed and surprised to find so little distinct notice of its history, during those years, introduced into this memoir.

For sale at the Methodist Book Depository, 4th near Market street, J. L. Read, Agent.

Allegheny County Temperance Society.
This association held its regular quarterly meeting in Union Church, on Thursday the 12th instant. There were forty-three delegates present, and a large audience to witness their proceedings. They passed resolutions discarding the order of the Sons of Temperance, claiming the privilege of determining the question of "license" or "no license," at the coming election, and expressing their determination to give greater encouragement to Temperance Hotels. Dr. J. T. Pressly, Rev. W. A. Passavant, and Rev. A. M. Bryan, were appointed their delegates to attend the World's Temperance Convention, to meet in London on the 4th of August.

For the Preacher.
On Revivals—No. 1.
"Times of refreshing shall come from the presence of the Lord."

All times and places are alike to God. He is of one mind, who can change him? It is not so with us. The best of men are in this life subject to the vicissitudes of a tearful existence, and the church militant, composed of the good and wise of all ages, is subject to times and seasons as varied as day and night. We read of her weeping nights and her cloudy and dark days; also, of her mornings of joy and years of the Lord's right hand.

In heaven there will be no temple nor periods of time, but one bright eternal day, of glory and perfection; and we wait for it as for the morning light, and prize whatever light and refreshing may now come from the presence of the Lord. To render his service more memorable and attractive, God hath appointed times and places. He commanded Moses to set up the tabernacle on the first day of the first month, and after the pattern shown in the mount. So the temple was erected at Je-

rusalem, and he commanded the tribes to go there, unto the testimony of Israel, to give thanks to God, who had ordained his church and provided for the peace and prosperity of Zion. But the setting up of the gospel church at Jerusalem, on the day of Pentecost, was a time of refreshing exceeding all the past, and the influence is still felt, and will be more and more extended, until the times of refreshing shall fill the whole earth with the glory of the Lord, through the gospel with the Holy Ghost sent down. *That there have been seasons, and will be seasons, of true revivals, or refreshing to the church, we learn from the Scriptures.*

From the days of Adam to the present, God hath given his good Spirit to instruct mankind, and from time to time to revive true religion; and by his operations he has preserved, and will preserve a seed to do him service, while sun and moon endure.

"There are two movements in the church, one is effected inwardly, and its object is its preservation; the other is effected outwardly, and the object aimed at is its propagation. There is thus a doctrinal church and a missionary church. These two movements ought never to be separated, and when they are disunited, it is because the spirit of man, and not the Spirit of God, prevails. In the apostolic age these two tendencies were evolved at the same time and with equal power."

There has been a declension, and the man of sin hath been revealed, but the reformation of the sixteenth century was a revival of primitive Christianity, and though this has been marred by divisions and corruptions, yet we confidently wait till the Lord "turn to the people a pure language, that they may all serve him with one consent." He hath left on the midst of the earth an afflicted and poor people, and they shall trust in the name of the Lord. Zeph. 3:9, 12, 17. It is said to Zion, fear not, let not thine hands be slack, the Lord thy God in the midst of thee is mighty, he will save, he will rejoice over thee with joy, he will rest in his love, he will joy over thee with singing, and gather the sorrowful for the solemn assembly. He will save her that halteth, and gather her that was driven out, and get them praise and fame in every land where they have been put to shame. We are called to faith, and repentance, and evangelical labors, and to inspire true penitents and converts with zeal, and to quicken diligence in all godliness. We have the promise of times of refreshing from the presence of the Lord. Of the coming of Christ, of the resurrection of the body, and life everlasting. He hath called us to glory and virtue, and given to us exceeding great and precious promises to stimulate in the divine life. *They that sow in tears shall reap in joy.*

We propose, (God willing), to notice more particularly times of refreshing, or revivals of religion. Let us labor and pray for such times. A. B.

ACKNOWLEDGMENT.
The undersigned desires gratefully to acknowledge his obligations to the members of the Female Bible Society of Canonsburg, for the respect and kindness which they have manifested in contributing the sum of THIRTY DOLLARS, for the purpose of constituting him a member for life of the Pennsylvania Bible Society. To be a member of that Society, the undersigned regards a distinguished honor; and the value of that honor is greatly enhanced by the source whence it is derived. May the members of the Female Bible Society of Canonsburg, after having finished their works of faith and labors of love, be exalted to the possession of that inheritance which is incorruptible, undefiled,

and that fadeth not away, which the Bible alone reveals. JOHN T. PRESSLY.

Dr. Pressly acknowledges the receipt of three dollars from Mr. John R. McQuown, of Henderson co., Illinois, for the Foreign Missionary Fund.

The Editor acknowledges the receipt of \$5, from the Knoxville (O.) Congregation, for Synod's Fund.

From Sewickly and Mountpleasant Congregations, per Rev. Gaily, \$15, for Foreign Missions.

MARRIED.
On Wednesday, the 10th inst., by Dr. Pressly, DAVID MORGAN of Pittsburgh, to Miss ELIZABETH CUBBAGE, of Allegheny city.

On Tuesday morning, 2d inst, by Rev. John C. Steele, Mr. JOHN WALLACE to Miss JANE DAVIS, all of Allegheny city.

OBITUARY.
DIED, on Thursday, May 7th, 1846, at his residence near Thornville, Perry co., Ohio, Mr. WILLIAM FULLERTON, sen., of dropsy, in the 71st year of his age, a worthy and consistent member of the Associate Ref. Church for more than forty years. The character of the deceased was that of a meek and humble Christian. Called to experience extraordinary and ordinary bereavements of providence, and oft in the jaws of death himself, he had learned in the school of affliction, with the same tone and composure of mind, to sing of judgment and mercy. His judgment respecting divine truths, promises and providences, was uncommonly accurate. When his trials were severe, without a murmur, he pronounced them good and necessary. No rapture or ecstasy were evinced in his last moments; but his strong faith, founded upon the Rock of salvation, and his sure and steadfast hope anchoring on that within the veil, enabled him to hold on his course steadily, firmly, and willingly, as if the shadow of death had not been in his way. He seemed to move onward in a way where he was no stranger, confident that the sting of death was long since removed—that the bitterness of death long since passed, and that that same Jesus who removed the sting and felt the bitterness of death for him, waited to receive and convey him to the place of his eternal rest. Mark thou the perfect, and behold the man of uprightness—His latter end is peace—Let my last end be like his. E. B. C.

PAYMENTS FOR THE FOURTH VOLUME OF THE PREACHER,
(Not otherwise receipted for.)

Vance Stewart	D. C. Morrow,
Rev. John Johnston	A. Thompson
Mrs. Jane Pollock	D. Anderson
Col. Alex. Carnahan	Mr. Buck
John Wilson	James Bodley
Walker Espy	Wm. Dickson
John M'AYeal	Geo. Dickson
John Henderson	John Reed
Orr Snowden	Thos. Carlisle
Robt. Long	Thos. F. Baird
Alex. Patterson	Elizabeth M'Connel
Louisa Patterson	James Blair
John Junk	Wm. Bradford, sen.
And. Bryson	Wm. Bradford
And. Brice	Thos. Bigger
Thos. M'Call	Joseph Bigger
John Hearst	James Bigger
Eph. Walsh	Henry Patterson
Stephen L. Haft	James Ridel
Robt. Leech	Mrs. Bartlett
Elijah Finney	Wm. M'Fadden
James Raitt	Thos. M'Crum
John Francis	W. J. Baxter
John Wallace	

There never was an Earthly Dream.

There never was an earthly dream,
Of beauty and delight,
That mingled not too soon with clouds,
As sun-rays with the night;
That faded not from that fond heart
Where once it loved to stay,
And left that heart more desolate
For having felt its sway.

There never was a glad bright eye,
But it was dimmed by tears,
Caused by such griefs as ever dull
The sunshine of our years.
We look upon the sweetest flower,
'Tis withered soon, and gone;
We gaze upon a star, to find
But darkness where it shone.

There never was a noble heart,
A mind of worth and power,
That had not in this changing world,
Plain misery, for its dower.
The laurel on thy brow hath hid
From many a careless eye,
The secret of the soul within,
Its blight and agony.

There never was—there cannot be
On earth a precious spring,
Whose waters to the fevered lip
Un'ailing we may bring.
All changeth on this troubled shore,
Or passeth from the sight:
O, for that world where joy and peace,
Reign as eternal light.

Church of England Magazine.

The Evening Cloud.

A cloud lay cradled near the setting sun,
A gleam of crim-on tinged its braided snow,
Long had I watched the glory moving on,
O'er the still radiance of the lake below.
Tranquil its spirit seemed, and floated slow;
Even in its very motion there was rest;
While every breath of eve that chanced to blow,
Wafted the traveller to the beauteous West.
Emblem, methought, of the departed soul!
To whose white robe the gleam of bliss is given;
And by the breath of mercy made to roll
Right onward to the golden gates of heaven,
Where, to the eye of faith, it peaceful lies,
And tells to man his glorious destinies
Wilson.

AN INTERESTING SCENE. During the debate on the subject of Slavery in the General Assembly on Monday, the venerable Doctor Green, bending under the weight of more than fourscore years, was seen to enter the middle aisle of the Church, supported by two clergymen, and immediately the whole Assembly rose spontaneously to their feet, as with enfeebled steps he walked towards the Moderator's chair. The Moderator, addressing him, said, "Sir, the General Assembly rise to greet you. They hail your presence once more among them; and tender to you this mark of their respect, not merely on account of your advanced age, but from a recollection of the past eminent services you have rendered to the church." The venerable man acknowledged in a few words the courtesy, and took a seat. He remained for an hour, and then retiring, leaning upon the arms of his conductors, the whole Assembly again rose to their feet, and followed him with their eyes, as if it were for the last time that they were to look upon that venerable man, who forms the last remaining link between the ministry of the present and past ages. The scene was deeply impressive and affecting, calculated to elicit the inquiry, "The fathers, where are they? and the prophets, do they live for ever?" How mournfully pleasing the sight of a man, full of years, distinguished by learning, which has been consecrated to the service of the Redeemer, whose life has been not only untainted by vice, but filled with good works, going down to the grave, respect-

ed, honored, and beloved by all, and in the full hope of a welcome in heaven from friends gone before, and of the Saviour whom he has faithfully served.
Presbyterian.

RULES TO PREVENT EVIL SPEAKING.

Cherish no malice against any one. "In malice be ye children."
Never cherish any feelings of jealousy respecting any one. "Jealousy is cruel as the grave."
Make it a rule to look for good qualities in another more than for blemishes and faults. "Esteem others better than yourselves."
Never speak of the bad qualities of another, unless you design to do him good, or to promote the cause of Christ. "Thou shalt love thy neighbor as thyself."
Always ask the approbation and blessing of God on every thing you are about to utter respecting another.
Observe these rules, and so far as you are concerned, evil speaking will cease.
—Mother's Journal and Young Lady's Friend.

THE BLESSINGS OF CHRISTIANITY. A writer, beautifully says, that Christianity enters the hut of the poor man, and sits down with him and his children: it makes them contented in the midst of privations, and leaves behind an everlasting blessing. It walks through cities, amid all their pomp and splendor, their imaginable pride, and their unutterable misery, a purifying, ennobling, redeeming angel. It is alike the beautiful companion of childhood, and the comforting associate of age. It ennobles the noble, gives wisdom to the wise, and new grace to the lovely. The patriot, minister, poet, and eloquent man, derive sublime power from its influence.

BATHING. Dr. Wilson, an eminent London practitioner, in a recent treatise on this subject, republished in New York, makes the following suggestions:

"Necessity of Washing.—If the pores be obstructed, and the transpiration checked, the constituents of the transpired fluids will necessarily be thrown upon the system, and as they are injurious, even poisonous if retained, they must be removed by other organs than the skin. These organs are the lungs, the kidneys, the liver, and the bowels. But it will be apparent to every one, that if those organs equally, or one more than the other, which is generally the case, be called upon to perform their own office together with that of another, the equilibrium of health must be disturbed, the oppressed organ must suffer from exhaustion and fatigue, and must become the prey of disease. Thus, obviously and plainly, habits of uncleanness become the cause of consumption, and other serious diseases of the vital organs.
"As regards the frequency of ablution, the face and neck, from their necessary exposure to the atmosphere, and the impurities which the latter contains, cannot escape with less than two saponaceous ablutions in the twenty-four hours; the feet, from the confined nature of the coverings which are worn over them, require at least one; the armpits, from their peculiar formation in reference to the detention of secretions, and also from the peculiar proportions of the latter, at least one; and the hands and arms so many as nicety and a refined taste may dictate. No harm can arise from too frequent ablutions; and much evil may result from their neglect."

of the United States, and applicable to all kinds of business whatever; in which some new and very decided improvements in the practice of the Art are set forth, exemplified in two sets of books, kept by double entry, taken from real business transactions; to which are added remarks recommendatory of a very Superior System, calculated for the most extensive business in the whole range of mercantile transactions; with forms of auxiliary books, balance-sheet, &c., and an Appendix, containing a Complete System of Book-Keeping, By John Fleming, Accountant. Pittsburgh: Published by M'DONALD & ELLIOTT, Market Street.

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March 18, 1846.

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ROBERT NEVIN.
June 17, 1846—t

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JAMES H. PORTER,
Professor of

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January 9, 1846.

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The Preacher.

VOLUME IV.

PITTSBURGH, JULY 1, 1846.

NUMBER 13.

EV. DAVID R. KERR, EDITOR.

OFFICE, N. W. CORNER OF THE DIAMOND AND MARKET STREET.

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TERMS.

THE PREACHER will be published semi-monthly the first and third Wednesdays of every month, at ONE DOLLAR per annum in advance, paid within six months, one dollar and a half will be charged.

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Where a private conveyance does not offer, letters will please transmit through the Postmaster.

Any person who will procure five subscribers, and transmit the money, shall be entitled to a copy of the Preacher for one year.

Articles of Westminster Calvinism. No. 12.

In our preceding number, we have shown that the doctrine of sinless perfection is irreconcilable with the Scriptures, and inconsistent with the experience of saints as recorded in the oracles of God.

But while the word of God and the experience of the most eminent believers of whom we have any account in the sacred Scriptures, concur in establishing the conclusion, that even in those who are advanced in the work of sanctification, there is, in the present dispensation, a remnant of corruption, yet Calvinists, with abhorrence, the imputation of our present imperfection in holiness, "a cloak for sin." That we do not ascribe to God with all our heart, and soul, and mind, is our sin. That we are not fully sanctified, is not to be attributed to any want of merit, or efficacy in the blood of atonement, nor to any unbelief on the part of God to bestow grace; but it is to be ascribed to our fault. With a view, then, to guard against any abuse which might be made of this doctrine, I proceed to make some general remarks on the general

idea of sinless perfection in holiness may be attainable in this life, yet it should be a study and the constant endeavor of every one, to advance toward perfection. With regard to himself, the apostle Paul says,—"Not as though I had already attained, either were already perfect; but following after, because I know that I do not yet have attained." Those things which are behind and reaching toward those things which are before, toward the mark for the prize of the high calling of God in Christ Jesus." As a result, it will be seen, is far from perfect. But, while he humbly acknowledges that he was "not yet perfect," he is aiming at perfection, pressing toward the mark. And his confession of the great apostle Paul, it surely argues no small presumption in men who are very far from him in Christian attainments, to have reached a point to which he has not yet attained.

In the example of the apostle, we see that at present imperfection is neither an excuse for sin, nor a discouragement in the pursuit of holiness. Though he had not yet attained to perfection, he did not consider that an excuse for negligence, but, under the influence of divine grace, his heart, he was stimulated to

press forward. And it is so with every true believer. He in whose heart the good work of holiness has been commenced, will desire to grow in grace, and in the knowledge of Jesus Christ, and will rest satisfied with no attainment short of perfect conformity to the law of God.

God is the author of the work of holiness in the soul. But while he worketh in us both to will and to do of his good pleasure, he ordinarily accomplishes the work by the instrumentality of means; and therefore we are encouraged to work out our own salvation with fear and trembling. Our success, it is true, depends entirely upon the blessing and concurrence of heaven; for, says our Lord Jesus Christ, "Without me ye can do nothing." Yet we have no reason to expect that the work will be accomplished, while we neglect the means which God has appointed, and which he has placed within our reach. But, on the other hand, in consequence of the connection which God hath established between the use of means and success in the attainment of the end, we have abundant encouragement to expect that our progress in holiness, will correspond with our diligence. "Every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." And hence all desirable encouragement is presented to excite us to give all diligence to make our calling and election sure. Since, then, we have the most satisfactory assurance, that our labor is not in vain in the Lord, we have every reason to abound in the work of the Lord. And since our progress toward perfection, will be greater or less, in proportion to our activity and zeal, let us give all diligence to add to our faith, virtue, and to virtue, knowledge, and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity; that so an entrance may be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

The doctrine, then, of our Confession, which teaches that sanctification, is imperfect in this life, and that, "there abide still some remnants of corruption" in those who are the subjects of divine grace, furnishes no excuse for sin, nor does it throw any discouragement in the way of those who desire to attain to more complete conformity to the divine image.

2. A second remark to which I would call the reader's attention, is, that while some men have presumed to maintain that they have reached a state of perfection in sanctification, those who have had the opportunity of witnessing their conduct, have been unable to see any greater evidence of such an attainment, than is afforded by those who make no such pretensions. Among those who maintain that perfection in holiness is attainable in this life, there are few who will venture to claim for themselves, this attainment. Occasionally, however, individuals have appeared, who have not hesitated to present themselves as an example of the possibility of such an attainment. But what is the estimate which others

form of the character of such men, who view their conduct, it may be, with a more impartial eye? Impartial observers have not been able to discover any claim which they have had to be regarded as occupying a station above others around them, who made no such pretensions. Those who have had any particular intercourse with them have not failed to discover, that they have their share of those imperfections, which are common to men. We cannot, therefore, concede the claim which some men set up in their own behalf. But seeing the fruits of imperfection in their life, we must conclude that the work of holiness is yet imperfect within them.

3. My next remark is, that the idea of sinless perfection, is inconsistent with man's continuance in this sinful world. It has already been observed, that if it were in accordance with the wise and benevolent purposes of heaven, God who is the author of sanctification could at once perfect it. And it may be added that, if it were his pleasure, he could in the moment of conversion, remove the heirs of salvation to that happy world, where sin and sorrow never enter. But this does not correspond with his infinitely wise designs. It is his pleasure to continue his people for a season in a world where sin and sorrow prevail, and where they are exposed to many and severe trials. This world, suffering as it does at present, under the withering influences of the curse, is not a fit residence for perfectly holy creatures. In the present state of imperfection, the Christian's life is a pilgrimage. While on earth he is exposed to evil in a great variety of forms, and is often called to endure painful trials. These trials suppose that there is yet a remainder of indwelling corruption, and the gracious design for which they are sent is the advancement of the work of holiness in the soul. These trials are so necessary in the present state, that to be wholly exempt from them, would be an argument against our claim to the character of God's children. "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not. But if ye be without chastisement whereof all are partakers, then are ye bastards and not sons." And the end which these chastisements are designed to subserve, is "our profit, that we might be partakers of his holiness." The trials, then, which all God's children experience while in this world, and the severest of which are often experienced by those who are the most eminent believers, afford incontrovertible evidence, that the work of sanctification in the soul is yet imperfect. And because there is in the holiest of men while on earth, a remainder of the dross of corruption associated with the gold of divine grace, it is necessary that they should now be tried in the furnace of affliction, that the trial of their faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory, at the appearing of Jesus Christ.

In conclusion, I would call the attention of the reader to a few general remarks.

1. Though while the Christian is in this world, he shall have occasion to con-

cess with sorrow of heart, "Iniquities prevail against me;" yet he is assured by the testimony of God, that sin shall not have dominion over him.

2. It is utterly inconsistent with the reality of a work of grace in the heart, that an individual should allow himself to live in the practice of known sin. "He that committeth sin is of the devil. Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin because he is born of God."

3. Where a change of heart has been experienced, there will be a prevailing desire after holiness; and this desire will prompt to the diligent improvement of the means appointed, that we may grow in grace and in the knowledge of Jesus Christ.

4. While a consciousness of our imperfection in holiness, may serve to humble us before God, the glorious prize which the gospel reveals, is well adapted to stimulate us to press toward the mark for the prize of the high calling of God in Christ Jesus. Beloved, now are we the sons of God, and it doth not yet appear what we shall be. And though, at present, we come far short of complete conformity to his divine image, yet we know, that when he who is our life shall appear, he shall be without sin, and we shall be like him, for we shall see him as he is.

"O glorious hour! O blest abode!
I shall be near and like my God;
And flesh and sin no more control
The sacred pleasures of the soul."

Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. CALVIN.

From the Christian Magazine of the South.
The London Convention.

MR. EDITOR:

It is exceedingly gratifying to all the lovers of Zion, to witness the efforts that are now making in this country, and across the great waters, to unite the detached forces of the church, to reconcile their conflicting views, and combine their interests, energies, and efforts. It was the ardent prayer of the great Intercessor before his crucifixion, that his people might be one. But "the unity of the Spirit in the bonds of peace" did not long continue in the church. Paul says, in his letter to the Corinthians, "I hear that there be divisions among you, and I partly believe it." If the apostle was on earth in our day, he might believe the report about "divisions," not "partly" but fully. Ever since his day, divisions have been created in the church, to her great detriment, and to the everlasting ruin of millions of the human family, who have perished, from a lack of that knowledge which makes wise unto salvation, and which a united church might have imparted, but which a divided and conflicting church has not done. Divisions in many cases have been almost, if not altogether unavoidable. Men will think differently, and it is natural that contrariety of sentiment should lead to separate organization and action. The best men will sometimes differ about very small matters, and part asunder from each

other on account of their opposite sentiments. Even Paul and Barnabas contended sharply, and at last separated about taking Mark with them. No man has any right to abandon any important principle, or relinquish any important truth, and embrace or connive at an error, for the sake of Christian union. A union that is purchased at the expense of truth divine, costs too much, and cannot be expected to prosper. It sometimes happens, however, that men suppose themselves to differ from each other very much, and this supposition exerts a repulsive influence over them, and tends to perpetuate their separation; but when they meet and compare views, and explain themselves, they discover that the "wall of partition" which had kept them apart so long, dwindles down from an adamant structure to a flimsy partition of combweb or gauze.

The Associate, the Associate Reformed, and the Reformed, or Covenant churches, in this country have long stood aloof from each other, and on what grounds? On such grounds as "solemn, public, covenanting"—"the civil magistrate's power circa sacra"—"common benefits"—and the like. These are points of little practical importance; they are matters of "doubtful disputation," and ought long ago to have been made matters of forbearance. It would not be amiss for those concerned to inquire, which is the greater sin, the rejection, or embracing of the points above referred to, or the keeping up a schism in the church. But our object in this article is to direct attention to the London Convention, to be held in August next, for the purpose of promoting and securing union among most, if not all Protestant denominations. Some time ago, delegates from eighteen or twenty denominations of Christians met in Liverpool to ascertain how for they could agree in sentiment, and what prospect there was of union in the Protestant ranks. They agreed cordially on eight important points, and another convention is to be held in London in August, to see what more can be accomplished in this good work. With all our heart we bid them "God speed." Delegates are to be sent from this country, and some are already on their way, and we trust that much may be effected in the way of uniting the different branches of the church, so that there may be more systematic effort, more united prayer, more combined power in that great and decisive battle which the church has yet to fight for God, and glory, and truth. To cast in our mite in the way of aiding in securing union among Christian brethren, we would suggest that the subject of psalmody be not overlooked in the proposed convention. In our opinion, this subject occupies a prominent place among the hindrances to Christian union. We do not allude to it for the purpose of inviting discussion, or irritating the feelings of brethren from whom we differ on this point. Nay, we would rather pour oil on the troubled waters. We would allay strife rather than awaken it, and in order to this, we would suggest that the subject of Psalmody be taken up in the London Convention, and a standard edition of the Psalms of David be prepared, and its use authorized in all the churches represented in the Convention, or in the world.

We do not mean to say that the Convention should pass any resolutions forbidding the use of human compositions in those Christian churches in which such compositions are employed as praise. The brethren who employ such in divine worship, profess to be conscientious in so doing. Let them be left to make their own selections, and pursue their own inclinations on this subject. What we mean is, that this "world's convention," about to meet in London, should undertake to provide all the churches, (at least those that speak the English language,) with a uniform

standard edition of the Psalms of David in metre. Measures might be adopted by the Convention, to provide the French, German and other churches, with a standard version of the Psalms, in their own languages. We are mistaken, if such a measure would not have a greater tendency to unite the church than hundreds of resolutions on the subject of union. The subject of Psalmody presents a *practical difficulty*, and one which, in all the churches, is more or less a hindrance to Christian union. Every Christian denomination has its own hymn-book, and they are so many *visible, tangible emblems* of distinct organizations. If all the denominations that employ human compositions in the praise of God had but one hymn-book, there would not be so many divisions in the church, or, at least, there would be a greater harmony and good feeling among such denominations. Their standard hymn-book would be a *visible sign* of unity, of oneness in worship, and in Christian feeling and sentiment. A traveller may tell to what Christian body those are attached, with whom he lodges night after night, by a glance at their hymn-book; a fact which he could not ascertain by looking at their Bible, by hearing their prayers, or by listening to their Christian conversation. So in entering strange churches,—frequently there is nothing to determine to what Christian sect the worshipping assembly belongs but the hymn-book, unless in some instances the *cut of the coat* in the pulpit should afford a clue to the religious views of the assembly! The different hymn-books, then, are visible signs of separation, and as they are daily in use, they keep constantly before the mind, the idea of a divided church; they keep alive in the mind the partialities and prejudices in favor of distinct organizations. If there was but one standard hymn-book, for all those who use such, there would be among them more of union, harmony and love. In like manner, if there were a universal standard of praise, it would tend very much to draw the different sects of Christians together. And we are persuaded, that no system could be adopted as the Psalm-Book of the whole church, but the book which God has furnished to his church.

If then the London Convention would pursue a sure method to bring about Christian union, let them adopt measures to provide the church with a *new version* of the Psalms of David. Let this version be as near the original as possible. Let it be more, smooth and flowing, if possible, than the version now in use. Let there be a greater variety of metres. Let this improved version be sent down to the churches for their examination and adoption, and when approved, let it be received as the Psalm-Book of the church. It might then be said of the church as of the multitude who stood with the Lamb on Mount Zion, (Rev. 14:3)—"They sang as it were a new song," for if the Book of Psalms were restored to the church, it would be "as it were a new song." There are in the minds of many, strong prejudices against the Scottish version now in use in some of the churches. To some parts of that version, no serious objection can be urged; let the parts that are defective be improved. This work of providing a new version should be undertaken by just such a body of Christians as that about to meet in London. The versions of individuals, or of small portions of the church, though meritorious in themselves, do not meet with general approbation. And a version is needed that *all* will be likely to receive and employ in praise. In the mean time, while conventions are seeking the good of Zion, let all remember the exhortation, "Pray for the peace of Jerusalem."

W. R. H.

He that robs God of time, defrauds himself both of time and eternity.

OUR COUNTRY, ITS CHARACTER, DESTINY, AND CLAIMS. Has any American citizen just and clear perceptions of the position of this country on the scale of nations? Only two centuries and a quarter have passed since the feet of the Pilgrims first pressed the cold rock at Plymouth. Already we have a population of about twenty millions. This increases at the rate of one thousand a day. Besides this, there is a large accession made to our population annually by foreign emigration. Of this there are now among us between two and three millions of Romanists. Should the tide of this population flow in upon us as full and constant as it has done for the last ten years, then there would be on our soil, a century hence, forty millions of Roman Catholics.

The entire population of our country, at the close of the present century, or in 1901, may well amaze us. At the past and present rate of increase, this will be, according to the estimate now regarded as most correct, *one hundred and one millions, five hundred and fifty-three thousand, three hundred and seventy-seven.*

As to population, this is destined to be one of the most populous countries in the world. How does this swell its importance! Think of such hosts of immortal beings, living and dying in this land! There is a magnificence and grandeur and responsibility in this that surpasses the most sublime and comprehensive perceptions of the human mind.

What is to be the character and destiny of such a country, and what are its claims? In reply we may say, it is far easier to make such inquiries than to answer them.

1. As to the character of our people, it is now in its forming state.

The materials now accumulating are so multiform, and so heterogeneous, that it requires the inspiration of a prophet to predict the form in which they will be embodied, or the character they will evolve to the world. Men of different habits and views—of all the variety of classes in our widely-extended Union, are thrown together in our new settlements. Beside these, there you will find the representatives of almost every nation on the globe. There is not only this vast variety, but as they are strangers to each other, there is an absence of kind and effective sympathy, which is one of the strongest bonds of union in human society. Each has come for purposes of gain, and hence conflicting interests soon arise, and the race of competition commences. Nothing exerts a more hardening influence on the mind, than the strife for wealth. Nothing throws a heavier coat of mail around the finest sensibilities of the heart, or renders it more impervious to the wants of suffering humanity.

Now think of such a state of society, where hundreds and thousands, yea millions are found, embracing a vast diversity of character, and all resolved upon the acquisition of wealth. What a collection of human beings, and what a state of things! Such a representation has its original in real life in our own country.

With such elements of character, in an almost boundless field for development, and under a government where liberty of the press and of speech, and free toleration of every shade of religious sentiments and of error, are permitted, who can tell what may be fashioned, or eliminated from this rude mass? The man of true courage may well tremble in the anticipation of the development.

2. What is to be the destiny of our country?

This will depend upon the character of our people. If infidelity spreads her poison, or Rome her superstitions among our people—if our children and youth are committed to Romish teachers, the God of nations will be provoked and punish us for our sins. Either Infidelity

or Popery, or both united, may rob us of our inheritance. Our civil and religious liberties will be found where the liberties of Greece and Rome now are, that is, only on the map of history. If the word of God be not read and turned out of our schools and universities, the truths and claims of the Spirit of the Lord is grieved in our land, and the spirit of worldliness and of fashion flows like a stream through our churches—if the law of the Sabbath is violated by official acts of government—as well as by thousands of our citizens—then, the day of vengeance will be upon us, and the fair temple of liberty will be abandoned to the dragons of the wilderness."

On the other hand, if the word of God be preached, and circulated, and read, and the inhabitants of our land, Protestants and Romanists, are quickened by the Spirit of God—if the Sabbath are regarded, both by the government and by the people, as having the brightest prospects of the future. Then years or ages of unexampled prosperity may be safely expected by the nation and by the church.

3. What are the claims of our country's claims upon her citizens—that we had the power of language to utter what we sometimes feel as a subject!

The privileges of a Romanist could be purchased only with a sum of money. Acts 29:28. If these were these when compared with the privileges of an American citizen, and ungrateful must that heart neither feels nor expresses any gratitude to God for such distinctions.

Think of this great and growing population! Think that in about fifty years there will be upwards of *one hundred millions* of people in the United States, who are to be educated and fitted for the duties of immortal destinies of eternity. Some of our children and youth who read these lines will live to see these swarming millions to share with them in the responsibilities of that day. Now is the time to prepare for it. We have not a moment to lose. Beside instruction in the arts and sciences requisite to make them useful members of society, they will require a preparation for their moral and spiritual necessities.

Say what you will of other nations—of their teeming millions—of their prospects of good among themselves—the *claims of our own country mount to every other.* This will be the unshaken conviction of every Christian and of every philosopher.

The fact is, that the present state of our country among the nations, is such as renders it an important country in the world. It may be more wealthy, more powerful, more numerous, more numerous population, more numerous population, more numerous population. But the civil and political influence of this nation over the world is more effective than that of any other. The crowned heads of Europe are dependent upon this land. The spirit of liberty has gone forth from this land, and has unsettled the principles, and thrown down the thrones of despots. This has been declared in the very words of the monarchs. Hence they are so liberal to aid any power that will shake our temple of liberty.

Hence it is that keen-eyed statesmen of other nations are watching their eyes upon us. Hence it is that the requisition to aid in the propagation of the Gospel among the heathen is so successful, the

country will be exchanged for the despoilment of Rome in her darkest days. This country, at the present time is becoming a battle-field of principles and interests that will affect the whole world. Let us therefore observe with deepest interest the signs of the times. Let the fervent united prayers of the entire Protestant church rise like incense before the throne of God, in behalf of our country. Let timely and vigorous efforts be put forth by all, to arrest the march of the King of Sin through our borders. And let this be done in such a way as to show that we highly estimate our present dishonoured privileges, and are deeply sorrowful that they should be enjoyed in us to come by those who will walk in the graves of the present generation.

American Protestant.

The Holy Sepulchre.

When we visit the grave of a departed friend, with the vivid recollection of all that is past. If that friend had suffered much, endured long affliction, we feel that his sorrows are ended; grief is buried with him. If we have received many benefits, and innumerable kindnesses, and emitting watchfulness and affection, at the hallowed spot, have the heart filled with love and gratitude. Tears of mingling, mingle with those of sorrow. We cannot visit the Saviour's tomb, nor be on the spot, could we see the sepulchre as it was. But we can transport ourselves there, by imagination, and hear the voice of the angel, saying, "He is risen; he is not here; behold the place, where they laid him." Few visitations can be more profitably accepted for in no frame of mind, no act of piety can we be more benefited. Faith strong, is hope steady, is peace constant, we come and see where he lay, who is the author and finisher of that grace, the foundation of that hope, the source of that peace. We look into the sepulchre, and see that there, once, lay the body of him, who was sorely afflicted and mocked, and reviled, and scourged, and crucified for our salvation. We only think of what Jesus endured, because he was laid there. We imagine, under all the pain he suffered, and with contumely he met with, we hear the agonizing cry, "My God, my God, why hast thou forsaken me." His sufferings are ended. His lifeless body rests in peace, and beyond the power of man, at the appointed hour. It was for us, for our transgressions, that he finished his painful work, and that the Lord of death, who can, with the mind's eye, look on this sacred spot, this consecrated tomb, without deep abasement for a share he had, in bringing the Saviour here, and unutterable love and gratitude, for the salvation purchased at a price so great. Looking back on this solemn scene, we almost feel, as if we had been present, and stooping down, seen the shroud cloth left by the risen Redeemer. These views are blessed views. He who, before he was laid there, endured so much sorrow and agonizing suffering, is exalted as our Prince. To him we are indebted for all the means of grace, and hope of glory.

To the thoughtless and indifferent, the angel says, "Come, see the place, where the Lord lay." See how much was done for thee. See the danger of sin, and the sure punishment, which shall follow the continued neglect of the sufferings of him who lay there. If you had been a thankless, prodigal son, could you stand over the grave of a forbearing, kind, indulgent Parent, without bitter remorse for your own misconduct, and deep gratitude for his dying blessing. But, here he displayed more than human love; you have been rebellious, and opposed to the word of Hosts, your Maker, and yet you

see here, the greatness of his love, in giving his Son to die for you. Jesus lay here for your sake. He calls on you, by his Spirit, to come and see how much he did for you, and how much he is still willing to do. Oh! look into the sepulchre. It is indeed empty, but not the less affecting. You behold not the body of the Lord, but you see where they laid him. Think of his kindness, his infinite love. Listen to his tender expostulations, "why will ye die?" The Spirit speaks in his name, tells you of all that he did, and all that he suffered. He entreats you to look into the tomb, now empty, and to believe that Jesus is on high, as your atoning sacrifice and interceding Priest.

To the sorrowful in heart, to the desponding disciple, the angel says, "Come, see the place where the Lord lay." Jesus lay there for you. For you he endured the cross, and for you he left this mansion of the dead. For you he lives in heaven. He sends his Spirit to you. Trust in me, and be saved. Be not faithless but believing. It is good for you to be in the present tribulation; but I am with thee, and in my time I will deliver thee. Look into the tomb, and see where the Redeemer lay. Take comfort; from the sure hope, that he, who for you submitted to death, will not abandon you. He has a fellow feeling for you, and though darkness may be over and around you, it is but for a season. The tomb is empty. The Saviour lives to bless and preserve you.

To those whose heart is breaking, as they deposit the remains of a beloved relative in the grave, the angel says, "Come, see where the Lord lay." The tomb, though dark and silent, is not a place of dread or aversion. It is sanctified, and blessed, to God's people, for Jesus lay there. He hath abolished death. He is risen from the dead, and become the first-fruits of them that slept. His people are safe, and can say, O grave, where is thy victory. When the Captain of their salvation was made perfect, through suffering, he rose in triumph. "Death hath no more dominion over him." Look into the sepulchre, and believe that "we shall also live with him," and in reply to the angel, let the mourner say, both for himself and his friend, "I know that my Redeemer liveth." "Though, after my skin, worms destroy this body, yet, in my flesh shall I see God." Jesus, before he lay here, declared, "I am the resurrection and the life, whosoever believeth in me, shall never die. The bodies of his disciples moulder away, the sinful body is destroyed, but a glorious body shall rise from this very grave.

When the Christian receives, himself, the summons, the messenger is not alone. The angel accompanies him, and says, "Come, see the place where the Lord lay." He then sees, that death is swallowed up in victory. He is not afraid to descend into the grave. He has endeavored to follow his Master during life, and he knows that, in death, he will not desert him.—Burns.

Christian Hope.

Now, in winding up this subject of discourse, we have only to remark that religion gives a character to hope of which otherwise it is altogether destitute. You will scarcely find the man, in all the ranges of our creation, whose bosom bounds not at the mention of hope. What is hope but the solace and stay of those whom it most cheats and deludes; whispering of health to the sick man, and of better days to the dejected; the fairy name on which young imaginations pour forth all the poetry of their souls, and whose syllables float, like ærial music, into the ear of frozen and paralyzed old age? In

the long catalogue of human griefs there is scarce one of so crushing a pressure that hope loses its elasticity, becoming unable to soar, and bring down fresh and fair leaves from some far-off domain which itself creates. And yet, whilst hope is the great inciter to exertion, and the great soother of wretchedness, who knows not that it ordinarily deceives mankind, and that, though it crowd the future with glorious resting-places, and thus tempt us to bear up a while against accumulated disasters, its palaces and gardens vanish as we approach; and we are kept from despair only because the pinnacles and forests of another bright scene fringe the horizon, and the deceiver finds us willing to be yet again deceived? Hope is a beautiful meteor: but, nevertheless, this meteor, like the rainbow, is not only lovely because of its seven rich and radiant stripes; it is the memorial of a covenant between man and his Maker, telling us that we are born for immortality; destined, unless we sepulchre our greatness, to the highest honor and noblest happiness. Hope proves man deathless. It is the struggle of the soul, breaking loose from what is perishable, and attesting her eternity. And when the eye of the mind is turned upon Christ, "delivered for our offences and raised again for our justification," the unsubstantial and deceitful character is taken away from hope: hope is one of the prime pieces of that armor of proof in which the believer is arrayed; for St. Paul bids us take "for an helmet the hope of salvation." It is not good that a man hope for wealth, since "riches profit not in the day of wrath;" and it is not good that he hope for human honors, since the mean and mighty go down to the same burial; but it is good that he hope for salvation; the meteor then gathers, like a golden halo, round his head, and, as he presses forward in the battle-time, no weapon of the evil one can pierce through that helmet.—Melvill.

A Sick-Bed Repentance.

It has been remarked that one instance is recorded in the Bible, of a conversion at the last hour of life, that none might despair, and but one, that none might presume. We wish ever to entertain the cheering hope that all is well with our deceased friends, though they have neglected the interests of their souls during health; but with, we fear, a few exceptions, it is a trembling hope we cherish,—not that well grounded confidence which is based on a godly life—a life which has been a "living epistle known and read of all men." It is true, that through God's rich free grace, if we are converted at the very verge of life, we are admitted into the presence of God. But, oh! the danger of deception that must attend the exercises of a soul just about to appear in the presence of the great Judge of all men, when the fear of punishment is far more likely to influence the agitated soul, than sorrow for sin,—a godly sorrow that needeth not to be repented of. The mind, weakened by sympathy with a diseased body, and expecting in a brief moment to pass beyond the confines of the land of hope, is fearfully liable to self-deception, and the return of multitudes, on recovery from sickness, to their former course of life, proves the danger of trusting to a death-bed repentance.

Sorrow for sin, only because it exposes to punishment, is not true repentance. He that sorrows after a godly sort, would not sin, though escape from the consequences were possible, for his heart is changed—he is renewed in the spirit of his mind, he loves God and his service, and has lost his relish for the pleasures of sin.

The writer was once brought so low by disease, that his life was entirely despaired of, and his restoration to health seemed

almost a miracle. Had he then died, his friends would have consoled themselves with the belief, that during his sickness he had made his peace with God. Returning health, however, proved conclusively to his own mind, that he had not been renewed in the Spirit of his mind. An aversion to the subject of religion, and an unwillingness to be spoken to about the concerns of his soul, satisfied him that it had been a fear of punishment, and not sorrow for sin as committed against God, that actuated him. A hope that this communication may possibly lead some one to resolve that he will not defer this important concern to a death-bed, induces the writer to send it for publication.—New York Observer.

THE LENGTH OF RELIGIOUS SERVICES.—Whitefield is reported to have said, that man with the eloquence of an angel, ought not to exceed forty minutes in a sermon, and it is well known that Wesley seldom exceeded thirty. We do not suppose that a man ought to subject himself invariably to a definite time, but we do think that regard ought to be had to this point, lest our good be evil spoken of. I have almost always found, that the last fifteen minutes of a sermon an hour in length, was more than lost both upon the speaker and the congregation. We wish also in this place to say a word about prayer. It is admitted that public prayer, in which the members of the church shall participate as the Spirit giveth utterance, is both useful and important, so much so, that a church would regard itself as dead, if it did not maintain meetings of this kind. And yet who has not seen prayer-meetings so conducted, as to become positively offensive and injurious? It often happens that one or two brethren consume the entire amount of time that ought to be devoted to the meeting. Prayer is the last thing that should be made the occasion of evil speaking—the last service that should be made weasish and tedious. And yet this is frequently the case."

ACKNOWLEDGMENT OF TREASURER.

The Treasurer of General Synod acknowledges the receipt of the following sums, since his Report made at Synod: 1846.

Foreign Missions.	
May 20. Piqua cong., by Rev. D. R. Kerr,	\$30.00
June 5. Hebron, (Ia.), by Rev. Blain,	5.00
June 26. Mrs. Amanda Wylie, of Paris cong., by Rev. Galloway,	2.00
This sum, which the Synod voted to return to Mr. Samuel Barnet, he returns, stating that the amount transmitted to his children in Syria was a gift to them, not intending that it should be refunded,	105.00
Also, a contribution by Mr. Samuel Barnet,	10.00
June 30. Sewickly and Mountpleasant, by Rev. D. R. Kerr,	15.00
1846. For Home Missions.	
May 20. Piqua cong., by Rev. D. R. Kerr,	\$20.00
June 26. Paris cong., by Rev. Galloway,	6.22
Springfield cong., by Rev. Sawyer,	8.00
The Treasurer of the First Synod acknowledges the receipt of the following sums, for Synod's Fund:	
Wolf Creek Vacaney, Knoxville cong., by Rev. D. R. Kerr,	\$2.00
Kerr,	5.00
W. Warren, by do.,	1.00
William White, by do.,	1.00

A Discourse.
Remember the Sabbath-day to keep it holy.—
Ex. 20:8.

Continued.

II. *By what authority has the Sabbath been changed?*

The general conclusion to which we have been conducted is, that the Sabbath was instituted immediately after the creation of man—that the 7th day was ordained to be observed as the Sabbath. Without delaying to notice the Scriptural testimony which could be produced to corroborate the correctness of that conclusion, I proceed to observe, that for a period of more than eighteen centuries, the civilized world has been in the habit of attaching a special importance to the first, instead of to the seventh day of the week. Throughout Christendom, this day has been devoted to the discharge of religious duties. In practice, therefore, the Sabbath has been changed from the seventh to the first day of the week. By what authority has this change been made?

Before directly answering this question, allow me to remark generally, that the universality and perpetuity of the Sabbath do not depend upon the particular day which shall be observed as the Sabbath. Man's nature is such as to require the observance regularly of a day of holy rest and worship; but, the particular day which shall be appropriated to such purposes, is a matter of positive enactment. The constitution with which man was endowed, rendered it necessary that a Sabbath should be made for him. The object designed to be accomplished in the creation of man, was such, as to require that a Sabbath be made for him. But, while all this is so, there did not exist the same absolute necessity that the seventh, and no other day, should be that Sabbath. Had it been the pleasure of Jehovah, another day would have answered the purpose just as well. But, after it was positively determined that the seventh day should be the Sabbath, it became man's duty to observe it as such.

This, then, is the true doctrine, on this subject. A Sabbath man must have; but the particular day to be observed as such, is a matter of comparative indifference—it may be one day, or it may be different days; or it may be changed from one day to another. It is, however, a matter, in relation to which, we are to be controlled solely by the word of God. He only has power to determine times and seasons; and, of course, He only has power to change them. It is undeniable, that under former dispensations, the seventh day was observed as the Sabbath, in accordance with the will of God. Now, the inquiry arises, Is it in accordance with his will, that, under the present dispensation, the first day of the week is observed as the Sabbath?

At the outset, it is acknowledged, that it is nowhere positively asserted, in the New Testament, that the Sabbath was changed. It is not there written, in just so many words, that such was the fact. This consideration, however, does not discourage us. If circumstances are mentioned, only incidentally, from which the inference can be fairly drawn, that the Sabbath was changed, we are furnished with sufficiently strong ground upon which to rest our belief. Now, it is alleged that, by the writers of the New Testament, such circumstances are repeatedly mentioned. A few of these shall be noticed. The evangelists are particular in stating the fact, not only that our Lord did arise from the dead, but, that he arose on "the first day of the week;" and that, after his resurrection, he especially honored "the first day of the week," by selecting it as the time when he was pleased to visit his disciples. These circumstances are mentioned repeatedly, and particularly: and much importance is manifestly attached to the fact, that they all occurred on "the first day of the week." Now, is it not a fair inference, that the first

day of the week had, owing to some cause or other, a pre-eminence given to it? Why? May I not answer,—Because it was our Lord's design, that, in future, it should be commemorative of the completed work of human redemption? We have already seen, that the seventh day was ordained to be observed as the Sabbath, in order that it might be a memorial of the first work of creation. But the sacred Scriptures represent the redemption of man, by our Lord Jesus Christ, as a new creation; and, it certainly is a work which affords a much more illustrious display of the glory of the divine perfections, than does the creation of the heavens and of the earth. Would it not, therefore, seem natural to expect that a day would be set apart to commemorate the work of redemption, which was finished when our Lord arose from the dead? From the foregoing considerations it is a fair inference, that the Sabbath would be changed.

Again: To the Apostles was intrusted the work of completing the organization of the New Testament Church—of introducing its various and peculiar observances. They were invested with full power to set all things in order. They were under the immediate and special direction of him, who is the only King and Head of the Church. At all times, they acted in strict accordance with instructions, received directly from their divine Master. This was their commission, "Go . . . teach them to observe all things whatsoever I have commanded you; and lo, I am with you always, even to the end of the world." We have, therefore, a right, and it is our duty, to regard the precepts and the practice of the apostles as being in perfect accordance with the will of God. As inspired men, they taught men what was taught them; and their example, therefore, constitutes a rule, by which, in all ages, the church is to be governed. Now, it is alleged, that it is a fair inference that the Sabbath was changed, if there are any circumstances mentioned in the history of apostolic times, which would favor the idea, that a special importance was attached to the first day of the week. Such circumstances are mentioned (1) Acts 20: 7. "We . . . came unto them to Troas in five days; where we abode seven days. And on the first day of the week, when the disciples came together to break bread, Paul preached unto them." It will be recollected, that the fact has been already established, that an all-important object contemplated in setting apart a particular day to be observed as a Sabbath, was, that it might be devoted to the discharge of religious duties, that it might be spent in the various exercises of devotion. Now, from the passage just quoted, does it not clearly appear, that, by apostolic authority, the first day of the week, is appropriated to such purposes. No mention whatever, is made of religious respect having been paid to the seventh day; no evidence can be produced that to it, any special importance had been attached to it; but, no sooner does the first day of the week dawn upon the world—the day which saw the Lord arise—than the disciples, or the Christians of Troas, address themselves to the various duties of religion. They assembled, as, it would appear, had been their practice, for the purpose of engaging in the public worship of God—they celebrated the Saviour's dying love, and Paul preached unto them. From all this, is not the inference legitimate, that the Sabbath was changed; and that the change was made agreeable to the will of him who is Lord of the Sabbath.

(2) In connection with the above passage, take another, which contains a general direction addressed to the Corinthian Christians, in reference to their charitable contributions. "Now . . . upon the first day of the week, let every one of you lay by him in store, as God hath prospered him." Most assuredly this direction takes

for granted the fact, that the different congregations throughout Christendom, had been in the habit of assembling for religious purposes on the first day of the week; and it cannot be doubted that this practice had, at least the sanction of the apostle. Now, if the practice of devoting the first day of the week to the discharge of those duties, which are the appropriate duties of the Sabbath alone, was countenanced by an apostle, then the practice must have been proper—in accordance with the will of that Master by whom he was specially taught.

(3) About the close of the first century, there was a day known among the primitive Christians, as "the Lord's day." I was in the Spirit on the Lord's day. Rev. 1:10. What day was that which the last of the apostles declares, with emphasis, to be the Lord's day? He evidently speaks of it, as a day well known by that name. There is another phrase somewhat analogous to this—"the Lord's supper." The signification of this phrase is obvious. It means that feast which Jesus has instituted, and designed to preserve the memory of his death. The Lord's day, therefore, is that day which Jesus has appointed to be observed as the Sabbath, in commemoration of his resurrection; and this is none other than the first day of the week; the day on which the work of the "new creation" was completed. Now, if we add to the foregoing considerations the fact, that throughout the New Testament, the seventh day is never once referred to, and the first day of the week is always referred to as a day on which Christians were assembled, or directed to assemble, for the purpose of engaging in the discharge of strictly religious duties, the conclusion for which I contend cannot be avoided: the Sabbath, by divine authority was changed from the seventh to the first day of the week.

To complete the argument, I adduce one other testimony. Eusebius, a historian of the third and fourth centuries, has recorded the fact, that from the beginning of the New Testament Dispensation, Christians assembled on the first day of the week, which they called the Lord's day, for religious worship—to read the Scriptures—to preach—and to celebrate the Lord's supper. From that time onward, it is not denied, that all evangelical Christians have religiously regarded the first day of the week as the Sabbath of holy rest unto the Lord.

Added together, these considerations constitute an argument which satisfactorily establishes the fact, that, by divine authority, the Sabbath has been changed; and renders sufficiently strong, the foundation upon which our belief is based. J. H. P.

For the Preacher.

On Revivals.—No. 2.

"Times of refreshing shall come from the presence of the Lord."

That there have been, and will be, such times to the church of God, is manifest from the sacred record.

The gospel was preached in the first promise to Adam, of a seed to bruise the serpent's head. This was rendered effectual to the conversion of some, for we do not suppose that it was at first preached in vain. But in the third century, or first after the death of Abel, and in the time of Enoch, there appears to have been a remarkable revival of religion. "Then began men to call upon the name of the Lord." Gen. 4: 26. The Spirit was poured out, and men were aroused or stirred up in an unusual manner to call on God. The spirit of prayer and supplication was operating, and the Lord turned to the people a pure language, that they called upon the name of the Lord with one consent. It is supposed that the piety of Enoch, who walked with God, was the fruit of this revival; and it is probable that religion suffered a great decline in his time, and God took him from the world, which

was unworthy of so good and so long a man. Jude, 14:15.

To prevent the tide of corruption from sweeping all virtue and religion from earth, God sent a flood of waters to destroy the world, and by an ark preserved his religion, and in the days of Noah, the church received a new birth. But even then there was sad declension increased, till God called Abraham, and gave him the promises and the friend of God the church more visible organization, and greatly revived in his day. Still some piety in the land; Melchisedec was a priest, and his influence in his generation. Abraham was called, and the church formally organized in his house.

God distinguished his friend as the father of the faithful, and his love was greatly enlarged by conversion to the true religion. He had his eye on the good and the pious, and he bodied slaves to fill his house; these were all church members, personally redeemed or educated, and he had redeemed or educated, and received circumcision. This was the use of the seal of the covenant to the persons, for, said God, "I will that he will command his children the way of the Lord to do justice." Abraham that which he hath said him." Gen. 18: 19. The true religion was continued in the line of Isaac. It declined in the family of Jacob, whose wives had their household, and his children were too idolaters, and some of his sons were, so that the patriarch exclaimed, "my soul, come not thou into their assembly, mine honor thou united. Cursed be their anger, who are fierce; and their wrath, who are cruel: I will divide them in Israel." But Jacob was sanctified and he experienced a revival of religion, and committed his household to put away their strange gods and change their garments and name him to Bethel, that he might there an altar unto God, who appeared to him in the day of his distress, and was with him in the way. Gen. 35: 1-7. The revival was marked by the purity of the church, a spirit of prayer and devotion—"The terror of God was cities that were round about them."

The next is in the time of Moses, long residence of the Israelites in Egypt was almost death to religion and church. Idolatry and ignorance prevailed, and the worship of the true God was most lost. But when the time of deliverance drew nigh, which God had promised Abraham, the people grew and multiplied in Egypt, and the kings that Joseph, evil entreated our fathers, the angel of the Lord appeared to them and said, "I have seen, I have seen the affliction of my people which is in Egypt, I have heard their groaning, and am come down to deliver them." This Moses God send to be a ruler and a deliverer, and he brought them out, after he had shown wonders and signs in the wilderness, forty years. Moses was up as the instrument of a great work, to deliver his people and to deliver them in their privileges, and religious. The law was given by Moses, and the gospel, too, under types and shadows. All which mighty signs and wonders, during the Exodus of Israel from the land of Egypt to Canaan.

happy influence, so that the generation that entered under Joshua, was indeed a new people, and there arose not another generation like that. To this Jeremiah, chap. 2:2, 3, "Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals, thou wentest after me in the wilderness in a land that was not inhabited, and wast holiness to the Lord, and the fruits of his increase." The Lord remembered his holy promise and brought his people with joy and his chosen landness, and gave them the lands of Canaan that they might observe his statutes and keep his laws. The old stock was stiff-necked and rebellious, and fell in the wilderness; but the severe discipline of the Lord's instruction was blessed by the Lord to their children, and there was a revival, as celebrated in the 68th Psalm. Though they had been among the heathen, they were changed to appear as the wings of a dove, covered with silver, and their feet as yellow gold. It is a new revival of the old, and was conducted in the song to the new nation, to the ascension of Christ, the glorious revival of religion that introduced the millenium. Princes came out of Egypt, and Ethiopia stretched out her hand unto God, and kingdoms of the earth shall sing to the Lord, who is terrible out of the high places, and who giveth strength unto his people, and satisfieth his people with his mercy, and makes glad according to the days where they were afflicted, and the years they have seen evil. In the conquest of Canaan, the people entered in the land of Joshua and Caleb, who followed fully. That revival was marked by the zeal of the people for God, the purity of his name, and the purity of his worship. When the tribes of Jordan built an altar of memorial, the congregation on this side were divided, lest it were a schism. What was the result?—What fear and dependence? They were ready to make a schism rather than that the church should be divided or God's worship corrupted. Should this spirit again revive, the altars would be thrown down, and the contrivances cast aside? The churches would unite to serve the Lord in the time of Joshua, when the Lord said, "The Lord our God will we obey." 24:

Choose this number, wishing that the peace may be multiplied to the people through the knowledge of God and our Lord.

PROUD INTELLIGENCE.

GENERAL DUTCH CHURCH. The General Synod of the Reformed Protestant Church convened in Albany, N. Y. 3d instant, when there were present ministers and forty elders, the Rev. Dr. William H. Camp, chosen president. We extract from the proceedings the following interesting intelligence:—
on School Libraries.—The following resolution was submitted and adopted, the mover prefacing it with remarks on the subject, particularly regarding the introduction of such books as Austin's Guide to Youth, and books of an infidel and dangerous character into the school district libraries of this State. It has been stated to this effect, that works have been introduced into school district libraries of this State which are subversive of pure and Christian religion. That it be referred to the Committee on Education, to consider and

report to synod whether any, and if any, what measure or measures should be adopted by this synod, for guarding our youth against the danger of having their minds corrupted from the simplicity of the truth as it is in Jesus."

Foreign Missions.—The report of the Treasurer of the Board of Foreign Missions was submitted, and referred to the Committee on Missions. From this it appears, that the amount of receipts for the year is \$11,895 10. This is greater than that of the previous year, by \$897 15 cents. The amount paid to the A. B. C. F. M. during the year is \$11,235 73. This is \$76 55 more than was paid the previous year. The Rev. Mr. Nevius has collected during his agency in behalf of the Board, the sum of \$2620 03. The number of honorary members is 285.

Domestic Missions.—The report of the Board of Domestic Missions was submitted. That portion of it which relates to the Eastern Department was read by the Rev. Dr. Fisher, the Secretary for that Department; and that which relates to the Western Mission, by the Rev. J. Garretson, the Secretary for the Western Department. The whole report was deeply interesting, and contained numerous extracts from the letters of missionaries, giving an account of the state of their several churches and congregations aided by the Board. It appears that in the Eastern Department, the Board have during the past year, aided forty-eight churches, and sustained seven missionary stations, making fifty-five in all. The whole amount of appropriations, as voted by the Board, has been seven thousand four hundred and thirty-five dollars. The amount actually appropriated, was six thousand four hundred and thirty-five dollars. The general condition of the churches to whom appropriations have been made, is encouraging. Nearly all, however, complain of the dearth of vital piety in their bounds, and of the withdrawing of the reviving influences of the Holy Spirit. In relation to the Western Department it appears that the missionary heretofore laboring in Wisconsin, has returned to the east. The Board have maintained five missionaries, laboring in the state of Michigan, and four in the state of Illinois. The appropriation for these amounted to one thousand eight hundred dollars.

The report was closed with a detailed and well-digested plan for a more enlarged and vigorous prosecution of the Domestic Missions of the church. The report, with the documents accompanying it, was referred to the Committee on Missions. From the Treasurer's account submitted, it appears that the total amount of receipts for the year has been \$3770 97 cents. The expenditures, \$6285 21.

INCREASE OF THE PRESBYTERIAN CHURCH. The stated clerk of the General Assembly publishes in the Presbyterian an abstract, from which we gather that the accessions from the world during the past year have been seven thousand, seven hundred and sixty-six, of whom over two thousand have been baptized as adults. The total of ministers is 1643, and of candidates 339. The whole number of churches is 2264, and of communicants, 174,000. The number of Synods is 22, and of presbyteries 116. Moneys contributed for religious purposes, \$251,514. The stated clerk adds, that excepting in regard to the Synods and Presbyteries, these numbers are only an approximation to the truth. From three Presbyteries there have been no reports, and those of many others are imperfect.—*Presb. Advocate.*

RIGHT. Bishop Chase, of Illinois, has publicly announced his determination not to admit to orders, candidates who may have attended upon the instructions

of the suspended Bishop Onderdonk, of New York. It appears that Puseyism like charity, covers a multitude of sins. Therefore the Bishop, though suspended for drunkenness and too great freedom with other men's wives, is nevertheless retained, by the authorities of the Protestant Episcopal Seminary, to perform the duties of teacher to those who aspire to the holy ministry in that church! Bishop Chase does right in letting it be known that he will not lay his Episcopal hands upon such candidates for the priest's office! Ought not the other Bishops to take the same ground?—*Presb. Advocate.*

JOHN RONGE. Every public movement of this celebrated man is watched with intense interest by all Christendom. We are somewhat at a loss to determine, amid conflicting statements, the precise position of the modern Reformer, but we presume that the Protestant world, generally, is prepared to admit, that, with all its defects, the movement deserves to be regarded, to some extent, at least, as a Reformation from Popery. Our own opinion is, however, that the Revolution which Ronge has commenced, is not of the decidedly evangelical character which has been ascribed to it. True, it would be unreasonable to expect that Ronge should at once attain the high ground of pure Protestantism; we would naturally look for a gradual development of principle and character, and we are not disposed to decry the man utterly, because his creed in some points may be vague, or even heterodox. The repudiation of Romish elements has always been a gradual work, and why should this modern reformation be an exception? The danger, however, if we may credit recent reports, is not so much to be apprehended from that quarter, as the opposite extreme of infidelity; but how much credit to attach to the rumor, we know not. So far as Ronge is concerned, it is in utter contradiction of other statements from most respectable authority. The following is an extract from the foreign correspondence of the New York Observer, in relation to the personal character of Ronge and Czerski. It will be seen that the notice of Czerski's principles is far more explicit than that respecting Ronge, although both have heretofore acted in unison.

"In Germany, Ronge pursues, with unwearied activity, his ministry. He has lately made long journeys, preaching on his route, organizing flocks, and attracting every where general attention. In some places he was exposed to serious dangers.

"Whatever may be the judgment passed upon it, the religion of the Free Catholics is a fact well worthy of attention. It proves that the mass of the nation is deeply moved by religious questions. It is not a debate between mere theologians, a controversy confined within the limits of a university, or to the pages of some obscure books. This is a great national affair; it is a quarrel which has acquired an European notoriety. Ronge belongs to the history of the nineteenth century, and the part he acts will not be one of the least interesting for posterity.

"He does not seek applause; on the contrary, when he sees enthusiasm go too far, he tries to escape from the eager throng. He has nothing of the mountebank. Ronge is destitute of property, and it must be said to his praise, that he does not seek at all to gain money. He is scrupulous to spend only what is necessary, though great sums have been placed at his disposal. In the performance of public worship, Ronge speaks with sobriety and simplicity. He makes few gestures; he avoids inflated and impassioned language. He is brief, concise, speaking to the reason rather than to the imagination.

"Such is the man who occupies at this

moment so much public attention. His colleague and rival, Czerski, remains more stationary in his parish. All that we hear of him is honorable to his character. He has decidedly a more solid piety than Ronge, and a stronger attachment to the vital doctrines of the gospel. Attacked on all sides, and accused of wishing to sow division in the German Catholic Church, Czerski has published an explanatory letter, which shows at once his fidelity to Christianity, and his moderation. He repels the charge of having a sectarian or ambitious temper; he declares that he had never designed to trouble the young church which is separated from Rome. But he adds, that he will no more bow his head to infidelity than to superstition. He refuses communion with those who deny that Jesus Christ is the Son of the living God, and he closes his letter by wishes for the advancement of the gospel of the Lord.

"Surely the character of Czerski is one of the most respectable that can be found. But he has not, perhaps, all the decision which is necessary in present circumstances to effect great things. He would seem destined to lead the quiet life of a country curate, rather than to give impulse to a great reformation. We wait to see what the Lord will bring out of this confusion. A friend who has just visited Germany, writes me that infidels form the majority in the Free Church; but who knows if many of them will not soon feel the emptiness of their philosophical religion, and go to the cross of Christ?"

As an offset to this extract, we append the following, which is taken from the New England Puritan:

"The leaders of the German Catholic movement seem now to take a more decided position in reference to Protestantism. It was, as I already showed in my former communications, more easy to know what they would not do, than what they would. By protesting against errors and abuses of the Romish Church, (it is to be hoped), they would eventually discover those truths of God's word, which are the only effectual means of sustaining the struggle against Rome. In some instances this hope has been realized. And there are German Catholic congregations, which in a good degree, sustain the preaching of the word of God. But Ronge, himself, shows in his last developments, a decided antipathy against the doctrines of the Reformation. As the whole movement is received with such great and unexpected applause by the 'Friends of Light,' and as his destitution of a belief in the Bible is more and more manifest, he has now openly declared against such churches as are the Lutheran and the Reformed. He will join with the 'Friends of Light,' in their scheme of bringing out the Reformation of our age."

It may be proper to remark that the "Friends of Light," or "Lichtenfreunde," as they are called in Germany, correspond to the Infidel Radicals in America, who are at present engaged in an unholy war upon the civil and religious institutions of our country. They are the Fanny Wright men and Garrisonians of Germany.—Should it indeed prove true that Ronge has thrown himself into the arms of that licentious crew, Christians will bewail the calamity with great lamentation. We had hoped better things of Ronge, and we are certainly not yet in despair. At all events, Ronge's protest has, beyond controversy, already effected much for the emancipation of German Catholics from the superstitions of Rome. There is one feature, however, which has characterized the movement from the very outset. It has been rather negative than positive, more of a spirited protest against Papal abuses, than a fervent proclamation of the great saving truths of the gospel. In this it differs materially from the Lutheran and Zwingle Reformation. Ronge should be,

as he doubtless is, the subject of much prayer, that God would guide him into all truth, and keep his feet from the paths of the Destroyer.—*Prot. Quart. Review.*

THE PREACHER.

WEDNESDAY, JULY 1, 1846.

Our acknowledgments are crowded out of this number.

For Acknowledgment of Treasurer, see 3d page.

Our Foreign Missions.

The Board of Agency for Foreign Missions, appointed at the last meeting of General Synod, met on Monday the 29th ult., and was organized by the appointment of Dr. John T. Pressly, Chairman, and David R. Kerr, Secretary. The principal business transacted was an examination of the accounts lately forwarded by the missionaries, and an order of a further remittance of \$500, which will be put into the hands of our Agent in New York, by Dr. Pressly, who leaves this day for the London Conventions.

Thanksgiving for Peace.

The New York Observer suggests, that the coming Fourth of July be observed as a day of thanksgiving for the peace which has been secured with Great Britain. The suggestion is almost too late for a general public observance of the day for such purposes. But if not publicly, it is a most fitting time when Christians throughout our land may, at least secretly, pour forth their hearts to God, not merely in gratitude on account of the threatened war that has been averted, but also in earnest and importunate prayer, that the actual war in which we are engaged, may soon be righteously and happily terminated.

Free Church of Scotland.

The General Assembly of this church met in Edinburgh on the 21st of May. From such accounts of their proceedings, as we have seen, we gather evidence of continued peace and prosperity. The subject of Christian union, with the leading part acted by members of that church in regard to the Evangelical Alliance, out of which it was feared some difficulties might spring, seems to have been adjusted in a manner that gave very general satisfaction. A motion of Dr. Candlish, guarding against any violation or compromise of the testimony of that church, but encouraging proper efforts for union, was adopted by an almost unanimous vote.

Of the state of religion within their bounds, and especially of the zeal and liberality of their people in supporting the ordinances among themselves, and in efforts to extend them to others, they give an interesting and, in many respects, most encouraging account. There is no branch of the European church for which we can more earnestly pray, "Peace be within thy walls, and prosperity within thy palaces."

Palestine.—No. 2.

A few numbers since we offered some thoughts intended to be introductory to

a series of considerations, in exhibition of the claims of Palestine to the sympathies and missionary efforts of the church. In the intervening numbers there has been such a press of synodical and other important matter, that it was thought proper to omit a continuance of the subject for the time. In the present number, we propose giving a very brief and general statement of the present condition of this land.

We use Palestine to designate, not merely the southern district of Syria known by that name, but the whole land of promise, from the mountains of Esau on the south, to the going out of Lebanon on the north; and from the Mediterranean on the west, to the Euphrates on the east.

With the history of this land, from the time it was given to Abraham and his posterity, to the destruction of the Jewish polity and the dispersion of the Jews, we presume our readers are sufficiently acquainted. Its present condition may not be so well known. In the views which we take of this land, we are prone to overlook the present in the more delightful visions of the past. When we think and speak of it, our thoughts and words are, most frequently, of the times of its prosperity, and the persons whose characters adorn its history. Such recollections are pleasing and proper. But they are not to exclude from our minds, the more sad remembrance of the frequent and final defection of Israel, and the judgments by which, as a people, they were finally dispersed, and their land left desolate. No destruction of a nation could be more terrible than that which they suffered, after their rejection of the Son of God. Their polity and privileges fell in common ruin; their gorgeous city was laid even with the dust; of their temple not one stone was left upon another; and they themselves were scattered throughout the world, objects of the wrath of God, and the derision and contumely of men. From that time to this, their land has been a desolation, suffering alike from every Power which, in its turn, has had control of it. At present it is under the dominion of the Turk, whose Empire, from its own internal decay, is already tottering to its fall. In no part of this Empire, are there more evident marks of decay than in Palestine. Its present appearance is represented as like a waste of rock and desert. Once flowing with milk and honey, supplying with its productions the thousands of Israel, it now yields the barest subsistence to a sparse and motley population. Its hills then rejoicing on every side, with the abundance and variety of their productions, and the beauty and grandeur of their scenery, are now barren and gloomy. Its plains then waving in a luxuriance, of which in northern climes we have faint conceptions, are now sterile and parched, scarcely yielding herbage for the flocks of the wandering Arab. Every thing gives evidence of the decay of a once populous and prosperous country. Dr. Durbin observes, "There is not a road in Palestine or Syria, along which even an ox-cart could be drawn for a mile, except on the level surface of some natural

valley." To the same effect, but still more remarkable, is the wonderful decrease of population in this land. From the time it came under Mohammedan rule, it is supposed to have lost more than three-fourths of its population. It has in this, as in all other respects, been sinking in the general decline of the Turkish Empire, which has been observed for many centuries, and which has now come to a state, beyond which it seems impossible that the Empire can much longer exist. This all travellers attest. While they speak of the natural resources of Palestine, as sufficient to justify all the declarations of Scripture, in regard to its productions, they speak of its resources neglected, its fields lying waste, its towns in ruins, its population decreasing, and not only the traces of human labor, but of human existence, every day becoming obliterated.

To this state it has been brought by the slothfulness and vassalage of its inhabitants. The land itself is not naturally unproductive. In the few instances in which any portions of it have been properly cultivated, they prove themselves still to be of a land, to which has been given plentifully of "the dew of heaven and the fatness of the earth." But its present inhabitants are without industry and enterprize to cultivate it, and have no encouragement to arouse themselves, and to engage in any of the active pursuits necessary to develop its resources. The government under which they live is an absolute despotism. The Grand Sultan claims alike the persons and possessions of his subjects, holding them liable to the most arbitrary and oppressive exactions. Latterly he has been pursuing a more liberal policy, but still his government is one of the grossest venality and most grinding oppression on earth. The subordinate offices are distributed to the highest bidders, and are generally exercised with no higher motives, than to please the despotic power from which they are derived, and to secure all that may be extorted from those over whom authority is given. Under such a government, so administered, the population, as might be expected, is the most debased and miserable. Not allowed to call their land, or their possessions of any name, not even their persons their own, they have no energy and no disposition to engage in any work that would improve themselves or their country. It has been by such means, Palestine, with all other parts of the Turkish Empire, has been brought to its present deplorable state. With a population of virtue and industry, under an enlightened and liberal government, there is no portion of the earth which might be expected to rise to a greater degree of prosperity. But when shall its population be brought to habits of virtue and industry? When may it be expected to enjoy the blessings of an enlightened and liberal government? Not until the teachings of the Koran, in accordance with which the present government is formed, shall have given place to the doctrines and the precepts of the gospel. Then, and not till then, may we expect its population to rise from the social and civil degradation in which it has been so long and so com-

pletely trodden down. If there were no other considerations, we shall not extend our view to this time, Palestine has claims which are not to be overlooked. What gives additional interest to its claims at this time, is the political condition which that land is evidently approaching. Most encouraging indications of Providence, the dominion of the False Prophet, so long rested as an incubus on the earth, will soon pass away, but the mutual jealousies of the Powers of Europe have prevented its existence so long. Of the precarious condition of his government, no one is more sensible than himself. He is watching, with anxious eye, each of the Powers, whose knowledge his domain is an object of desire, and is bending every effort to avert the destruction which threatens him. In his efforts to perpetuate his government, he has resorted to means which will give the death-blow to the teachings of the Koran, and into his government much of the principles which has so elevated Christianity. This he feels to be his greatest evil; this he is now laboring to effect. Most enlightened observers think that the decay of his government has progressed too far to be arrested by such means. Its dissolution is as inevitable. But if it should succeed in such means, the result would be the same to the interests of Palestine. It will, at least, no longer exist as a government, founded upon the principles of the Koran; the door will be opened to the evangelization of the whole East; the admission of every Christian to the same rights and privileges, and if Christians will only be true to the emergency in which they are forming state, bring them the influence of a true and enlightened Christianity, it may soon be their behold Christian States reared. Christianity was first introduced into Palestine, and should always have had dominion.

To Emigrants of the A. R. C.

DEAR BRETHREN: Whilst it is true that "God dwells on all the face of the earth," and the bounds of their habitation are determined, yet they should seek the Lord, that they might feel after him: true that men should seek the Lord, where they could provide for themselves, especially eternally for their souls. Those of their own household, from different sources I learned, were desiring to move west into Knox county, Ohio, from the fact, that they feared the mercies of God's house could be obtained, as they believed, in that place. It affords me much pleasure to cater to such brethren, that they be accommodated. There are places of A. R. preaching in Knox county. Two only have a pastor—Martinsburg and Mount Vernon. These with Wooster form a charge. Martinsburg is a

near the southern boundary of Knox county. It is surrounded by a beautiful, fertile and fertile country. It contains four stores, three churches, and a male and female academy. A number of farms can be obtained in the vicinity at moderate prices.

Mount Vernon is an incorporated town containing about four thousand inhabitants. Its buildings are remarkably good, and in grandeur would compare with the old, wealthy cities. It contains several churches, besides two or three other organized religious societies. It has a male and female seminary, under the management of Mr. and Mrs. Sloan, which is in a flourishing condition. It has also a number of manufactories.

In addition to what I have already said, it may be observed, that Mount Vernon is not only noted for its own beauty, but is surrounded by a beautiful, fertile and wealthy country. Nor is it less distinguished in salubrity of climate by any other city with whose history I am acquainted. I now speak from nearly twenty years' experience. Society in and around it is good, and will, I think, rapidly improve, from the fact, that temperance is doing much to stanch the fountain of iniquity flowing from the nefarious practice of licensing men to sell ardent spirits. The people have arisen in majesty and declared that no license should be given to legalize the robbery and laughter of men! A wise and scriptural decision! But notwithstanding this, Mount Vernon is such a beautiful place, surrounded by a fertile country, it has not received any culture from any of the reformed churches which use exclusively the Psalms of David in worship, about three years ago. Since that time an Associate Reformed church has been organized, and has had a stated pastor one-third of his time for nearly three years. The church was organized with four members. Twenty-four have since been admitted. The church is large and the encouragement afforded by considering the circumstances, we are led to hope, that ere long (through the blessing of God) this congregation by increase from the land and by emigration, shall be privileged to enjoy the entire labors of a pastor. The brethren, though few in number, have, through the kindness of God, been enabled to obtain a comfortable place of worship. Town or country property may be obtained on very reasonable terms.

Mount Vernon is the seat of justice for the county, and contains a population of about three thousand. It is one hundred and twenty-five miles west of Pittsburgh, and forty-two miles north of Mount Vernon. The town is beautiful, and the society good. There is an excellent female seminary under the care of Rev. J. M'Kee and lady; and there is also an academy. The surrounding country is level, the soil fertile, and the climate salubrious. Among the churches, there is one of the Associate Reformed denomination. The congregation here, which is in Mount Vernon, is in its infancy, but growing rapidly. There are a number of farms in the vicinity for sale, and now, brethren, we have made a statement of facts, both to enable you to select a suitable location, and also to induce you to settle among those weak infant congregations which are struggling for existence. Mount Vernon needs your aid. Examine for yourselves. Seek a location, not only where you will be comfortable, but where you are most needed and can do the most

good. "Ye are not your own." "Look not every man on his own things, but every one also on the things of others." Phil.

"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves." Rom. 15: 1.

Praying that the Head of the church may choose your location, I remain yours in gospel love. J. H. PEACOCK.
Mount Vernon, May 21, 1846.

OBITUARY.

MR. EDITOR,—You, some time since, announced the painful intelligence of the decease of the Rev. Samuel F. Smith, and expressed the hope that a suitable obituary notice would, in due time, be furnished by some of your correspondents. It has appeared to me that many of the articles of this kind which appear in the public prints, are uncalled for, and had better remain unpublished. In the present case, however, the character of the deceased, and the standing he held in the church and in the community, would seem to render something more than a mere announcement proper. But it will be no easy task to furnish a notice, in any measure worthy of the subject, in the brief space usually allotted to such articles. The following particulars have been furnished, in a letter from one who was a near neighbor and intimate friend of Mr. Smith, during the whole period of his pastoral labors.

The Rev. Samuel Ferguson Smith was born at sea, July 24, 1779. When very young he gave evidence of serious religious impressions, and was much affected with the character of a Christian, as drawn by Bunyan, in his Pilgrim. In the 18th year of his age he made a public profession of religion, and was admitted to the communion of the church, in the congregation then under the pastoral care of his father, the Rev. Thomas Smith, in Tuscarora Valley, Pennsylvania. His education, in the classics, and in philosophy and general literature, was prosecuted under the direction of Drs. Gray and Wiley of Baltimore and Philadelphia; and Drs. Bruce and Black in the University at Pittsburgh. Of this institution, it is believed, he was a graduate. His theological studies were pursued in Pittsburgh, in the Theological Seminary of the A. R. Synod of the West; of which, at that time, Dr. Jos. Kerr was Principal. In July, 1826, he was licensed to preach the gospel. In the summer of 1827, a call was presented to him from the congregation of Sugar Creek, Crawford co., Pa., which was by him accepted; and on the first Sabbath of April, 1828, he entered on his pastoral labors in that congregation. Subsequently, Crooked Creek congregation, in the west end of Crawford co., asked for and obtained one-third of his labor. In these two congregations he continued to labor, oftentimes under discouraging and difficult circumstances, until the 19th day of March, 1846, when he was removed by death to that "rest which remaineth for the people of God." His last sickness, which proved to be congestive fever, commenced on the evening of the 12th, and all medical aid that could be obtained being unavailing, terminated in his decease on the 19th of March. During the whole course of his pastoral labors, devotion to the service of his Divine Master, and solicitude for the souls committed to his care, eminently characterized him; and when death came, then the reality and power of his faith shone forth in the abundant resignation, peace and joy of his soul. With that kindness and earnestness which so much distinguished him through life, his tongue was employed in counselling, admonishing and comforting those who approached him, until within a few moments of his dissolution. On the evening of Friday, (the day after his sickness commenced), he said to an intimate friend, "I have a few little matters to settle—will you settle them for me—my family I leave with you, to do the best you can for them; I have no more

concern with the world!" From this time forward, the world and its concerns, except as connected with the cause of Christ and the interests of immortal souls, was never mentioned by him. His labors in his charge were blessed with a good degree of success by the Head of the church. His death has brought to life, by the very great regret manifested, the high estimation in which he was held by his congregation, his neighbors, and all who knew him.

Mr. Smith possessed much of the grace of an humble and lowly spirit, while he was, in fact, one of the most talented and universally respected ministers of the church to which he belonged; he seemed to be unconscious of the estimation in which he was held. He was diffident and retiring, and always ready to take "the lowest place" among his brethren, as if it were what properly belonged to him. This unfeigned humility, united with great kindness and affability of manner, rendered him an unusually pleasing companion. In this respect he had few superiors. Religion was the subject that most deeply occupied his thoughts and affections, and on which he especially delighted to converse. The excellencies of Jesus Christ as a Saviour; his love and faithfulness to his people; our obligations to him; the nature and evidences of our union with him; the interests of his cause in the earth; the blessings prepared for his people in heaven—these were the themes on which his affections were chiefly set, and of which his tongue delighted to speak. On all suitable occasions, especially in the company of those whom he supposed to be of the same mind with himself, he was forward to introduce or prosecute these subjects of conversation. The writer of these lines can never forget the many happy and profitable hours passed in listening to such conversation from the lips of this departed friend. How often, in our occasional meetings, while we have thus "remembered" God our Saviour and talked of him, have our "souls been satisfied as with marrow and fatness, and our mouths praised him with joyful lips."

As a preacher, Mr. S. was distinguished by clearness, simplicity, and affectionate earnestness of manner. He did not aim to please his hearers by beauty of style, or eloquence of address, or a display of learning, so as to gain for himself a reputation; but to declare to them the counsel of God, and persuade them to do his will. He felt deeply the force of these words of the Apostle, and often spake of them, "Christ sent me to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of none effect." He possessed, in a more than ordinary degree, the power of presenting a clear view of whatever subject he undertook to investigate; and his deep sense of the importance of Divine truth, led him to strive to improve this faculty. He was therefore eminently an instructive preacher. But he was also earnest and persuasive. Being well assured that the belief of the doctrines of Christ, through the power of the Divine Spirit, is the only fountain from which can flow the stream of holy affection and holy practice, he considered it of unspeakable importance that these doctrines should be fully and constantly preached. At the same time he earnestly and constantly warned his hearers against the danger of holding these heavenly truths in a "dead faith." He even pressed upon them the indispensable necessity of walking in the commandments and ordinances of the Lord, as the great end to which all his merciful dispensations were designed to lead them, and the only way in which they could enjoy salvation. In his own, or in any other branch of the church there are found few, if any, more earnest and importunate practical preachers. The character of this

beloved brother afforded a striking refutation of the common calumny against the system of gospel truth, called Calvinistic, that it is unfriendly to holiness of life. All who knew him, know that he held that system as it is unfolded in our Confessions and Catechisms, in an unwavering faith, and labored assiduously to establish his people in the belief of it. But they equally know that, while he exhibited in himself a bright example of an upright and holy man, he was unceasing in exhorting and entreating all to "live godly in Christ Jesus."

It should not be inferred from any thing that has been written, that Mr. Smith's manner of address was not agreeable. This was not the case. His address was always agreeable, often truly eloquent.

Mr. Smith was ardently attached to the doctrine and order of the church to which he belonged, from a deep conviction that they are scriptural; but his mind was remarkably free from sectarian bigotry. Toward the ministers and members of other evangelical churches he cherished an unfeigned respect and love. And by them he was beloved wherever he was known. In the private walks of life he always treated them with courtesy and kindness as brethren in Christ; in the pulpit he carefully avoided, as far as a fidelity to the truth would allow, everything in matter as in manner, that might wound their feelings. He took far more delight in speaking of their good deeds, in commending their love and adherence to the vital principles of the gospel, in common with ourselves, than in exposing and denouncing their imperfections or errors in faith or practice. Mr. Smith's interest in the cause of religion was not confined to his own congregation or his own denomination—it looked abroad over the world. He joyed in the efforts that have been made by the other branches of the church, to send the means of grace to the destitute in our own land, and to the lands of the heathen. Of the more recent efforts of this kind in his own church, he was a zealous promoter. Perhaps it should be stated, that this departed brother watched with deep interest the measures which have been in progress for effecting a union of the Associate, a branch of the Reformed Presbyterian, and the A. R. Churches. Firmly persuaded that this union would be greatly promotive of the honor of Jesus Christ and good of his church, he ardently longed for it.

In fine, in the death of Mr. Smith, the Presbytery of which he was a member, and all the congregations under its care, as well as his own pastoral charge, have sustained a heavy loss. In his attendance on the meetings of the Presbytery, he was constant. And his correct acquaintance with the principles of government and discipline; his long experience; his sound judgment; his prudence, rendered his assistance in conducting the business of Presbytery very valuable. And in all our congregations, whether he came to them as an occasional supply, or to assist his brethren in dispensations of the Supper, his visits were always looked forward to with pleasure, and they were always felt to have been edifying and refreshing. His memory will long be affectionately cherished in the hearts of many—very many, in all our congregations. Feeling and knowing himself to be a lost sinner, this beloved brother built his hope of life solely upon that "sure foundation which God has laid in Zion"—the righteousness, atonement and intercession of Jesus, the Son of God, the sinner's Surety. The hope thus founded did not disappoint him. His dying hours were full of resignation, peace and joy.

Let those who read these lines be persuaded to make trial of the same foundation; and then their end, too, shall be peace.

The Pilgrim's Rock.
BY MRS. AMELIA B. WELBY.
When first the lonely May Flower threw
Her canvass to the breeze,
To bear afar her Pilgrim crew,
Beyond the dark blue seas;
Proud freedom to our land had flown,
And chose it for the brave;
Then formed the Nation's corner-stone,
And set it by the wave,
That when the Pilgrims anchor there,
Their stepping-stone might be
That consecrated rock of prayer,
The bulwark of the free.

Our Pilgrim sires are gone, yet still
A nation in its pride
Hath poured o'er every vale and hill,
In a bright, unbroken tide;
And still their floods shall flood the land,
While that old rock appears,
Like a Pilgrim born to stand,
The mighty wreck of years,
And oh! while floats the wind and wave,
That hallowed rock shall be
The threshold of the good and brave,
The bulwark of the free.

For the Preacher.
To Emigrants.

MR. EDITOR:—Will you indulge me in the privilege of occupying a small space in your paper, for the purpose of giving some information to members of the Associate Reformed Church wishing to remove westward?

I have been laboring here for about six years, and we now have a pleasant congregation of some sixty members. The Christian brethren here have exerted themselves nobly, and the Lord prospered them, so that the church here is now permanently established, and able without difficulty to support the institutions of religion.

Grateful for the accessions we have received from former invitations of this sort, I am encouraged to write again. We are able to hold out new inducements to various classes of persons to locate here.

The Illinois canal will soon be in operation; and one of the feeders of that canal is taken from the Kankakee river. And it is also in contemplation immediately to make slack-water navigation over the rapids of the Kankakee, so that that river will be navigable for some hundred and fifty miles. This improvement will bring to our doors, direct water communication to both the eastern and southern markets; affording to our people a home market for their abundant surplus of grain, pork and wool.

Having as beautiful and fertile a farming district of country as is any where in the West, we hope farmers will not overlook our location when they visit the West. Especially would I call the attention of the poorer brethren to the fact, that a number of families are actually needed as renters in the vicinity; and young men wishing to labor by the day, month, or year, could find constant employment.

But I wish particularly to call the attention of the mercantile brethren to this point as a place of trade. A person of active and persevering business talents, wishing to make a permanent location, and having some two thousand dollars in goods, and enough surplus to commence a village improvement, would here, in the course of a few years, have an opportunity of realizing a handsome fortune. The facts and circumstances on which this opinion is founded, will be given privately to any one desiring them. And as we need such an establishment very much, and it is exceedingly desirable that the person engaging in it should be a member of the A. R. Church, I hope some brother will respond to this call soon.

Nor in this invitation would I forget those engaged in mechanical avocations.

The various trades which are prosecuted chiefly for the advantage of the farming community, and derive their profit from that source, might be established and prosecuted with success at this place.

My reason for writing at this time, is, that there is quite a tide of emigration flowing in here at present; and we are solicitous that, at least a portion of those coming in should be of the right stamp to assist us in preserving the moral and religious equilibrium of society. Good land can be got at fair rates, but property is rising in value and in price.

Address the subscriber at "Hebron, Porter co., Indiana."

Thanking you, Mr. Editor, for your kindness, I am,

Yours in Christ,
WILSON BLAIN.

Hebron, Ind., June 8, 1846.

For the Preacher.

Licking county, Ohio,
June 10th, 1846.

Having enjoyed the privilege of "holding forth the word of life" to a little band of A. R. people in this country a short time since, at their request, and in accordance with my feelings, I am inclined to present, through you, considerations to any of our Eastern brethren who may be seeking for themselves and families a home in the "far West," considerations to stop here, and look before they go further. We have here a missionary station, numbering fourteen members, residing from eight to twenty miles north of the National Road, and from 6 to 10 miles west of the canal, extending from Cleveland, on Lake Erie, to Portsmouth, on the Ohio river. In fertility of soil, I believe it is surpassed by little of the country, from the Hudson to the Mississippi rivers. It is considered decidedly healthy. Unimproved land is selling for about \$6 per acre, and farms of some 100 or more acres, having from one-third to one-half improved, can be purchased at a price varying from eight to twelve dollars per acre. And, as a further inducement for our people to direct attention to this place, I am happy to say, that though the present season is one of uncommon scarcity for money, they have made ample arrangements for paying all the supplies they ask at the hand of Synod, day by day, as the labor is performed.

Who would not rather far cast his lot, and that of those, to him dear as life itself, among such a people, than with such as are clamorous for supplies, but forget that "He who preaches the word, lives by the word," or can coolly tell him, at the expiration of his time, to "go home and Synod will pay him;" when possibly he may have to send to a *widowed mother* for funds to take him home? Would all our vacancies and missionary stations do for themselves first, and then ask for a reasonable allowance of funds from the hands of Synod, as do the good people of whom I am writing, how many vacancies too weak to support a minister, could be encouraged to settle a pastor and receive all necessary assistance for his support from the amount of funds annually raised and disbursed by Synod for domestic missions? How many young men might be encouraged to come into the field, now deterred by the fear of squalid want? And how much the cords of our Zion might be lengthened and her stakes strengthened?

D. B. JONES.

It is better to go with the few to heaven, than with the multitude to hell, and so be lost for the sake of company.

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March 18, 1846.

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The publications of the American Sunday-School Union and of the American Tract Society, on hand, and sold at the Societies' prices.

Orders from Ministers, Teachers and others will be promptly attended to and filled at the lowest prices.
Jan. 21, 1846.

The History of Romanism,

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THIS is a large octavo volume, of nearly 700 pages, embellished with fifty beautiful Engravings, in handsome emblematic binding. Price, three dollars.

The Publisher having received numerous applications for single copies of Dowling's History of Romanism, from places so remote from Express routes that the expense of freight would have equalled the price of the books, proposes to send them by mail in paper covers, the postage on which will not exceed 25 cents per volume. If such persons will send the name of their Post Office, and enclose the three or five dollars, in good money, they will be presented with one copy of Sears' Beautiful Pictorial Works, they specifying which book they prefer.

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ROBERT NEVIN.

June 17, 1846.—4f

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JAMES H. PORTER,

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BIBLICAL EXERCISES.

No. 1.

And when King David came to Bahurim, he thence came out a man of the family of the house of Saul, whose name was Shimei, son of Gera; he came forth, and cursed as he came.

And he cast stones at David, and at all the servants of King David: and all the people and the mighty men were on his right hand on his left.

And thus said Shimei when he cursed, Come out, come out, thou bloody man, and man of Belial:

For the Lord hath returned upon thee all the iniquity of the house of Saul, in whose stead thou hast reigned; and the Lord hath delivered the kingdom into the hand of Abisai thy brother, and behold, thou art taken in thy mischief, because thou art a bloody man.

Then said Abisai the son of Neriah unto King David, Why should this dead dog curse my lord the king? let me go over, I pray thee, and slay him.

And the king said, What have I to do with thee? why shouldst thou slay a righteous man? For the Lord hath said unto him, Curse David; and he shall then say, Wherefore hast thou done thus?

And David said to Abisai, and to all his servants, Behold, my son, which came forth of my bow, seeketh my life: how much more now shall this Benjaminite do it? let him alone, and let the Lord curse him; for the Lord hath bidden him.

And David said, May be that the Lord will look on mine affliction, and that the Lord will requite me good for cursing this day.

And as David and his men went by the way, Shimei went along on the hill's side over against David, and cursed as he went, and threw stones at David, and cast dust.—2 Sam. 16:5-13.

The Lord reigneth, let the earth rejoice. Though it is true that the Most High God ruleth in the armies of heaven, and doeth according to his pleasure among the inhabitants of the earth, it may be admitted, that in the government of the world, as in his word, there are things to be understood, which are hard to be understood.

These difficulties appear in that government which is exercised over inanimate matter, as well as in that which extends to the intelligent creation. In the former world, we see many things, which our limited faculties, would seem not to add nothing to the beauty and perfection of creation, but rather to diminish from them. And were the earth free from those thorns, and thistles, and poisonous plants with which it is infested, a reason would say, that it would be more worthy of Him, who is infinite wisdom and unbounded in goodness.

How to account for their existence in the creation of God consistently with His wisdom and unlimited benevolence, is a task to which human reason is

inadequate. And if from the natural world we pass to the contemplation of the intelligent creation, we behold here diabolical spirits and wicked men, who seem to diminish as much from the beauty and perfection of this part of creation, as noxious weeds and poisonous plants do, from the beauty and perfection of nature. But, as thorns and thistles exist for a purpose, and subserve an end worthy of the infinite wisdom of Him whose kingdom ruleth over all, so the wickedness of man is permitted for a purpose, and shall be made subservient to an end worthy of Him who is the source of all perfection. The Lord hath made all things for himself, yea even the wicked for the day of evil.

In the portion of sacred history now before us, we have introduced to our notice, the character and conduct of a man, who, it would seem, could be spared with as little inconvenience to society, as thorns and thistles among the plants which cover the earth. The tide of fortune had turned against David, and events seemed to indicate that the kingdom was about to be wrested from him, by the unnatural rebellion of his beloved but undutiful son, Absalom. And now, when the misfortunes of the aged king were adapted to arouse the sympathy of every feeling heart, Shimei gives vent to the wickedness of a depraved spirit, by loading him with curses and reproaches. "Come out, come out, thou bloody man, and thou man of Belial," exclaims this wicked son of Gera, "the Lord hath returned upon thee, all the blood of the house of Saul, in whose stead thou hast reigned." But, mark the spirit with which this man of God bears the injurious and insulting language of this profane Benjaminite. "Let him alone," says David to his officer Abisai, who desired permission to take off his head, "and let him curse, for the Lord hath bidden him." God in his providence was now chastising David; and though, as king he would have been justifiable in inflicting upon Shimei merited punishment, yet he considers it better to improve the visitation, as coming to him by the direction of divine providence. Overlooking for the present, the wickedness of Shimei, he views the trial as coming by the appointment of Heaven, and humbles himself under the mighty hand of God.

In the consideration of this subject it is proposed,

1. In the first place, to inquire into the nature of the connection between the providence of God and the sin of man. And,

2. In the second place, to inquire, to what end, the wickedness of man is made subservient.

As to the true character of Shimei's conduct on this occasion, there can be no doubt that it was in a high degree criminal. The opprobrious language which he used in reference to David was inconsistent with the obligations of a dutiful subject, while his profanity was an offence directly against God, as well as against his king. Yet, says David, "Let him alone and let him curse, for the Lord hath bidden him." It is perfectly evident, that David did not regard the conduct of Shimei as faultless. There can be no doubt, that he looked upon it

with abhorrence. And yet it is no less evident that he recognized the interposition of divine providence in the matter; and with this consideration his mind was so deeply affected, that he had no disposition at the time to punish the criminal conduct of an undutiful subject.

As it respects the connection between the providence of God and the wickedness of man, I remark,

1. God in no case puts evil into the hearts of men. The wickedness of man is not from God, but from himself. "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted of evil, neither tempteth he any man." It is just as impossible that evil should proceed from God, as that darkness should proceed from the sun. Let no man, then, presume to excuse his wickedness, by charging it upon God.

2. But while God never influences men to do evil, he sometimes removes those restraints by which men are kept from evil, and leaves them to themselves; and then, they follow the impulse of their own depraved dispositions. The consequence is, when divine restraint is removed, the wickedness which is in the heart, breaks forth and displays itself in correspondent actions. The heart of man is naturally deceitful above all things and desperately wicked. But still, depraved as is the heart of man, and utterly indisposed as it is to yield obedience to the law of God, it is under divine control. And by arguments addressed to their fears particularly, God restrains wicked men from the perpetration of those evil deeds to which their nature is prone. By the fear of disgrace or punishment in this life, or by the apprehension of divine vengeance in the future world, men are often restrained from those acts of wickedness to which their nature is inclined. But let these restraints be removed; let wicked men be left to the influence of their own depraved inclinations, and they will rush forward in the career of iniquity. With regard to Israel of old, God declares, "My people would not hearken to my voice, and Israel would none of me. So I gave them up to their own heart's lust, and they walked in their own counsels." Here you see a distinct recognition of the principle. God gave them up to their own choice; his Spirit ceased to strive with them; he removed those restraints, by which they had been kept back from evil, and the consequence was, the wickedness of their hearts broke forth in open rebellion against the laws of heaven. And with regard to the Gentiles the apostle observes, that, "as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, debate, deceit, malignity." Rom. 1:28. Here we have a most humbling exhibition of the evil that is in the human heart. While man is under divine restraint, this iniquity which is in him, may be concealed from human view. But let him be left to himself, and it will display itself in all manner of evil. "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

With regard to Shimei, the disposition to curse David, was not put into his heart by a divine influence. It was the offspring of his own carnal mind which is enmity against God. And on this occasion, all restraint being removed, and he being left to himself, the wickedness of his heart manifests itself, in prompting him to curse David.

3. God, in his providence, oftentimes places men in situations, in which the circumstances by which they are surrounded, prove temptations by which the depravity of their hearts is aroused. Every particular situation in life, has its own peculiar temptations connected with it. Prosperity, worldly honors and wealth, though in themselves desirable, are apt to intoxicate the mind, so that in the possession of them, the heart of man is apt to be lifted up. Such a condition of life, has its peculiar temptations; and the man who, in the providence of God, has been elevated to the possession of power or of honor, will sometimes in his elevated station, perpetrate deeds of wickedness, of which he would not have thought in the humbler walks of life. Adversity, too, has its peculiar trials. And when struggling with misfortune, or beset with the inconveniences connected with poverty, a man will sometimes descend to the perpetration of crimes, which, in different circumstances, he would have regarded with abhorrence. Agur seems to have been deeply impressed with the truth of this principle, when he uttered that prayer, the wisdom of which has been more frequently admired than imitated: "Give me neither poverty nor riches, feed me with food convenient for me. Lest I be full and deny thee, and say, Who is the Lord? Or, lest I be poor and steal, and take the name of my God in vain." And when Achan beheld among the spoils of Jericho, a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels, the sight was too tempting to his avaricious soul, and he coveted them. And in violation of the express command of God, he appropriated them to his own private use. This covetous disposition was not put into the heart of Achan by a divine influence. No! The spirit of covetousness was lurking within him; it was as a fire covered up; and the sight of the costly spoils was a temptation which kindled it into a flame.

The sacred history informs us, that when Benhadad king of Syria was sick, he sent Hazael to the prophet Elisha to inquire whether he should recover. The prophet fixed his eyes upon Hazael and wept. "Why weepeth my lord?" inquired the officer of Benhadad. Because, replies the prophet, "I know the evil thou wilt do unto the children of Israel; their strongholds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt spare neither the mother nor the infant." Indignant at the thought, that he could be capable of such barbarity, Hazael exclaims, "Is thy servant a dog, that he should do this great thing?" Mark the reply of the prophet: "The Lord hath showed me that thou shalt be king over Syria." 2 Kings 8:13. No doubt, Hazael at this time thought himself incapable of such monstrous cru-

Wm. W. Spratt

erty. But he was unacquainted with the depth of iniquity which was in his own heart, and therefore did not know the effect which a change of circumstances would have in arousing into action the evil passions of his nature. And here we have a distinct recognition of the principle, that the circumstances connected with the situation in which the providence of God places a man, often prove the occasion of leading him into evil. That is, the depravity of the human heart, is operated upon by these circumstances, so that it breaks forth into open acts of wickedness. When Hazael occupied the comparatively humble station of a servant in the court of Benhadad, the latent elements of cruelty and barbarity were lurking within him, but the circumstances of his situation were not directly adapted to call them forth into action. But it was otherwise, when he was exalted to the throne of Syria. Now that he is invested with power, the evil passions of his nature begin to display themselves. Instead of employing his power and influence in promoting the happiness of his subjects, he became intoxicated by the circumstances connected with his elevated station, and he manifested himself to be that monster of cruelty which the prophet had described.

And to apply this remark to the case before us, we see the effect of the peculiar circumstances with which Shimei was surrounded, upon his conduct. Shimei now beheld the aged king of Israel banished from his throne, and deserted by many of his subjects. It seemed as though the government was about to be wrested from his hands; and Shimei supposed that he might without danger, indulge his malevolent feelings by loading him with curses and reproaches. Had David been in different circumstances; had he been firmly seated upon his throne, Shimei would never have thought of giving expression to his contempt in the use of such opprobrious and profane language. But the circumstances connected with the peculiar situation in which he was placed, proved the occasion of arousing the latent depravity of his heart. We must not, however, charge his wickedness upon the providence of God. The sight of the venerable king driven from his throne by the rebellion of his perverse son, ought to have awakened his pity and compassion, rather than to have aroused his malevolence.

4. I remark, in the last place, that the providence of God controls the wickedness of man, so as to keep it within the limits prescribed by infinite wisdom. When we survey the kingdom of nature, and view the disorder and confusion which often prevail; when we contemplate the fearful effects of the resistless lightning, or the awful ravages of the desolating hurricane, it might seem that these things can be subject to no law, and can be under the direction of no intelligent being. But, according to the philosophy of the Bible, fire, hail, snow, vapors and stormy winds fulfil God's word. To the sea God hath appointed its boundaries, and hath said, hitherto shalt thou come but no further, and here shall thy proud waves be stayed. And he who sits upon the circle of the Universe, and directs and controls all the operations of the material world, has equally under his control, the evil passions of men. "Surely," says the psalmist, "the wrath of man shall praise thee, the remainder of wrath thou wilt restrain." To the wickedness of man God imposes restraints. He leaves men to themselves, and permits them to succeed in their sinful courses, to a certain extent. But when the wickedness of the human heart would urge men further than would comport with the divine purpose, God in his providence interposes, and asserts his dominion, and says to the

wrath of man as he does to the raging ocean, "Hitherto shalt thou come, but no further, and here shall thy proud waves be stayed."

(To be continued.)

War.

It appears from their habits, that power is the great rule of action amongst irrational creatures. The strong govern the weak, and, in some instances, prey upon them. So far as we know, however, individuals of the same kind do not live upon one another. The wolf, for example, which will feed without any hesitation upon the carcass of a lamb, will not kill and eat his fellow-wolf. Yet, it is a fact, that some of the human family are cannibals; they eat the flesh of their fellow-men, and thus sink themselves below the level of irrational creatures. This horrible custom, it is true, is not very prevalent. It is found only amongst the most ignorant and degraded of our race. But though mankind, in only a few instances, comparatively speaking, make war upon one another for the sake of their flesh; yet, for the sake of power and wealth, they not unfrequently bite and devour one another with ruinous zeal and brutal courage. In acting such a part they dishonor human nature, and inflict injuries upon themselves. There is, however, a pure, and manly, and lawful courage; and occasions may arise on which it would be wise, and prudent, and right, to let it assume a martial character, and to exert it in warlike operations. This is not merely a patriotic sentiment, it is a revealed truth—a truth which is clearly deducible from various passages of Scripture; and from none more clearly than the one in which Solomon exhorts, "with good advice make war." These words are recorded in the book of Proverbs, 20th chapter and 18th verse, and are intended for our instruction, and for the government of our conduct, as really as the declaration, "except ye repent, ye shall all likewise perish."

While they take for granted that a community may be under the necessity of engaging in war, they also teach, in direct and positive terms, that such an enterprise should be undertaken in wisdom, and with caution. "With good advice make war."

The term war is sometimes applied to private quarrels and domestic broils; this, however, is not the sense in which it is used by Solomon in the passage just quoted; it is not the meaning which we attach to it in the present performance. The word, in its most common signification means public, violent strife, the hostile collision and mutually destructive operations of two parties. These parties may be either different nations, or different parts of the same nation. This is the kind of war of which Solomon speaks, and with which we are at present concerned.

The mode of war, like that of duels, has been very different in different ages and parts of the world. The earliest wars were conducted with little art; more dependence was placed upon force than upon ingenuity and contrivance. The wars of those times were a fierce encounter, in which the opposing parties closed upon each other, and fought, man with man. The same mode of warfare still prevails, to a considerable extent, among rude and uncivilized nations. To this general rule there always have been, and there still are, exceptions. The aborigines of this country, who had become acquainted, in some instances at least, with the use of the bow and arrow, mostly evaded a close engagement, and fought the enemy at some distance, discharging their weapons from behind trees and objects which might conceal, and, to some extent, protect them. The other mode of warfare, however,

was the earliest and most common. The nature of the weapons which were then used, and which are still used in rude nations, rendered its adoption necessary. These were, for the most part, instruments of some description which it was necessary to retain in the hands, and which could not be brought to bear upon the enemy except in a close engagement. Sometimes elephants have been used for the purpose of breaking the ranks of the enemy, and putting them into confusion; sometimes ponderous wagons, armed at almost every point, with long and heavy scythes, have been used; these, when drawn, as they generally were, with rapidity, through the ranks of the enemy, did great execution. It would consume much time, however, to give a minute, historical account of the art of war. It was still undergoing modifications and improvements, until amongst the Greeks and Romans, it reached a high degree of perfection. It has been still farther improved in later times. The invention of firearms, while it has contributed to the efficiency, has also diminished the barbarities of war. In the ancient mode of warfare, men literally butchered one another in close and fearful combat. The wounds which were produced by the instruments of ancient warfare, were not like those which are made by firearms; they were lacerations; deep and horrible gashes, which, if they did not prove mortal, disfigured the sufferer for life.

Such is a brief account of the nature and art of war. It is strange that such a practice should ever have been heard of; but it has, in fact, been common. Some nations have made it almost their only occupation.

What, then, are the causes of such an inhuman practice? They are, doubtless, various, and may be distinguished into two classes—predisposing and exciting.

The predisposing causes of war are in the minds of men. And, generally speaking, wars, as it would be easy to show from history, are undertaken at the suggestion, and for the gratification of a few; three-fourths of those who are engaged in them would, in numerous instances, much rather ground their weapons and be at peace; but while this is the case, it is equally true, that the predisposing causes of war are in the minds of men—in the minds of the few who provoke them, and who draw others into the strife. They are such as these—mutual jealousy and distrust; the desire of a theatre on which to display military skill; fondness for that distinction, that glory, to which the field of battle is supposed to open up the way; the love of power, sometimes for its own sake, but more frequently, perhaps, as it conduces to national wealth and grandeur, by placing the industry and resources of tributary nations at the command of their conquerors. These are some of the predisposing causes of war.

But there are also exciting causes of war, just as there are exciting causes of disease. There may be, in some human systems, a predisposition to some particular disease; to consumption, for example; but the predisposing cause might remain inactive for years, nay, for life, if it were not for some exciting cause, such as a severe cold. So, there are exciting causes of war; things which are calculated to rouse into action those latent dispositions of the mind which we have already noticed. And what are these? They are many; such, for example, as wealth, and the sources and means of it. The accidental discovery by a nation of a few rich mines of gold, may excite the love of wealth in a few of its ruling spirits, and lead to a declaration of war against the unfortunate people in whose territory the discovery had been made. Again, the increasing wealth and power of a young community may awaken the jealousy and

distrust of neighboring nations, and thus become an exciting cause of war; we undertake ostensibly for the preservation of what has been called "the balance of power." A small territory, watered by a few rivers and possessing a few good harbors, might, under certain circumstances, become an exciting cause of war. These causes, as already intimated, are numerous.

(To be continued.)

Palestine—No. 3.

We call attention in this number to the present spiritual condition of Palestine. Of this we shall give but a brief and general account. Nothing more is necessary for our purpose, and little more, with certainty be given. They who had the best opportunities of discerning this, and upon whose travels we are principally dependant for any definite knowledge we have of the present condition of Palestine, seem to have devoted attention more particularly to its political and civil condition. Any accounts they give of its spiritual condition, are not so full and definite as would be desirable. Enough, however, is to convince us of the darkness, the *darkness*, that has settled down upon once bright and happy land.

Not to be unnecessarily particular, we may class its population, as Jewish, rant and superstitious Christians, and hammedans. On the religious condition and condition of the Jews it is unnecessary to enlarge. They are every where the same unbelieving and unhappy; their religion consisting, more than anything else, in the contemptuous rejection of the only Name given under which they can be saved. In their spiritual as well as their civil condition is the most debased and miserable.

Little better is the spiritual condition of those who call themselves Christians in Palestine. The most numerous are the adherents to the Greek church, which had its origin in the dispersion of the 4th and 5th centuries, and was subsequently organized in the East, separate from the Latin Church, which prevailed in the Western part of the Empire. Of this sect it is sufficient to say, that although they renounce their allegiance to the Pope, and discard the absurd dogmas of the Roman church, they still retained many of the errors which, in connexion with some of themselves, in regard to the person of the Holy Spirit, purification from sin, the Eucharist and marriage, are still their system, from the first, and short remove, from the corruption of Rome, which have since grown into a fearful system of iniquity. The corruptions of the Greeks are not on the contrary, they have remained from age to age, until their system is the ruins of Christianity, its principles and simple ordinances buried in a mass of superstitions and idolatries.

In addition to the Greeks, there are called, there are many smaller sects. There are Greek Catholics, Syrian Catholics, Arminians and Latin Catholics, Maronites and others, differing in many respects, some being some fearing, and some hating, some more enlightened in their practices than others, in that they are involved, to some extent, in the "working of iniquity" which has so long been working against the interests of Christianity, and over which the heavy, portending wrath of Jehovah's threatened wrath are now instruction. With very few exceptions is the Christian population of Palestine

the great mass of its population are immedans. Among them are also sects, discordant and distrusting themselves, and distrusted and despoiled by others. But they are all, in some degree, under the influence of the false system of religion it is ignorant to say, that founded in treachery, and demoralizing principles, it cannot be from God for the good of man. Its efficacy has and can be, only to debase man on and close against him for ever the of that Paradise into which there is no wise enter any thing that deor maketh a lie.

Now, conceive a land, the great mass of population under the influence of a religion, only relieved by a comparatively small number of superstitious sects, and other Christian sects equally ignorant, and a still less number of blinded bigoted Jews, and you have a general of the spiritual condition of Pales-

With this general representation we be satisfied at present. To enter fully into particulars, either in re- to the tenets of its various sects, or the painful influence which they exert on the character and destiny of man, I prolong this article, or the series of articles on the general subject, beyond the patience of our readers. A general sketch is sufficient for our purpose. With the thus given, we are willing to submit

aims of P. to the sympathy and benevolent efforts of the church. It may not be a land of no vision, where the people can only be regarded as heathen. Individuals among the most degraded and debased of its inhabitants, possibly obtain sufficient light to turn them to the cross of Christ. But it is false charity that would conceal the fact, that the great mass of its population is living without God, and dying without

What is the hope of the Mohammed- while he adheres to his debased and de-

g religion? How false and destructive! can we look upon him without a sigh of degradation and danger, and an effort for his elevation and everlasting hap- ness? He is our fellow-being, immortal ed in himself, as capable of enjoyment, as susceptible of suffering, and as in need of the pure light of the ce to the world.

It is the hope of the Jew, rejecting the Name given under heaven by which he can be saved? How aggravated and ble the condemnation to which he is sed! And has he no claims upon us?

It respects the claims of the Jew are, and, in many respects, superior to e of any other people on earth. We not dwell now upon the judgments which, as a people, the Jews are li- g; and the plain inference, that as e exposed to the greatest evils, they entitled to the greatest compassion. y have claims upon us as our bene-

It is from them we have received Old Testament Scriptures, many of

fundamental articles of our religion, much of the knowledge and civiliza- of the world. They are endeared to y many and the most sacred ties, and old have our warmest sympathies. As hearts desire and prayer to God be, they may be saved.

And what shall we say of the Greeks, those who adhere to equally false and corrupt forms of the Christian religion? we to have no compassion for them? such as we may abhor the system of iniquity, of which the various forms of istianity in Palestine are but so many ts, may we have no compassion, and ke no effort for the salvation of those om it involves, and is bearing down to rlasting ruin? But, to give additional rest to their claims, we would urge m now, by the influence which their

deliverance from superstition and idolatry would have upon the conversion of the Jews. Nothing has contributed more to the prejudices of the Jews in Palestine, and throughout the East, against Christianity, than the superstitions and idolatries of those who there profess it. The Jews turn away from the picture and image worship of the Greeks and Romans with as much abhorrence as from the abominations of Paganism. If we would commend Christianity to them, we must remove, as far as possible, its corruptions. We must, at least, give such an exhibition of its simplicity and purity, as will convince them that such systems as the Greek and Roman are not Christianity in form, and much less in efficacy. Then may we approach the Jews of Palestine, and through them the Jews of the world, with some hope of success in efforts for their conversion; an event which, taken in connection with their return to *their own land*, and the intimate and important relations which we are authorized to believe, their return and conversion will sustain to the conversion of the whole world, gives an interest to Palestine, as a center of missionary operations, which does not attach to any other land on earth. To this we shall more particularly call attention in the next number.

Secret Devotion.

Hindrances in the Way of its Observance. Sometimes you are deterred by a want of interest in the exercise. That is sad indeed; that when the King of kings invites you to friendly intercourse with himself, you have no heart for the privilege! But then, it is a hindrance which is not cured by yielding to it. Occasional neglect of the closet is always fatal to all relish for its devotions. You will readily know, then, that there is *special need of prayer*, when you find your interest in the closet abating.

The *pressure of business*, also, sometimes interferes with the duties of the closet. And is it so? Which is most important, the favor of God, or that secular business?—and which is most sure, the fruit of your management in your business, or that "reward" which Jesus has promised to him who prays in secret? But more than this: there is no individual who, by a proper system in the division and employment of his time, may not accomplish all the labor, and despatch all the business which is necessary or profitable to him, and yet reserve ample time for the devotions of the closet. This I think I could very easily show to your satisfaction were this the proper place. For the present, I have one remark, which I think should be regarded as an axiom in the spiritual ethics of the Christian, that *that secular business is not a duty, which interferes with the regular observance of secret or closet devotion.*

One hindrance more: You sometimes feel a degree of despondency, bordering on unbelief, in relation to the duty. You are burdened with a sense of sinfulness, and the declaration darts into your mind, "the sacrifices of the wicked are abomination in the sight of God." You are tempted to think that it will do no good to pray, and that you must wait till you gain a different state of mind. Well, what will you do? Because you are a sinner, forsake the throne of grace where pardons are dispensed? Will you believe that it will do no good to pray, when Christ has explicitly said, "Thy Father, which seeth in secret, shall reward thee?" Be assured, this hindrance comes of that malicious One, who walketh about seeking whom he may devour, and

— "who trembles when he sees The weakest saint upon his knees."

Accumulated Responsibility of the Church.

We in the present day are living under the collective influences of all the past, and moving under an impulsive power greater than that of any preceding age. "Ye are come," says the apostle, "to Mount Zion, to the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven."

Your union with a Christian church brings you into connection with all that was great, and under the influence of all that was good in the Jewish church. True, the temple is gone, and the economy abolished; but all its proper and mighty influence is existing still. Nothing that belonged to it existed for itself. Every judgment that made it awful looked on beyond its own time, and is frowning still. "All these things happened unto them for ensamples; and they are written for our admonition upon whom the ends of the world are come." Each of its prophets spoke less for his own time than ours; so that for us in effect he is prophesying still. "Not unto themselves," says an apostle, but unto us they did minister the things which are now reported to us" by the gospel. Every event which distinguished them is still in actual operation, diffusing the elements of other events, and propagating its influence somewhere. And where shall we look for it, but within the limits of the Christian church? The Bible is the true conductor of all the holy influences the church has ever known. From it the Jewish church received "whatsoever things were true, and lovely, and of good report" in the preceding economy. In that church, it may be truly said, Abel, "though dead, was ever speaking;" and Enoch, "the seventh from Adam," was ever "prophesying of the coming of the Lord." There the patriarchs came and lived again for their posterity; there the rod of Aaron was ever blooming, the manna ever fresh, the rod of Moses ever working and repeating its miracles; there Sinai reared its awful head, and from its thundering top its law was ever demanding for God the heart of the world, and demanding for every man the love of all the rest. In the same sense the Bible has now discharged all the accumulated moral influence of the last economy into the present; the Christian church has received the whole. Here, in effect, the temple still stands; though in a literal respect not one stone of that sacred pile remains upon another, in the hallowed influence which it sheds over the church of God, it still lifts up its awful front; its fires still burn, its victims still bleed, its "day of atonement" still returns. We behold them now; we shall see them in eternity.

But together with all this influence from the former economy, there comes a mightier influence peculiar to the present—a power so irresistible, that wherever it has had free course it has swept away the thrones of idolatry, changed the aspect of society, and left its sacred impress upon every object it has touched. Ours is **THE CROSS**—the great "power of God" not only absorbing and concentrating all the influences of the past, but charged with a new power direct from God—containing in its bosom all the springs of benevolence the world will ever know, an energy of expansive goodness capable of replenishing the universe with light and love. Here God is seen enriching the world with a gift, which leaves us nothing to ask for more. Here Christ is seen taking the world to his heart, seizing our nature as it trembles over the bottomless gulf, assuaging it into union with his own, taking our place under the descending stroke of justice and suffering in our stead. Here angels drawn from heaven, bend to gaze, and

labor to comprehend the mystery of incarnate love. Here the infinite Spirit himself, drawn down from the heights of his everlasting dwelling-place, descends as "a rushing mighty wind," and the cries of penitents are heard around. Apostles come, to lose themselves in wonder, and exclaim, "Herein is love!"—and to surcharge their hearts with a benevolence, which impels them to the ends of the earth, testifying that "the Father hath sent the Son to be the Saviour of the world."

Oh! if the influence of promises, comparatively vague in their meaning and indefinitely distant in their fulfillment, could produce, under God, the martyr piety of Abel, the dauntless fidelity of Enoch, the persevering obedience of Noah, the missionary pilgrimage of Abraham, the self-sacrificing zeal of Moses, if the comparatively feeble influences of the Jewish dispensation could create under God, those splendid constellations of excellence, which glow and burn in the 11th chapter to the Hebrews—who shall set limits to that moral greatness and that Christian devotedness, which the mightier influences of the gospel shall produce? To know that a whole economy has existed for us (that is for the church of which we are members), that for us its heroes lived and its martyrs died—to know that for us that economy of a thousand years was at last dismissed, as for us it had at first been called into being, leaving to us all its rich accumulations of inspired wisdom, God-like example, and moral worth—this alone should surely be sufficient to teach us the greatness of living for the future, and to kindle in our hearts unquenchable desire of transmitting the great inheritance to those who succeed us, not merely unimpaired, but augmented by the influence of our own devotedness. But to know that that which displaced that economy was the personal advent, the actual sacrifice, the visible humiliation of the Son of God—that the eternal Father should have "so loved us as to give" from his bosom "the express image of his person"—should surely come on us with an effect, which should leave us no power but that of obedience, no wish but that of multiplying our means of serving him ten thousand fold. Before that gift could have been bestowed, the ocean of the divine benevolence must have been stirred in all its unfathomable depths; should the shallow stream of our gratitude be only rippled upon the surface? Of all his infinite resources he freely gave the sum; of the mite-like penury of our nature, shall we return him only a fraction? To know that He "who was rich" should "for our sakes have become poor," that the second Person in the mysterious Godhead should have personally advanced to our rescue, descending from one depth of humiliation to another, till he had reached a depth which made it impossible for divine condescension itself to stoop lower—this is knowledge which, as it has moved all heaven, should surely be sufficient to move and agitate all earth. To hear that event succeeded by the signs and sounds of another advent, the advent of the Holy Spirit—to find that thus each of the three Persons in the awful and mysterious Godhead is infinitely interested in our recovery, and that so intimately is the compassion of the true God set upon the object, that no truth is left untaught, no miracle of mercy unperformed, no angel or agency unemployed, no part of the universe unmoved, no perfection of the divine nature unconcerned, no aspect of the divine character unexhibited, which is in the least essential to its accomplishment—this should leave no portion of the church at rest, no means within its farthest reach untaxed, for the attainment of the same glorious end.—Harris.

For the Preacher.

GOD WILL LEAD US.

God will lead us—when the heart
Fainteth in its pilgrim road,
When the lights of life depart,
Weary traveller, look to God:
When we faint and when we stray,
He will guide and guard the way.

God will lead us—happy thought!
Every change he brings to pass,
Round our pathway good unsought
Falls like dew upon the grass:
God will lead us—O, to be
Walking with him willingly!

God will lead us—wherefore doubt?
All the vari'd clouds of heaven
By his hand are led about,
Rocked to rest or tempest driven:
Heaven, and earth, and ocean share
Heavenly watch and holy care.

God will lead us—let us rest
Ever on his truth alone,
And when sorrows pierce our breast
He will make his mercy known:
When the toils of nature cease
God will lead us—into peace.

MARGARET COURTNEY.

A Discourse.

Remember the Sabbath-day to keep it holy.—
Ex. 20:8.

Concluded.

3. How is the Sabbath to be observed?

Having determined the question with regard to the particular day of the week which should be observed as the Christian Sabbath, another inquiry is suggested, viz. How is the Sabbath to be observed? When speaking of the necessity of the Sabbath, and when designating the objects for which the Sabbath was instituted, I unavoidably anticipated some remarks that might now be made; they need not be repeated.

In answer to the inquiry, now started, it might be sufficient to reply, in general terms—the Sabbath is to be observed as a day sacredly appropriated to the service of God. There can be no doubt as to what is meant by this answer. No one need be at a loss to ascertain what is meant, when it is said that a particular day is to be sacredly appropriated to the service of God. To be more particular, however, I observe—

1. That we properly observe the Sabbath when we lay aside the common pursuits—the business of life. The command is plain and peremptory—remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, &c.

It is, then, essential to the rest of the Sabbath, that there be a total relinquishment of those secular pursuits which may properly engage our attention during all other days of the week; and an entire abstinence from those innocent recreations which at all other times may be lawfully enjoyed. The proper observance of the Sabbath, as a day of holy rest, seems to require all this. During six successive days we are not only allowed, but it is made our imperative duty, to give such a direction to our mental and physical energies as will secure the possession of what will promote our own and the happiness of those who are dependent upon us. All our resources are to be employed in such a manner as to accomplish this desirable result: or, failing in this, we expose ourselves to the dreadful doom denounced upon those who refuse to economically occupy the talents entrusted to their stewardship. But to the one-seventh of our time, to the Sabbath, has God asserted a special claim. He demands that it shall be appropriated exclusively to the discharge of those duties which we owe more

immediately to him. If, therefore, we desecrate this day, if we prostitute it to improper purposes, if we permit our thoughts or words or works of the world to crowd in upon us, we are, in the sight of God, guilty of robbing or withholding from him that which is justly his due. In relation to a matter so vitally affecting our eternal interests, let us not be deceived. Let us beware lest we allow ourselves to be influenced by a feeling of indifference in relation to a matter which is so intimately connected with the well-being of the immortal soul. During the hours of the Sabbath we may not suffer ourselves to be occupied, even in thought, with those employments which are purely secular in their character; during the hours of the Sabbath we may not be engaged, even in thought, with those innocent and healthful recreations of which we may lawfully avail ourselves on all other days; for they are the hours of the Lord's day; and being such, they must be spent in his service. When the Sabbath dawns upon us we must retire from the world, bid all vain thoughts begone, and occupy ourselves with such things as are designed to promote our preparation for eternity. By its regular recurrence, we must take occasion to remind ourselves that earth is not our abiding place; that from it our principal enjoyment cannot be derived, and that it comports with our highest interests to look for a city which hath foundations whose builder and maker is God.

If such be the nature of the employments which should engage our attention during the Sabbath, how inconsistent and sinful is the conduct of those who, under the false but plausible pretext of necessity, devote it to the ordinary pursuits of life. The pretext is a false one, however plausible it may be, which is pleaded in justification of such conduct. For if God has allowed us six days for our worldly employments and claims but the seventh day for himself, surely there never can exist a necessity to engage premeditatedly and systematically in such avocations as will require us to infringe upon that time which he demands shall be devoted to his worship. Six days are all-sufficient to secure our worldly interests, and the one-seventh of our time is little enough to secure our spiritual interests. The desecration of this day, therefore, is not only a gross insult offered to God, but it is an unpardonable outrage committed upon all that is or can be dearest to ourselves.

It is not denied that, in the providence of God, there may be occasions when we are called upon to engage in what are not strictly the appropriate duties of the Sabbath. If life or property are endangered, and if it would be hazardous to defer the application of an adequate remedy or defence until it ends, then, for the time being, we may engage in what are regarded as worldly employments. It is not, however, in condemnation of such employments that I have spoken. These employments are necessary, and a refusal to engage in them would be sinful. But who is it that occasions the necessity to engage in such employments? Is it ourselves? Nay, the necessity is occasioned by the providence of God; and, of course, it never can be wrong to act in accordance with the leadings of Divine providence. But what I conceive as inconsistent with a due regard for the sacredness of the Sabbath, is the allowing our secular pursuits to occasion a necessity to neglect the appropriate duties of the Sabbath—the practice, either occasional or habitual, of premeditatedly following those avocations which seem to create a necessity to travel or transact business on the day of sacred rest. And there are none who entertain a proper regard for the sacredness of the Sabbath, who will deny the justice of such condemnation. But I observe—

2. That while it is to be observed as a

day of rest, the Sabbath is not a day of idleness. All worldly pursuits are to be relinquished, all secular employments are to be abandoned for the time being; not, however, that we may waste the day in inactivity and slumber, but that we may engage with special devotedness in the service of God. The Sabbath is an expressive emblem of that heavenly rest which is to be enjoyed by the Saints in a future world. And one design of the day is to prepare us for the full fruition of that eternal rest. With the Sabbath there are connected various religious exercises; these are designed to fit us for entering upon the enjoyment of the glorious inheritance of the saints in light. But in order that their design shall be subserved, it is indispensable that we engage in them. Such being the fact, inactivity is criminal. As God affords us opportunity, therefore, we must avail ourselves of the privilege of engaging in all the private and public exercises of worship which are appropriate on that day. We must diligently attend upon the reading, but especially the preaching of the word. These are the prominent instrumentalities which he is pleased to employ in accomplishing the work of our salvation. They are admirably adapted to disengage our affections from all earthly objects, and cause them to be placed upon those things which are heavenly and divine. It is their tendency to promote heavenly mindedness and qualify us for an appreciation of the anticipated joys and glories of an eternal world.

If there be truth in what has been said, then with what zeal, with what delight should we engage, especially in the public exercises of God's worship. If we look forward to an abode in that world where the Sabbath never ends, and where the services of the sanctuary do not cease, how deeply should our hearts be inspired with joy, when to us it is said,—go up to the house of God. How earnest, how intense should be our desire to unite with those who go to God's sanctuary and keep the solemn holy day. Think you, could we with the Psalmist declare, in the sincerity of our hearts,

Like as the hart, for water brooks, in thirst doth pant and bray;
So pants my longing soul, O God, that come to thee I may.

Would trivial circumstances be allowed to deny us the privilege of going up to the mountain of the Lord's house as often as the opportunity is afforded us? Nay: for if it is our experience that a day in the courts of God's house is better than a thousand elsewhere spent; the obstacles thrown in our way will be of an extraordinary character if we are not among the number of those who are found waiting daily at his gates, and watching at the posts of his doors.

We should then esteem the Sabbath an unspeakably precious blessing; and regard it as our highest privilege to engage in all the exercises which have been appropriated to it. It should be welcome to our hearts, for it bids the tumults of life to cease; it commands the perplexing anxieties of existence to retire, and invites us to the sacred mount to enjoy a sweet foretaste of that rest which remaineth for the people of God. J. H. P.

NOVEL READING. Dr. Chalmers in his Moral Philosophy, thus strongly and justly speaks upon the subject:

“So long as the slightest shade of uncertainty rests upon a question, we are not fond of dogmatizing; but there is, at least, one deliverance from works of fiction, in the safety and soundness of which, we feel altogether confident. Did we hear of any one acquaintance who had now bidden his conclusive adieu to them all, we would not have the slight-

est apprehension, lest either the moral or intellectual of his nature should suffer by it. Did we hear, on the other hand, of his being much and greedily addicted to the perusal of them, we should tremble for the deterioration of his

RELIGIOUS INTELLIGENCE.

The following paper has been handed us by one much interested in our cause at Indianapolis. It does not give us a very encouraging view of our prospects there, but we should like to have. Indianapolis is one of those points in which a well-organized and efficient congregation can act most extensively for good. We trust the Presbytery, to whose care this place is committed, will promptly and vigorously in the way of establishing a congregation there, that the missionaries sent there, if they will not be too much discouraged by the difficulties to be encountered, will rather be prompted to greater zeal and energy in the work to which they are sent. It is the true policy of church extension, to occupy central and prominent points, and from there to radiate upon the surrounding country. It may sometimes cost more time, labor, and expense, to establish a congregation in such a place, but not more than the greater advantages which it will secure in extending the boundaries of our church and promoting the general interests of religion.

Indianapolis.—A. R. Church.

The Associate Reformed Presbyterian Church has determined, by the action of the Presbytery of Indiana, and of the General Synod, to establish a church in Indianapolis. The importance of this place, as the capital of the State and therefore as being a central point of influence to every part of the State, and its fine location in the centre of one of the richest bodies of land in all the West, soon to be connected with the Ohio Valley by railroad, together with its rapid growth, which has, within six years, increased its population from 2700 to 6000, all make this enterprise one of interest to the church. A congregation will soon be eventually established here, and its influence, no doubt, widely felt for good.

The Synod at its late meeting appointed two missionaries, one to spend two months of the other ten months in this city. The first of these, the Rev. A. Bower, is on the ground. By letters from him we learn that the prospect is very discouraging. All that has been done there has only unfortunately tended to excite the opposition against us. One year ago something could have been counted upon, but no subscription was raised, no communion was held; nothing was done but to hand together those whose aid had been secured. In the meantime circumstances have changed, and the work will have to be prosecuted amid a fire of opposition. Except the goodness of the cause, every thing present would indicate utter failure to the missionaries disgrace. This should be known, that they may not be disappointed for producing that state of things which they found before them. The Synod should not expect its missionaries to see the dead.

It may be observed, that it is proposed by the Presbytery to secure, should it be possible, a building in such a way as to impose no burden, or but a light one, on the church. Either a few liberal individuals will effect this and be repaid for their investment by the rapid rise of property

will be done by the free gift of those numerous, and quite as liberal. The amount of \$10 from 100 individuals accomplish the work, and place the congregation above all embarrassment. This is the right spirit. Our anniversary will soon hold a communion, and thus unite together the friends of the church who may serve as a nucleus, which may yet gather a large and stable congregation. This the rapid increase to that point may be expected. We have already lost much in not giving a church sooner organized to our members who have immigrated hither.

Associate Synod of North America.
The Synod held its forty-fifth annual meeting in the city of Philadelphia, May 1846, and continued by adjournment to June 6. There were present one hundred and fifteen ruling elders. The Rev. John S. Easton was Moderator. From their minutes we take the following extracts on subjects of more general interest:

The following preamble and resolution were offered, and, on motion, adopted. Whereas, it is believed by many of the masonic and other societies of similar character are about to receive such encouragement from a new organization called the "Sons of Temperance," and whereas it is the duty of the church to warn the community, and especially the people under their charge, of every danger which threatens them, therefore,

Resolved, That a special committee be appointed to report on this subject as soon as possible, so as to obtain the action of the Synod at the present meeting. Messrs. Rodgers and Messrs. Miller and J. Easton, were appointed said committee.

The Synod proceeded to the consideration of the reports on the Basis of Union, when the following resolution was adopted, after some discussion, adopted,

Resolved, That all the reports given in on the Basis of Union be referred to a select committee to report on. Messrs. Anderson, Dr. Ramsey, and Hanna were appointed said committee, with instructions to report on the afternoon. A resolution, appointing a committee to address a letter to the Second Associate Reformed Synod of the West, in regard to the case of Herron, was taken up, and, after some discussion adopted. Dr. Beveridge and Messrs. Miller were appointed the committee.

A committee appointed to report on the report of the Sons of Temperance was appointed, and a report concluding with the following resolutions, which were adopted:

Resolved, That the people under our charge be solemnly warned to avoid connection with the Order of the Sons of Temperance, as well as all other secret societies.

Resolved, That if it should be found that any of the people have unthinkingly formed connection with the order, sessions be held to deal with them for the purpose of inducing them to give up such connection.

Resolved, That if any thus involved should be refractory, such cases be reported to the next meeting of Synod, that it may be able to take what further measures are necessary on the premises.

The same committee, Dr. Rodgers and Messrs. Miller, made a report on Odd Fellows, concluding with a resolution recommending them as essentially the same with

Free Masonry, and as justly liable to the censures of the church.

The select committee on the Basis of Union, submitted a report concluding with the following resolutions:

Resolved 1. That the Basis is not such a platform of union as secures the maintenance of the principles and practices which the word of God teaches and requires us to embrace, nor is it calculated to heal the divisions of the church and secure harmony among her members.

Resolved 2. That the unity of the church in the truth and in external communion, is a most desirable object, and one which we are under high obligations to pursue by all Scriptural methods, till God crown our efforts with success.

Resolved 3. That there is encouragement to make farther endeavors for a union between the churches represented in convention, not only from the promise of God, but from the approximation to agreement that has been made.

Resolved 4. That Synod appoint delegates to attend the convention appointed to meet in the First Associate Reformed Church, Pittsburgh, on the second Tuesday of September, 1846.

And that the Synod may give their judgment definitely on the basis, and instructions to their delegates in convention.

Resolved 1. That although this Synod declared that they saw no insuperable objection to an alteration of the Confession of Faith on the power of the civil magistrate respecting religion, yet consistently with this declaration, they believe that all the ends of a faithful profession of the cause of Christ, and the greater harmony of all the churches concerned, may be attained by leaving the text of that instrument entire, and uniting in another form of expression, appended to the text, or embodied in the testimony, or placed in parallel columns with the text.

Resolved 2. That a narrative should be prepared and agreed on to be adopted by the united church as a testimony to God's providence for his cause, and to our unity with the people of God in past ages, and to show why we do maintain a separate communion from other branches of the professed church of Christ: however, such a narrative was never intended by us, nor is it now intended as a term of communion.

Resolved 3. That there should be a bond for renewing the covenants, prepared and agreed upon as an evidence of our agreement in that part of our profession.

Resolved 4. That the testimony should embody declarations of doctrine more particular and explicit than those expressed in the Confession of Faith, that we may not be chargeable with dropping attainments made, and that the principles of this church be fully and explicitly maintained, whatever be the form; particularly on Slavery; Psalmody, Covenanting, Communion, Faith, and the Purchase of Christ.

Resolved 5. That convenience requires that, if we do not enlarge the Confession of Faith itself, the testimony should be a separate book.

Resolved 6. That a book of discipline, form of church government, and directory for the public worship of God, be prepared in order to union.

On these resolutions *in cumulo*, the vote is recorded as follows:

Yeas—28. Nays—15. Not voting—5.

The second Thursday of November was appointed as a day of fasting and prayer. The following persons were chosen delegates to the Convention of Reformed Churches to meet in Pittsburgh on the 2d Tuesday of September,

namely: Messrs. A. Anderson, Dr. Beveridge, and William M. McElwee, as principals; and Messrs. D. H. A. McLean, M'Arthur and Boyd, as alternates, in the order of their names.

The report of the Board of Missions was called up, and agreeably to the recommendation of the Board, Mr. Banks was re-appointed missionary to Trinidad. On motion, the Board were authorized to appoint a mission family, in connection with Mr. Banks, if such can be procured, and the state of the funds will justify it.

On motion, Resolved, That a committee be appointed to correspond with the committees which are or may be appointed to confer about the appointment of a fast day, to be observed by the different churches represented in the convention. Messrs. John G. Smart and William Easton were appointed said committee.

After disposing of many other items, in the ordinary routine of business, they adjourned, to meet in Allegheny city, on the 4th Wednesday of May, 1847, at 4 o'clock, P. M.

REV. WILLIAM SPEER.—This excellent young brother, with his interesting and accomplished wife, left us on Monday morning last, expecting to sail from New York to China, on the 15th inst., in the ship Grafton.

It should be known to the churches, that this young man is the grandson of a venerable minister of the Presbyterian Church, who was for many years pastor of the church at Greensburg—that his father, an eminent physician in the city of Pittsburgh, educated him with great care and liberal expense, for the medical profession—that, when he was ready to enter on the practice of this profession, he turned towards the ministry of the Gospel, and became a student in the Western Theological Seminary—that there he pursued a full course of three years, distinguished for punctuality, diligence, and progress in study; for talents of an exalted order, for taste of the most refined cultivation, and, above all, for piety and consecration to God, which have left his name a sweet and precious memorial in that Institution. His devotion to the foreign field is the result of long, anxious, prayerful and well-advised solicitude. Parental opposition, which he had apprehended as the most formidable of all obstacles, and which every circumstance in his condition seemed to render strong and unyielding, he found, in the end, converted to a noble surrender; which places, not only his own parents, but those of his wife, before the church and the world, in an attitude of true Christian magnanimity.

On the morning of his departure, a great concourse of relatives and friends followed him to the packet for Brownsville; and there was indeed a scene which cannot be forgotten. Parents and teachers, brothers and sisters, with a wide circle of attached and confiding friends, assembled to bid adieu. The venerable Dr. Elliott led the multitude in solemn prayer to God, for his blessing and the shield of his protection, on the youthful and devoted pair: and from many a weeping eye and sympathising heart, that prayer was urged on One, who sympathises most of all, and on whose faithful care and waking vigilance, these loved missionaries can trust, when our shallow sympathies are dried, like the summer's brook; and our utmost alms, anxieties, and efforts, will be impotent to help them.

May "the eternal God be their refuge, and underneath the everlasting arms."—May "the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect towards him."—*Presb. Advocate.*

DUTCH REFORMED CHURCH.—This church has generally been regarded as one of the main pillars of good old Presbyterian orthodoxy in this country. And she has thus far well merited the distinction. We are not surprised, therefore, to learn, as we do verbally from a friend, that at the recent meeting of the General Synod, it was resolved to appoint a committee to take into consideration the question, whether "their correspondence with the German Reformed Church should be continued." We take for granted, therefore, that all idea of union between the two bodies is entirely abandoned, since the question of the continuance of correspondence is agitated.—*Ibid.*

EPISCOPAL CONVENTION.—In the late Episcopal Convention of Pennsylvania, a venerable lay delegate proposed that, hereafter, "all lay delegates to the Convention be communicants." It is a somewhat singular fact, that the ecclesiastical conventions of the Episcopal Church admit men of the world, who have no visible membership in the church, to vote, determine, and control measures on which the spiritual interests of the whole diocese may depend. We should think that such an anomaly should be corrected.—*Presb.*

THE METHODIST PROTESTANT CHURCH.—The General Conference of this church was in session the second and third weeks of May, in the city of Cincinnati. This church is a secession from the Episcopal Methodists; and was organized sixteen years ago. These Methodist Seceders are commonly called Radicals, because they give the people the right of electing their officers, which is prelatially withheld by the old church. It is an approximation to Presbyterianism. The conference numbered about seventy members. It admits laymen as delegates. It was deeply agitated on two questions—the itinerancy of the clergy and slavery. It is rapidly approximating to settled pastorates.—*Cov.*

Presbyterian Church in England.

Presbyterianism is now assuming a more prosperous and vigorous aspect in England than at any former period since the Reformation. About eighteen months ago there were only three congregations in London holding the principles of the Free Church, with fixed pastors—namely, Regent Square, Southwark, and John Knox's. Soon after that time the Rev. W. Nicholson, late of Ferry-Port-on-Craig, was inducted to the charge of London Wall; the Rev. Josias Wilson, from Ireland, to the charge of River Terrace, Islington; and the Rev. W. Chalmers, late of Daily, to Marylebone. All these congregations have been prospering and increasing since the able and faithful men now named commenced their labors amongst them. Thus, within a year and a half, the number of settled ministers in London, in connexion with the Free Church, has been doubled; and as ministers have been called lately to Ranelagh Chapel, Chelsea; Edward street congregation, St. James's; and to the newly formed congregation at Hampstead, all of which calls have been sustained, and the settlement of the ministers appointed to take place, there will soon be nine settled charges in London, thus tripling the number in eighteen months. The church at River Terrace having become too small for Mr. Wilson's increasing congregation, has been considerably enlarged; and was re-opened for public worship on Wednesday the 18th inst. The attendance was large, and the services were deeply interesting. All the ministers of the Presbytery in London were present. The services were commenced by the Rev. W. Chalmers, who gave out Psalm cii. 16-22, second version. The Rev. Mr. Freeman,

of the London Missionary Society, then offered up a solemn and appropriate prayer, after which Mr. Chalmers read the sixth chapter of 2 Chronicles, and gave out another Psalm, which, having been sung by the congregation, the Rev. James Hamilton, of Regent Square, preached a singularly eloquent and able sermon from Romans 1:8. At the conclusion of the sermon a collection was made to aid in defraying the expenses of the enlargement of the church. The services were then concluded by the Rev. W. Nicholson of London Wall, who gave out the last twelve lines of Psalm 122, which were sung by the congregation standing, the pulpit being occupied by Messrs. Nicholson, Hamilton, and Wilson, all of whom stood up during the singing. Mr. Nicholson then offered up a solemn and impressive prayer, and pronounced the blessing, when the congregation dispersed. In connection with these encouraging circumstances, it may be stated that the Theological College has this winter been attended by about thirty students, some of whom exhibit talents of the highest order. The Presbyterian Church is now beginning to be really influential for good in London.—*English Paper.*

THE PREACHER.

WEDNESDAY, JULY 15, 1846.

Presbytery of Monongahela

Met in Mifflin church, on Tuesday the 30th of June. At this meeting, in addition to the ordinary routine of business, Rev. J. J. Buchanan was installed pastor of Mifflin congregation. In the installation exercises, Rev. John F. McLaren preached the sermon, Rev. John Ekin addressed the minister, and Rev. Thomas Calahan, the people. Presbytery adjourned, to meet in Union Church, on the last Tuesday of September.

A Convention of the People.

At a meeting of delegates from the different congregations, in Pittsburgh and Allegheny, connected with the Associate, the Reformed, and the Associate Reformed Presbyterian churches, held on the 10th instant, in Rev. A. W. Black's Church, Allegheny, it was resolved to call a general meeting of the members of these churches, in the two cities and their vicinities, for the purpose of deliberating on the subject of the proposed union—the place and time of meeting, First A. R. Church, Pittsburgh, on Monday, July 20th, at 2 o'clock, P. M.

Associate Synod on the Subject of Union.

We give in this number, with other extracts from their minutes, the resolutions on the subject of union, adopted at the late meeting of this Synod. As intimated in a preceding number, these resolutions, to one unacquainted with all the circumstances in which they were adopted, might not seem so favorable as the more ardent friends of union would desire. It is with pleasure that we can promise our readers, a view of the true state of things on this subject, in that Synod, by one who attended its late sessions, and who has had the best opportunities of becoming acquainted with the views and feelings of his brethren. An article on this subject may be expected in the next number.

Union Extraordinary.

It appears that different persons of the Reformed Dissenting Presbytery, have been inquiring of the editor of The Presbyterian's Armory, "What is there to prevent a union between you and us?" The editor is evidently pleased with the idea. He thinks there is nothing to prevent such union. This is more than we expected. We had thought that by his habitual and indiscriminate opposition to efforts which have been made for such purposes, he would long since have been in a state of mind, in which, even to mention such a thing to him, would have alarmed if not enraged him.

If the Dissenting Presbytery were fairly represented by Mr. McCoy, who left the last Convention of Reformed Churches in such "hot haste," stranger things have happened than that such a union should take place. There are some resemblances.

Sanctification of the Sabbath

We observe in the Pittsburgh Catholic of Saturday, an invitation, urged at some length, to the Catholics of Pittsburgh and Allegheny, to meet on Sabbath afternoon, to take into consideration the propriety of building a stone wall around the cathedral. We had a vague thought our Bishop would not allow of that just yet. But still, it is not as bad as the Bishop of New York's preaching on the forenoon of the Sabbath; and then going to a public dinner, and spending the afternoon drinking toasts and making political speeches. We are not aware of any process of reasoning by which that course could be justified. In this case, however, as the wall will no doubt be sanctified, and made a holy thing, it may be proper enough to have it attended to on the holy Sabbath!—the opinion of heretics to the contrary notwithstanding.

ACKNOWLEDGMENT.

We have received from "An individual, in Starkville, Miss.," a donation of ten dollars, to be appropriated to any fund, of the First, or of General Synod, which we consider to be most in need. In the letter accompanying the contribution, the writer remarks that he acts from the conviction, that it is the privilege and the duty of Christians, not merely to attend to and support the ordinances of the church at home, but also to contribute according to their means, to extend them to others. We commend his sentiments and his example. If the church were made up of such men, how much more rapid would be the progress of the gospel. This contribution will be put into the Domestic Missionary Fund of General Synod.

The Armenian Patriarch and Bishop Southgate.

Our readers are aware of the persecution of the evangelical Armenian Christians in Constantinople and other places in Turkey, by the Armenian Patriarch. By the interference of foreign ambassadors it has at length been arrested. And the Patriarch now, with as much regard for truth, as he had for righteousness in his late conduct, publishes a letter, denying that there was any thing of the nature of

persecution in his proceedings against the little band, who, for conscience' sake suffered the loss of all things.

But what is more astonishing, is the sympathy with the Patriarch in these things, manifested by Bishop Southgate, the missionary of the American Episcopal Church in Turkey: and the recklessness with which he attempts to justify him. In a letter, published at the suggestion of the Patriarch, he speaks very highly of "his mildness and forbearance," and asserts, most positively, that "no one was persecuted." The effect of the Patriarch's excommunication, was to deprive the poor victims against whom it was thundered, of all social enjoyments, the rights of property, and even the means of subsistence; and, in some instances, resulted in stripes and imprisonments, and cruel tortures. And yet, this Protestant Episcopalian, with the evidence of these things flashing before his eyes, writes of "forbearance," attempting to palliate conduct, upon which the indignation of the civilized world, has been poured in a torrent, which the Patriarch himself, with all his complacency, was unable to withstand. We do not wonder that his brethren in this country are already agitating the question of his withdrawal. His treachery to the cause of Protestant religion, his contempt of the evangelical Christians who have been persecuted, his preference, boldly expressed, of an idolatrous church, as nearer to "the doctrines and polity" of his own, than the evangelical churches of Europe or America, prove him to be altogether unworthy of the trust which has been reposed in him. If he is of apostolic succession, it is in the line of Judas Iscariot.

Rouge Movement in Cincinnati.

We are glad to hear that this movement is still progressing. The congregation in Cincinnati have at length secured the services of a pastor, who preaches regularly every Sabbath, in the court-house. His audiences are said to be large and attentive. We gather something of his spirit, and of the nature of the movement in which he acts, from the following account of his first address, taken from a Cincinnati paper.

"Mr. Grandeler said, that he had not come to promulgate a new doctrine, as some would call it, but he came to preach the doctrines of the Bible, as taught by Christ and his Apostles—pure and undefiled; which doctrine, however, he added, had been hidden from the people by a presumptuous priesthood to an alarming extent. And he deemed it his duty to preach this doctrine despite of all opposition. The laws of freedom and equality, as revealed in the Scriptures, he said were the basis of his religion; and in the observance of them, he intended to live and die, laboring, also, to benefit his fellow-men. He added, 'We did not depart from the Church of Rome to blaspheme her and say all wrong against her; but we merely separated from her to be Christians, after the example and precept of Christ and his meek disciples, which we cannot be, if we remain with her in her present corrupted and unreformed state.' He argued it was the duty of every intelligent individual to throw off the thralldom of spiritual despotism and become free; and to aim at the improvement of the talents which God hath given us."

HOUSEMAN'S LIFE AND REARINGS

The design of biography is to give a portraiture of individual character, and make us more intimately acquainted with it. We would be from general history, and specific modifications of our own nature. Of the best and most profitable reading, is the biography of a good man. It is the volume before us. It is a prepared memoir of one, to whose and long-continued ministry, the of England was much indebted. It is an evangelical religion which she has during the close of the last century, the beginning of the present, taken not so much incident as is ordinary in such a work; but, by copious extracts from his discourses and correspondence, there is an interesting exhibition of views and feelings, character and of a truly great and good man.

Published and for sale, by R. B. No. 56 Market street, who has on hand, an excellent assortment of religious books.

Philadelphia Correspondence

MR. EDITOR: Having attended the A. R. Synod in New York, at its late sessions, and that its proceedings might be of interest to the people whom you are in the habit of visiting, I send you the following hasty account.

The Synod met at Hebron, Westchester county, N. Y., on the 15th of June, in a building which bore many the appearance of former days. In it, Rev. Dr. (who was present and active throughout the meeting) had preached as a student fifty-one years ago. The Rev. Dr. whose praise was deservedly increased, was for many years the pastor of the church, and afterwards a Denham, and Middlemas, and Shand, ministered there, as the ambassador of Jesus Christ. The people, by their attendance upon the Synod, manifested a deep interest in its proceedings. The imitation of all our congregations in various ways, they gave evidence of their abounding in the work of God, and in the love and practice of the principles of the A. R. Church. The Synod that came before the Synod was more than usual interest, and was conducted with the utmost harmonious feeling.

In regard to Domestic Missions, it was ascertained, that while there are many ministers and probationers, and many congregations in the five Presbyteries, are, on account of the age and infirmity of some of our ministers, only fifty-one settled—leaving many churches—a large proportion of which are ripe for settlement—without a Bishop of their souls. A large number of inviting fields are opening up in all directions, and with promising prospects of bountiful harvests, if they are not geographically occupied. In view of these things, the Synod directed the duty of pastors, to devote of their sons especially, to advance the cause of Domestic Missions, to devote of their substance, to advance the cause of the poor among the destitute and the aged.

was also extended to such of our A. R. brethren in the West, as spared from the missionary field their own bounds, to come and care for the multitude that are fainting abroad like sheep having no

shepherd, too, that the word and the power of God, are calling for special attention to be paid to the Jews, Synod has wisely directed that our ministers make known to their people, the necessities of Israel—that our consuls should be much engaged in their behalf—that every opprobrium doing them good should be eagerly received—and that if there was any for it, contributions should be made in all our churches, in aid of the mission among the Jews in Palestine, sent by the A. R. Synod of the West.

The subject of the Union also occupied the attention of Synod for some time. Objections were made to the Basis by most of the Presbyteries; but the desirableness, the advantages, and the possibility of a Union ultimately formed, were freely and urged by nearly all. With- ever, expressing any opinion upon the subject or a future Basis, the Synod directed delegates to attend the next Con- vention and strongly commended the subject to the churches for their consideration and their prayers. The Synod adjourned to meet at Stam- laware county, N. Y., on the 3d day of June, 1847. D.

SCHEDULE OF APPOINTMENTS,
of the Presbytery of Monongahela.

1ST A. R. C. ALLEGHENY.
Steele, 1st Sabbath July.
Steele, 2d " "
Steele, 3d " "
Steele, 4th " "
Steele, 1st " August.
Kerr, 2d " "
Pressly, 3d " "
Steele, 4th " "
Steele, 1st " September.
Steele, 2d " "
Steele, 3d " "
Steele, 4th " "

2D. A. R. C. PITTSBURGH.
Steele, 1st Sabbath July.
Steele, 2d " "
Steele, 3d " "
Steele, 4th " "
Steele, 1st " August.
Steele, 2d Sabbath " "
Steele, 3d " "
Steele, 4th " "
Steele, 1st " September.
Steele, 2d Sabbath " "
Steele, 3d Sabbath " "

MOUNT GILEAD.
Steele, 2d Sabbath July.
Steele, 4th Sabbath July.
Steele, 2d Sabbath August.
Steele, 4th " August.
Steele, 1st " September.
Steele, 4th " "

RACON.
Steele, 1st Sabbath July.
Steele, 3d " "
Steele, 2d " August.
Steele, 5th Sabbath August, to dis- pensate the Lord's Supper.
Steele, 3d Sabbath September.

HANOVER.
Steele, 2d Sabbath July.
Steele, 1st Sabbath August.

Shafer, 3d " "
Armstrong, 5th " "
Shafer, 2d Sabbath September.

HOOKESTOWN.

J. H. Buchanan, 2d Sabbath July.
Bower, 2d " August.
Bower, 1st " Sept.
J. D. Steele, 3d " "

INDUSTRY.

J. C. Steele, 4th Sabbath July.
J. C. Steele, 4th " August.
Shafer, 3d " September.

ST. CLAIR, (O.)

Weir, 1st Sabbath July.
Shafer, 4th " "
Weir, 3d " August, to moder- ate a call.
Shafer, 5th " "
J. C. Steele, 2d Sabbath September.
Armstrong, 4th " "

EAST PALESTINE.

Shafer, 3d Sabbath July.
R. A. Browne, 2d Sabbath August.
Weir, 4th " "
Weir, 2d " Septemb.

ROCKY SPRING.

J. G. Brown, 1st Sabbath July.
R. A. Browne, 3d " "
Shafer, 1st " August.
R. A. Browne, 3d " "
Weir, 5th " " to dis- pense the Lord's Supper.
J. D. Steele, 2d Sabbath September.
Bower, 4th " "

BRIGHTON.

Armstrong, 2d Sabbath July.
Weir, 4th " "
Weir, 2d " August.
Armstrong, " "
J. D. Steele, 1st " September.
Weir, 3d " "

BEAVER.

R. A. Browne, 1st Sabbath July.
Bower, 1st Sabbath August.
Bower, 3d " "
Bower, 5th " "
Bower, 2d " September.

DEER CREEK.

R. A. Browne, 2d Sabbath July.
Armstrong, 3d " "
Armstrong, 1st " August.
Armstrong, 2d " "
R. A. Browne, 4th " "
Shafer, 1st " Septemb.
Armstrong, 2d " "
Weir, 4th " "

THE PRESBYTERY OF THE LAKES
Will meet at Unity, Butler county, on Wednesday, the 12th August, 1846, at 10 o'clock, A. M., and will be opened with a sermon, by the Rev. Joseph K. Rid- dle.

MARRIED,

By Dr. Pressly, on the 25th ult., ROBERT ARMSTRONG to Miss JANE RESIDE, all of Allegheny city.

OBITUARY.

DIED, 2d May, 1846, the infant son of Rev. David and Lethe Ann Pressly, aged nine days. And David said, "While the child was yet alive, I fasted and wept; for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, where- fore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me."

DIED, on the 8th of June, 1846, Mrs. JANE WHITE, aged about 46 years. The deceased was a consistent member of the Associate Reformed church of Char- tiers Cross Roads, Washington county, Pa. And, after a life spent in the service

of her Redeemer, in which she exempli- fied the excellency of the Christian char- acter, she finished her course under cir- cumstances which encourage the hope that she is now enjoying that rest which remaineth for the people of God.

DIED, at Jonesville, Mercer county, Pa., on the 26th ultimo, Mrs. JANE GUTHRIE, wife of Mr. James G. Guthrie, for- merly of Allegheny. The subject of this brief notice was, for many years, a mem- ber of the Reformed Presbyterian church in Allegheny. She was always a consis- tent, humble and practical Christian, adorning her profession by a life becom- ing the gospel. She suffered much un- der the operation of a slow but sure dis- ease, yet always manifested calm submis- sion to the divine will. Her hope and confidence were fixed in God. She liv- ed the life of the righteous, and her latter end was like his. In the full assurance of faith she gave up her spirit to God, and laid down her body as redeemed dust, to await the morning of the resur- rection.

DIED, on the 19th of May, at the resi- dence of her grandfather, DAVID STEW- ART, in Lower St. Clair Township, Alle- gheny County, Pa., Miss AMELIA SMITH, in the 22d year of her age.

The deceased was, at an early age, deprived of the endearing and valuable instructions, first of a mother, and then of a father, by death. But this loss was in some degree repaired by the affection- ate attention of the household of a vena- ble grand-parent and father in Israel. Being early impressed with the impor- tance and value of revealed truths, she grew up under their influence, and at years of maturity, connected herself with the A. R. Church of St. Clair. As a member of the church, she was exempla- ry in her walk and conversation, evinc- ing her gratitude and love to Him who verified himself, "A father to the father- less," and developing the beauty and excellence of that gospel, the distinguishing grace of which is meekness. Main- taining a life, in which the virtues of the Christian character were prominent, she won the esteem of her acquaintances, and fixed herself firmly in the affections of her associates. The immediate cause of her dissolution was pulmonary con- sumption. Her affliction, which was pro- tracted, she bore with that humble resig- nation, which enabled her to say, "Not my will, but thine be done," and "Though the earthly house of this tabernacle be dissolved, I have a building of God, an house not made with hands, eternal in the heavens."

In her the church has lost a worthy and promising member, and society an orna- ment to its circle. But we trust that our loss, is her exceeding great gain; and that her departure hence, is but an ex- change of the sorrows and afflictions of earth for the joys and glories of heaven. May her youthful companions attend to this dispensation of God, as to another solemn voice from heaven, saying, "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

DIED, on the 6th of June, JOHN M'KNIGHT, in the 62d year of his age. The deceased had been for many years, a member of the Associate Reformed Church at St. Clair. He has left a large circle of friends, but especially a widow and a numerous family to mourn their loss. But they have reason to believe that he has fallen asleep in Jesus; and that in his history the language of the Psalmist shall be verified,—“As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness.”

DIED, of Apoplexy, June 17th, in New Concord, Ohio, Mrs. MARGARET WAL- LACE, wife of Rev. Samuel Wallace, and younger daughter of Thomas Johnston, Esq., of Wheeling, Va.

She was, during her last illness, depriv- ed of the power of speech, and of the exer- cise of reason. Consequently, her surviv- ing friends were deprived of those eviden- ces of the consolations of religion in the hour of death, which there is reason to be- lieve would have been afforded by her, un- der more favorable circumstances. In her early youth, she professed her attachment to the Lord Jesus by uniting herself with the A. R. Church in Wheeling, the place of her nativity. Until her marriage, which took place a little more than two years since, she was not only a consistent but a very devoted member of this congre- gation. She made it her regular business to make some additional progress in gos- pel truth every week; and her labors of love in promoting the interests of the con- gregation were unwearied, until she was called to occupy the higher and more re- sponsible station of a minister's wife. Af- ter this, she still continued to manifest the same deep interest in the cause of her Sa- viour, and appeared to have eternity ever in view. Her remains were followed for several miles, by a large number of friends in the neighborhood of Concord; and then again in Wheeling, by the friends and ac- quaintance of her childhood and youth. May we not say, with reference to her, "Blessed are the dead, who die in the Lord from henceforth: yea, saith the Spi- rit, that they may rest from their labors; and their works do follow them."

RECEIVED FOR THE THIRD VOLUME.

John Walker	Rev. D. Pressly
Thos. Mealy	John K. Craig, 2
Wm. M. Bell	James M'Kell, 2
Wm. Brown	

PAYMENTS FOR THE FOURTH VOLUME OF THE PREACHER,

(Not otherwise receipted for.)

David Proudfit	Geo. Johnston
Robt. Boyd	John Martin
John Cammon	Wm. H. Smith
John Hogshead	Robt. Smith
And. Paul	James Ferguson
John Hamilton	John Moore
John Humphrey	Cap. Wallace
Boyd Forbes	Mary M'Candlish
James Boyd	Jemima Kyle
Wm. Bell	John S. Dunlap
Wm. Smiley	Wm. Binsley
Saml. F. Cook	James Henry
Wm. Gabby	John W. Jamison
And. Graham	James Allen
James Bell	James Crawford
Rich. Fife	John A. Walker
Mr. Dyer	John S. Lytle
Alex. Buchanan	James Oliver
Wm. Grier	M. H. M'Burney
Alex. Dallas	James White
John Lindsay	Isaac C. M'Farland
James Urquhart	David Beggs
Wm. W. Thompson	James M'Candless
Thos. Spaulding	James D. Bryson
J. J. Marks	John Byers
Col. J. Devlin	James Francis
J. J. Devlin	John Sharp
Dr. R. Devlin	Wm. Sharp
J. H. Foster	Joseph Sharp
Wm. Souders	Thos. Robinson
John Hearst	John Huston
Isaac Kennedy	Robt. Nelson
James Watt	John Harrison
Robt. Little	Paul Warden
John Parsons	Clements Ross
Wm. Woods	John Pierce
John M'Ilroy	David Cowden
Saml. M'Ilroy	Adam Wineman
Josiah Atkinson	E. E. Hutchinson
John Mitchell	Wm. M'Ginnis
Margaret A. Leonard	James M'Cheesney
Ruth M'Fadden	Christ. Miller
Daniel M'Henry	Joseph Tebay

The Harp of David.

BY BERNARD BARTON.

Oh, for the harp that David swept
At whose divine, entrancing sound,
The evil spirit distance kept,

Then, e'en on earth might song out-pour
That sweet, that full, triumphant strain,
Whose peaceful notes should heaven-ward soar,

Christian would'st thou such harp possess,
May grace anoint thine eye to see,
And on thy mind this truth impress,

Not in its unregenerate state;
Canst thou expect those strains to hear;
By sin unstrung, its accents grate

Oh, then with melody it seems
To vibrate from each trembling string:
Each kindling thought and feeling teems

The Massacre of St. Bartholomew.

The Protestants in France, three hundred years ago, were dreadfully oppressed and persecuted by the governors of that country, who were papists. At length the king and his friends pretended to make peace with them, and to allow them all the privileges they asked.

The king of France (who was a papist) sent a messenger to the pope to tell him, that the river "Seine (which passes through the city of Paris) flowed on more majestically after it had received the bodies of the heretics!"

Tumult in a Church at Jerusalem.

A letter from Jerusalem says:—"A deplorable scene occurred in the church of the Holy Sepulchre at Jerusalem, on Good Friday. The Latin priests were engaged in the ceremonies of the day; and a procession was passing through the church of the Holy Sepulchre, when a carpet happening to be placed in the

part of the church set aside for the use of the Greek schismatics, gave rise to an extraordinary tumult. The Greeks insisted that the carpet should be taken away, the Latins insisting on its remaining. An exchange of abusive words ensued, which were speedily followed by blows. A tremendous battle was the consequence, in which the wax candles were upset, the candelabra destroyed, the banners pulled down, and their poles turned into pikes for the use of the combatants.

PUBLISHERS OF BOOKS. The following, from the Boston Recorder, contains so much truth as to merit republication a thousand times:

"The publishing business has become one of the most mercenary of all. The question is not what is true? What is important to be known? What is valuable to the cause of morals? But what is marketable? What will sell? What does the public taste demand?"

Population of Jerusalem.

On this interesting point, W. Cresson, Esq., American Consul in Jerusalem, remarks in a recent letter to a friend in this country:—"You ask what is the exact population of Jerusalem, Jews and others? This is one of the most difficult things to ascertain, even here, and the reason is, Pharaoh is still alive, the exactor or exactors of gold, Isa. 14:4, who has "divided this land for gain," Dan. 11:39.

When Garrick, with great self-gratulation, showed Johnson his fine house, gardens and paintings, expecting some flattering compliment, the only reply was, "Ah, David, David, these are the things that make death terrible."

A little boy on his deathbed said to his father, "Father, I am going to heaven: what shall I tell Jesus is the reason you wont love him." Before the father could answer, the child had fallen asleep in Jesus.

The National System of BOOK-KEEPING, CONTAINING the Art and Science thereof, of, practically adapted and carefully prepared for the Mercantile and Commercial business

of the United States, and applicable to all kinds of business whatever; in which some new and very decided improvements in the practice of the Art are set forth, exemplified in two sets of books, kept by double entry, taken from real business transactions; to which are added remarks commendatory of a very Superior System, calculated for the most extensive business in the whole range of mercantile transactions; with forms of auxiliary books, balance-sheet, &c., and an Appendix, containing a Complete System of Book-Keeping, By John Fleming, Accountant. Pittsburgh: Published by M'DONALD & ELLIOTT, Market Street.

And sold by Book-Sellers generally throughout the United States. March 18, 1846.

MEDICAL DISPENSARY.

JOHN THOMPSON, No 153 Liberty Street,

THE only agent in Pittsburgh, for the sale of WRIGHT'S INDIAN VEGETABLE PILLS, of the North American College of Health, wholesale to country agents and others, to sell again, at the Philadelphia prices: and he is also agent for WRIGHT'S DELIGHTFUL SYRUP for Children, made of the same plants from which his celebrated pills are manufactured. Retail price, 25 cents per bottle:—Pills, 25 cents per box.

American Oil,

obtained from a well in Kentucky, 170 feet deep. It is in the highest reputation for curing many diseases, among which the following are a few: namely, Cholice, Rheumatism, Phthisic, Chronic Diseases, Burns, Scalds, Fresh Cuts, Old Sores, Sculd Head, and Sprains in the Human Body. Price—One Dollar per bottle.

M'DONALD & ELLIOTT, (Successors to Ingram & Elliott,) BOOKSELLERS & STATIONERS, Market Street, Pittsburgh, Pa.,

HAVE now on hand, an extensive and well-selected Stock of THEOLOGICAL, CLASSICAL & MISCELLANEOUS BOOKS, of which they are constantly receiving fresh supplies. Also, SCHOOL-BOOKS, comprising all the various kinds now in general use. Also, Family and Pocket Bibles with David's Psalms; David's Psalms with Brown's Notes; "A New Version of the Book of Psalms, by Rev. John Reynolds;" Testaments and Psalms, &c., &c. The publications of the American Sunday-School Union and of the American Tract Society, on hand, and sold at the Societies' prices.

Orders from Ministers, Teachers and others will be promptly attended to and filled at the lowest prices. Jan. 21, 1846.

The History of Romanism,

By REV. J. DOWLING, Pastor of the Berean Church, New York. 12th edition. Just published.

THIS is a large octavo volume, of nearly 700 pages, embellished with fifty beautiful Engravings, in handsome emblematic binding. Price, three dollars.

The Publisher having received numerous applications for single copies of Dowling's History of Romanism, from places so remote from Express routes that the expense of freight would have equalled the price of the books, proposes to send them by mail in paper covers, the postage on which will not exceed 25 cents per volume. If such persons will send the name of their Post Office, and enclose the three or five dollars, in good money, they will be presented with one copy of Sears' Beautiful Pictorial Works, they specifying which book they prefer.

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JAMES H. WALLACE, Professor of Theology, New York.

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TERMS.

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BIBLICAL EXERCISES.

No. 1.

(Continued.)

When King David came to Bahurim, he sent out a man of the family of Saul, whose name was Shimei, to curse him; and he came forth, and cursed him as he came.

And he cast stones at David, and at all the people of King David: and all the people and mighty men were on his right hand and on his left.

Thus said Shimei when he cursed, "Come out, thou bloody man, and thou man of Belial!"

The Lord hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and the Lord hath delivered the kingdom into the hand of Abishai thy servant, and behold, thou art taken in thy mischief, because thou art a bloody man.

And Abishai the son of Neriah said unto David, "Why should this dead dog curse my lord the king? let me go over, and I will smite his head."

But the king said, "What have I to do with thee, Abishai? so let him curse, because the Lord hath said unto him, 'Curse David, and he shall be blessed.'" And then say, "Wherefore hast thou done thus?"

And David said to Abishai, and to all his servants, "Behold, my son, which came forth of my house, seeketh my life: how much more now will he seek the life of Benjaminite do it? let him alone, and let the Lord do what he will: for the Lord hath bidden him."

And he said, "The Lord will look on mine affliction, and that the Lord will requite me good for cursing this day."

And as David and his men went by the way, he went along on the hill's side over against him, and he cursed as he went, and threw stones at David, and cast dust.—2 Sam. 16:5-13.

That is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city. There is something imposing in the spectacle of a veteran commander at the head of a numerous and powerful army; and the world has always been disposed to bestow the honors of its praise, and of its admiration upon the man who has distinguished himself as a successful warrior, and whose brilliant march has been signalized by the overthrow of cities and the subjugation of kingdoms. But, when such achievements are contemplated by sober reflection, and we form an estimate of the amount of human suffering, the destruction of life and the waste of property associated with them, they are adapted to excite to pain in the benevolent bosom, rather than to call forth the expression of admiration. Whatever renown the world may award to the illustrious warrior, the benevolent heart associated with his victories the painful reflection that every battle of the warrior, is a confused noise and garments rolled

in blood. But, in the words to which I have referred, we have introduced to our notice, a victory, which if not so dazzling in the view of an admiring world, is yet more important, and is attended with no such disastrous consequences: the subjugation of human passion—the victory of the man over himself. He that is slow to anger, is better than the mighty, and he that ruleth his spirit than he that taketh a city.

And rarely has the history of man furnished a more interesting illustration of the words of Solomon, than is presented in the passage before us. David was now the subject of a frowning providence. By the unnatural rebellion of his son Absalom, he had been banished from his throne. And beholding him in that situation, apparently deserted by heaven and forsaken by his subjects, Shimei gives utterance to the malevolent passions of his nature, by heaping curses and reproaches upon him. "Come out, come out," cries this wicked son of Gera, "thou bloody man, and thou man of Belial; the Lord hath returned upon thee, all the blood of the house of Saul, in whose stead thou hast reigned." But, instead of permitting revengeful passions to be aroused by the injurious treatment which he experienced; instead of punishing the criminal conduct of this disloyal subject as it deserved, David ruled his own spirit, and humbled himself under the mighty hand of God. And recognising the providence of God in the calamity which had befallen him, he calmly replies, "Let him alone, and let him curse, for the Lord hath bidden him."

Having, in a preceding number, inquired into the nature of the connection between the providence of God and the wickedness of man, I now proceed to notice the ends to which the wickedness of man is made subservient.

Whatever difficulty there may be in accounting for the existence of sin, in the government of an infinitely wise and holy God, it is certain that it never could have existed in the world without divine permission. To deny this, would virtually be to dethrone God, and to maintain that he is incompetent to govern his own world. And if sin exists with divine permission, its existence is permitted for reasons worthy of the infinite wisdom and benevolence of God. As it is the prerogative of the moral Governor of the world to bring light out of darkness and order out of confusion, so the entrance of sin into our world, and its prevalence, have been permitted, that the glory of the divine character might be illustrated in making it subservient to good.

1. The wickedness of ungodly men is often made instrumental in promoting the good of those who are the heirs of salvation. Under the influence of the carnal mind, depraved man is not only in a state of enmity with God, but is likewise an enemy to those who are the children of God. Speaking with reference to the case of Isaac and Ishmael, the Apostle remarks, "As then, he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now." Between the seed of the serpent and the seed of the woman, there has always existed a state of hostility. The object at

which the spirit of hostility which reigns in the depraved heart aims, is the destruction of those who are identified with the seed of the woman. But in various ways, it is made instrumental in promoting their good. Witness the case of Joseph. Under the influence of the most malevolent passions, Joseph's brethren conspired against him, and devised a plan to effect his destruction. They tore him inhumanly from the embrace of a fond father, and sold him unnaturally into bondage. Their conduct was most cruel and wicked, and their purpose was most diabolical. And yet while they aimed at Joseph's destruction, their wickedness was made instrumental in introducing him into a situation, which led to his exaltation to a station of power and honor, so that he became not only the protector of his father's family, but the ruler and benefactor of Egypt. And recognizing, at once the wickedness of man and the wisdom and goodness of God in this matter, Joseph says to his brethren, "As for you, ye thought evil against me, but God meant it unto good, to bring to pass as it is this day, to save much people alive."

An illustration of the same principle is furnished in the history of Daniel. "Because an excellent spirit was in him," Daniel was preferred by Darius above the presidents and princes of the empire. The promotion of this distinguished servant of God, excited the envy of the presidents and princes, and they resolved to destroy him. But as Daniel was faithful in the discharge of his duty, they knew that they could establish no charge against him "concerning the kingdom." Accordingly, they prevailed upon the king to establish a law, which would interfere with the discharge of his duty to God. This law forbid every subject of the kingdom, to ask any petition of either God or man, save of the king, for the space of thirty days, upon pain of being cast into the lion's den. Regardless of this law, Daniel continued, as in times past, to kneel upon his knees, three times a day, and to pray and give thanks before his God. His enemies thus succeeded in establishing against him the charge of violating the law, and he was cast into the den of lions. But, instead of effecting his destruction, as they wickedly intended, their wickedness was made subservient to his exaltation to greater honor; and he was manifested to be, not only worthy of the confidence of the king, but a man who enjoyed, in a high degree, the favor and protection of heaven.

But in the case of David we have an illustration of the principle, that the wickedness of man is made subservient to good, by promoting the spiritual interests of God's people. The profane and reproachful language applied to David by Shimei, was altogether unprovoked. It proceeded from the wickedness of a depraved heart. But what is the effect produced upon the heart of David? Instead of permitting a revengeful feeling to be aroused within him, he possesses his soul in patience, and humbles himself under the mighty hand of God. Instead of yielding to a disposition to punish the undutiful conduct of Shimei according to its desert, he views the hand of God in the evil which had come upon him, and

endeavors to profit by the dispensation. "It may be," says David, "that the Lord will look upon my affliction, and that the Lord will requite me good for his cursing this day." And thus the injurious treatment which God's people experience at the hands of wicked men, is made to conduce to their growth in humility; their affections are weaned from earth; they are made more sensible of the danger and folly of trusting in man, are more deeply convinced of the uncertainty and unsatisfactory nature of earthly enjoyments, and are led to look for permanent happiness in the enjoyment of his favor which is life, and of his loving-kindness which is better than life.

2. The wickedness of man is further made subservient to the promotion of God's glory, by being made instrumental in the accomplishment of his purposes both of mercy to his people and of judgment to his enemies. And hence the Psalmist declares, "Surely the wrath of man shall praise thee; the remainder of wrath thou wilt restrain." Under the control of wrathful passions, wicked men "consult together against the Lord and against his anointed, saying, let us break their bands asunder and cast their cords from us." Their design is to defeat the purposes of heaven and to accomplish their own plans. "But he that sitteth in the heavens shall laugh; the Lord shall hold them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure." From his exalted throne, the moral Governor of the world beholds the schemes and devices of ungodly men; he permits them to go on, under the control of the evil passions to which they have voluntarily surrendered themselves; and often when they are ready to triumph in their supposed success, their plans are covered with confusion; and results are brought to pass, which are directly the opposite of what they intended. Of this principle we have many interesting exemplifications in the sacred Scriptures. Witness the crucifixion of our Lord and Saviour. It was the purpose of God, that Jesus Christ should suffer the accursed death of the cross. And by what instrumentality was this purpose executed? It was by the instrumentality of wicked men under the influence of most malignant passions. "Him," says the apostle to the unbelieving Jews, "you have taken, and with wicked hands have crucified and slain." On this event, the salvation of a lost world depended. By it the glory of the divine character has been illustriously displayed, while pardon, and peace, and eternal life have been procured for guilty man. And yet those who were the instruments in the crucifixion of our Lord, were instigated by the most malevolent passions. It was far from their intention to execute the purposes of heaven, or to promote the extension of Christianity. They put the Lord Jesus to death as an impostor. Their object was to cover his name with infamy, and to banish his religion from the earth. But so far from accomplishing their own design, they were instrumental in preparing the way for the exaltation of Jesus Christ to his mediatorial throne, on which he shall sit and reign until all his enemies shall be made his footstool.

Thus, while the enemies of our Lord seized him with wicked hands, and crucified and slew him, their wickedness was made subservient to the promotion of the divine glory, inasmuch as they were thereby instrumental in executing the purpose of God with reference to the salvation of a lost world. Thus the wickedness of man, which is not only evil in itself, but evil in all its designs, is made subservient to good, by its instrumentality in bringing about, contrary to its intention, the infinitely wise purposes of Heaven.

In conclusion, I remark,

1. By whatever instrumentality evil is brought upon us, the providence of God is to be recognised in every calamity which befalls us. "Let him alone," says David in relation to the profane and reproachful language of Shimei, "and let him curse, for the Lord hath bidden him."

2. It is a never-failing source of comfort to the child of God, to know that "THE LORD REIGNETH." The raging elements and the wrathful passions of wicked men, are alike under the control of Him, who doeth according to his pleasure in the armies of heaven and among the inhabitants of the earth. Then, child of the living God! "fear not them which kill the body, but are not able to kill the soul. Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows."

3. Though the wickedness of man is permitted to exist in the government of God, and is overruled for good, no praise is due to those who are the perpetrators of wickedness. The tendency of sin is evil and only evil; and to sinful man belongs shame and confusion of face, for he is guilty. All the good to which human wickedness is made subservient, is to be ascribed to God, and to him belongs all the glory.

4. Wicked men are more useful in the world than they intend to be. They mean evil in what they do, but God means to bring about good by their instrumentality. They form their plans and execute their purposes, but still, the counsel of the Lord, that shall stand, and he will do all his pleasure. Nothing can be further from their intention than to promote the glory of God in the execution of his purposes, and yet they meet together and take counsel, and do whatsoever the hand and counsel of the Lord determined before to be done. But they mean not so, neither doth their heart think so. And therefore it shall come to pass, that when the Lord hath by their instrumentality performed his whole work, he will punish the fruit of their stout heart and the glory of their high looks.

For the Preacher.

W A R .
(Continued.)

We closed our last article with some remarks on the predisposing and exciting causes of war. And having proceeded thus far, we may now remark, that all communities are equally liable to be influenced by these causes. And it not unfrequently happens, that both the belligerent parties are chargeable with the guilt of unlawful war. This is the case when both parties, being in reality equally desirous of war, consume their time in trying merely to escape the odium of being the aggressors. "I am for peace," says the Psalmist, "but when I speak, for battle they are keen." It is well for that nation, which, in the prospect of war, can sincerely and honestly adopt, at least the former part of this language. If both parties are anxious

for war, and follow not, in all sincerity, the things which are calculated to preserve peace, both, of course, are guilty.

Difficulties may arise betwixt nations as well as betwixt individuals; and when they do arise, they are, in every instance capable of amicable settlement. If this were not so, war might sometimes be a necessary evil on both sides; which, however, it never is; it is always sinful in some one of the parties; but my present object is to show that both parties are guilty when the means of preserving peace are either neglected by both, or injudiciously and hypocritically used. And what are these means? They are such as these:

First, compromise. Private individuals not unfrequently settle their difficulties in this way; and why should not nations? Each of the parties should, for the sake of peace, relinquish part of its claims, and thus end the controversy by a liberal and hearty compromise.

Secondly. They should have recourse to arbitration. This, too, is one way in which private difficulties are often settled. The parties, after an unsuccessful effort at compromise, agree to refer the matter to disinterested men, in whose intelligence, and honesty, and impartiality, they can confide. Nations, rather than engage in war, should take the same course.

Third place. Some one of the parties should even sacrifice, to some extent, its just rights. This, we are aware, is not the dictate of worldly wisdom and worldly policy; but it is, we believe, the dictate of true wisdom and good policy. To what extent just rights should be sacrificed for the sake of peace, we need not now undertake to determine; but that they should, unless there are very peculiar reasons for the contrary course, be sacrificed to some extent, seems to me to be plain. Such conduct, if it be needful in any case, as a means of preserving peace, is evidently required of professing Christians. "Now therefore there is utterly a fault among you, because ye go to law one with another; why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?" Now, may we not fairly suppose that Christian communities are bound by this law? and that they should knowingly and avowedly sacrifice some of their just rights for the sake of peace? They need not deny their rights; but while they state them, and set forth the grounds on which they are founded, they might avowedly sacrifice them. Such conduct would be truly magnanimous; and if it were performed from right motives, and under the influence of a proper spirit, it would doubtless command that blessing which maketh rich, and which addeth not sorrow. Such, then, are the means which nations should employ, when difficulties arise betwixt them, for preventing war.

But if one nation should suddenly and unceremoniously invade another, are there, in this case, any means of peace which the aggrieved party should use before it proceeds to hostile measures? We think there are. It should try, if the circumstances of the case will at all admit of it, the effects of forbearance and persuasion. Much might perhaps be done in this way to allay the turbulent feelings of the invaders, and induce them to return home. And if forbearance and persuasion failed, it might not be improper to offer them a handsome present, if they would just abandon their hostile designs and retire. Hezekiah did this on one occasion; though it was the more needful that he should do so, as he had violated his promise of partial subjection to his present invader. But it may be said that Hezekiah's policy, on this occasion, was not good, inasmuch as the Assyrian monarch, notwithstanding the present which he had received, soon after returned to the invasion of Judah. It

is true, he did; but still, Hezekiah's peace-course seems to have commanded for him and his country the blessing of heaven; for the angel of the Lord destroyed the Assyrian army, and thus obliged the haughty monarch, who was at its head, to be at peace.

But if peace cannot be preserved in any of those ways which we have mentioned, then, the community which has thus exhausted its ingenuity in vain, has the right of fighting in its own defence. And it is to such a community; a community reduced to the absolute necessity of defending itself by force, that the language of Solomon is addressed; "with good advice make war." This language cannot, of course, be addressed to the aggressive party; because, in that case, it would be an exhortation to said party, to manage its unrighteous cause with as much address and ingenuity as possible. It is, then, beyond any dispute, addressed to a community which is under the necessity of defending itself by force, provided there is a reasonable prospect of gaining any thing by such defence. It is as if Solomon had said to such a community;—If the treatment which you have received, and which you are likely still to experience, would justify you in going into a war, yet, be not hasty in undertaking such an enterprize; it should be done in wisdom and with caution; you may have the right, under your present circumstances, but you may not have the ability to defend yourselves, and redress your wrongs. Such an effort might end in your increased perplexity and trouble. "With good advice make war."

On Revivals.—No. 3.

"Times of refreshing shall come from the presence of the Lord."

In our last, we noticed some of the most important seasons of revival in the first periods till the death of Joshua. The attention is now directed to a brief notice of the subsequent times of refreshing from the presence of the Lord. Time would fail to tell of Gideon, whose fleece was wet, and who was raised from being an humble thresher of barley, to be a mighty reformer, to thresh the mountains and beat them small as dust, so that his very name was a terror to the wicked, and a praise to those who did well. The sword of the Lord and of Gideon put the Midianitish hosts to confusion, death and flight. God raised up reformers and saviours during the four hundred years of the judges, but no remarkable revival took place till the days of Samuel. True religion had suffered a grievous decline in the house of Eli, whose sons had profaned the priest's office, and the sanctuary, and the worshippers, till Ichabod was written upon all, for the glory was departed. But God raised up Samuel, and greatly blessed his ministry with a remarkable out-pouring of the holy Spirit. 1 Sam. 7: 1—9. While the ark remained long in the house of Abinadab, all Israel mourned after the Lord, and Samuel called the people to repentance, to turn unto the Lord with all their hearts and serve him only, in order that he might deliver them. And all Israel gathered to Mizpeh, and they drew water and poured it out before the Lord, to signify their faith in the effusion of the Spirit. And they fasted and confessed, saying, We have sinned against the Lord, and said to Samuel, Cease not to cry unto the Lord for us, that he may save us. Samuel offered a lamb in sacrifice, and cried unto the Lord for Israel, and God heard and answered him. True religion was revived and flourished all the days of Samuel, who instructed the people and judged Israel, and established schools of the prophets, which schools were blessed of God even till the time of Malachi. This revival, which commenced under Samuel, though checked by

Saul, yet progressed during the reign of David, who found favor before God, and desired to find a tabernacle for the Lord. But Solomon built the house of the Lord. Though God dwelt in the temples made with hands, for heaven is his throne, and the earth his footstool, the temple, the most magnificent ever built, was owned by God, and his name there, as the memorial of that period. It is said that when Solomon had ended the work and the daily prayer, "The Lord said unto me, have heard thy prayer and thy supplication that thou has made before me, I have hallowed this house which thou has to put my name there for ever, and thy eyes and mine heart shall be there continually." Thus God ordained a law for David, to set up his son after him, to establish Jerusalem: Because that which was right in the eyes of the Lord, and turned not aside from it, that he commanded him all the days of his life, save in the matter of Uriah the Hittite. 1 Kings 9:3, and 15:5. David and his sons had their faults and grievances, but there is not a just man on earth who is good and sinneth not. Eccles. 7:20. David was a sincere penitent, and a man with a perfect heart before God, who testified of him that he was a man after God's own heart, and that he was raised up by the will of God, to sit on the throne in peace, and to govern the church and state, and to worship of Israel to the glory of the Lord; so that every decline called for a complaint against the delinquents, who walked not as David, and his sons, but as the Lord had said, "I will not perfect with the Lord his judgment."

But every subsequent revival turned to the pattern as in the time of David, who was raised up to be a prophet, a sweet singer and psalmist of Israel, whose name was to be a prophet and a sign. He projected the temple and all the service, and prepared songs, and the instruction of the Spirit of inspiration. The Lord made him to understand all the pattern by his hand. 1 Chron. 28:19. The apostle testified that the Holy Ghost spake by the mouth of David in the Psalms. Acts 1:16. The affection of David and his people for the house of God, and their great joy, was the effect of the spirit of grace, who wrote the sacred songs and hymns of praise, which were indited by God's Spirit. These were authoritatively given into the hands of the proper functionary of the church, to be employed in God's worship, and were called "the songs of Zion." These formed no part of the ceremonial law, but constituted when the book of Psalms was perfected, the evangelical law of the church universally in all ages, and in all places. This is the song of Moses and the Lamb, to be sung in the millennial gospel day, as predicted in Rev. 15:3. regard this as did President Edwards in his History of redemption, and in his acquisition—a precious gift—related to both dispensations. The inspiration contains the song of Moses and the Lamb, or celebrates the glories of both dispensations.

This revival reached its fulcrum in the reign of Solomon, as celebrated in Psalms 134, which has reference to a great revival, which was to be to the ends of the earth, and which shall fill the whole earth, when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and shall come down like rain upon the grass; as showers that water the earth. In his days shall the righteous flourish, and the abundance of peace so long as the moon endures. Let the whole earth be filled with his glory. Amen and Amen.

Family Worship.

commend to our readers, the following extract from a Discourse on Family Worship, by Rev. J. H. Merle, the author of the History of the Nation. It is taken from a volume of Sermons and Essays recently published. *Christ. Instructor.*

! If your children do not meet the spirit of piety in your houses; if, on the contrary, your pride consists in surrounding them with external gifts, introducing them into worldly society, indulging their whims, letting them follow their own course, you will see them grow up proud, disobedient, impudent and contemptible. They will treat you with contempt; and the more your hearts are set up in them, the less they will love you. This is seen but too often in the case; but ask yourselves if you are responsible for their bad habits and their proud and disobedient hearts; and your consciences will reproach you; that you are now eating the bread of bitterness which you have prepared for yourselves. May you learn how great is your sin against God in neglecting the means which were intended for influencing their hearts; may others take warning from your example, and bring up their children in the fear of the Lord! Nothing is more effectual in promoting piety than an example of domestic worship. Public worship is often too vague and general for children, and does not sufficiently interest them; as to the worship of the closet, they do not yet understand it. They may learn by rote, if unaccompanied by any thing else, may lead them to regard religion as a study, like those of the languages or history. Here as elsewhere, and more than elsewhere, example is more effectual than precept. Do not merely to be taught out of an elementary book that they must love God; you must show them that God is the God of whom they hear, the God whose instruction will prove useless; the means of Family Worship these plants will grow "like a tree planted by the rivers of water, that bringeth forth its fruit in his season: his leaf also shall not wither." Your children may be under the parental roof, but they will remain in foreign lands the prayers they heard under the parental roof, and their prayers will protect them. "If any," says the Scripture, "have children or neglect them first learn to show piety to the Lord." But if any provide not for his own soul, and especially for those of his own household, he hath denied the faith, and is worse than an infidel."

What delight, what peace, what real happiness a Christian family will find in having a family altar in their midst, and in offering up sacrifice to the Lord! It is the occupation of angels in heaven; it is the occupation of those who anticipate those joys and immortal joys! "Behold, how good and pleasant it is for brethren to dwell together in unity. It is like the precept upon the head, that ran down upon the beard, even Aaron's beard; as the dew of Hermon, and as the dew that descended upon the mountains of Lebanon: for there the Lord commanded the blessing, even life for evermore." Oh, how new grace and life, piety gives to a household! In a house where God is forgotten, there is rudeness, ill-humor and vexation of spirit. Without the knowledge and love of God, a family is but a collection of individuals, who may have more or less of natural affection for one another; but the real bond, the love of God our Father and Jesus Christ our Lord, is wanting. The poets are full of beautiful descriptions of domestic life; but, alas! how different are their pictures from reality! Sometimes

there is a want of confidence in the providence of God; sometimes there is a love of riches; at others, a difference of character; at others, an opposition of principles. Oh, how many troubles, how many cares there are in the bosoms of families! Domestic piety will prevent all these evils; it will give perfect confidence in that God who gives food to the birds of the air; it will give true love toward those with whom we have to live; not an exacting sensitive love; but a merciful love which excuses and forgives, like that of God himself; not a proud love, but an humble love, accompanied by a sense of one's own faults and weakness; not a fickle love, but a love unchangeable as eternal charity. "The voice of rejoicing and salvation is in the tabernacle of the righteous."

And when the hour of trial comes, that hour which must come sooner or later, and which sometimes visits the homes of men more than once, what consolation will domestic piety afford!—Where do trials occur, if not in the bosoms of families? Where, then, ought the remedy for trials to be administered, if not in the bosoms of families? How much a family, where there is mourning, is to be pitied, if it has not that consolation! The various members of whom it is composed increase one another's sadness. But if, on the contrary, that family loves God, if it is in the habit of meeting to invoke the holy name of God, from whom comes every trial, as well as every good gift; then how can the souls that are cast down be raised up! The members of the family who still remain, meet around the table on which is laid the *Book God*, that book where they find the words of resurrection, life and immortality, where they find sure pledges of the happiness of the being who is no more among them, as well as the warrant of their own hopes. The Lord is pleased to send down the *Comforter* to them; the Spirit of glory and of God rests upon them; an ineffable balm is poured upon their wounds, and gives them much consolation; peace is communicated from one heart to another. They enjoy moments of celestial bliss. "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." "O Lord, thou hast brought up my soul from the grave! Thine anger endureth but a moment; in thy favor is life; weeping may endure for a night, but joy cometh in the morning."

And who can tell, my brethren, what an influence domestic piety might exert over society itself? What encouragements all men would have in doing their duty, from the statesman to the mechanic! How would all become accustomed to act not only with respect to the opinions of men, but also to the judgment of God? How would each learn to be satisfied with the position in which he is placed! Good habits would be adopted; the powerful voice of conscience would be strengthened; prudence, propriety, talent, social virtues, would be developed with renewed vigor. This is what we might expect both for ourselves and for society. "Godliness hath promise of the life that now is, and of that which is to come."

Secret Devotion.

The only relief from this hindrance—(namely, a sense of despondency)—is to PRAY till the feeling be removed; and that, if you enter upon it with all your heart, will not be long.

And now I will close this topic with a few brief suggestions—by observing which, you may find

SECRET PRAYER PLEASANT.

1. Be regular in the observance of it. — Arrange your affairs with reference to

your daily seasons of retirement; and do it with just as much purpose as with reference to your ordinary meals, and if you are ever irregular, in the latter with more. More depends upon this than Christians are aware.

2. Watch over your life and conversation. If you suffer yourself to be betrayed into any irregularity of conduct, or frivolity in conversation, it will press like lead upon your spirit as you enter the closet. There is peculiar meaning in the words of the Apostle, "Watching thereunto with all perseverance."

3. Prepare for it by meditation.—The mind that has been engrossed, as it is sometimes necessary that it should be, in secular business, needs time to recall itself, that it may regain a proper attitude to commune with Jehovah. You must labor to secure the conception of a present God. You are alone with a grieved, offended, yet compassionate friend. That Friend is He, before whom the angels veil their faces. There must be preparation, in order to enter suitably into communion with him.

4. Read, in connection with your devotions, a few pages in such works as Baxter's *Saints' Rest*, Kempis' *Imitation of Christ*, and above all, devotional portions of the Bible.

5. Let your heart dictate every word you utter in the form of prayer. In other words, do not go to the closet merely to discharge your conscience in relation to the duty; but go there to unburthen your soul of its emotions; and while there, do not utter words significant of desire which you do not feel. If you have not the emotion which you ought to have, do not mock God by expressions which signify its possession, but meditate and pray for it till it is awakened; and when it comes, utter it.

6. Pray much to Christ. He can be touched with the feeling of our infirmities. He was tempted—tried—in all points as we are, and presents himself before us in a form to meet our sympathies and invite our most confiding approaches. Why did Stephen in the hour of his trial, cry, *Lord Jesus, receive my spirit*? There is a volume of instruction in that prayer. It points us to one who having trod the path of temptation, suffering, death, bears towards us the heart of a brother—that can be touched—combined with omnipotence to save. The early Christians were wont to address prayer to Christ;—were there the same simplicity of approach to him now, then should there be like experience of Christian joy.—*N. E. Puritan.*

Quench not the Spirit.

Quench not the Spirit! Beware, lest grieving the Spirit, he cease to move upon your heart, and you become hardened. And O, think what it is to be hardened! It is to have all the moral and religious sensibilities of the soul deadened. It is to be habitually in such a frame of mind that there are no compunctions for the past—no apprehensions for the future;—deaf to all the calls of mercy, stupid under all the means of grace. It is to be habitually in such a frame of mind, that all promises and threatenings are alike disregarded, and all motives and appeals equally unavailing. As the dead man feels not the burning of the coal lodged in his bosom, nor the flinty rock the softening influences of the showers from heaven, even so it is with him whose heart is hardened. He may be in the sanctuary, but the most pungent discourses make no impression. He may witness sacramental scenes, but they inspire no solemnity— even funeral rites and the burial of the dead affect him not. Spread before him the glories of heaven, and he is not al-

lured; point him to the torments of the damned, and he is not alarmed. Lead him to Calvary, and talk to him about the love of Jesus and his dying agonies, and he is insensible as steel. Friends may entreat, but he heeds not; ministers may warn, but he repents not. Others may feel, but he feels not; others may weep, but he weeps not. He is hard as rock. The rock may be riven, but it is rock still. It may be broken into a thousand fragments, but there is no softening yet; and so it is with the sinner, when the drawings of heaven resisted, and the Spirit quenched, the sinner is left to himself and becomes incorrigible and hardened—past feeling and past hope! Let me be poor, let me be a bondman, let me be a beggar, but let me not, given up of the Spirit, be a hardened sinner! O my God, cast me not away from thy presence, neither take thine holy Spirit from me. Fellow sinner, take care what you do just now. You are in solemn circumstances, and great interests are at stake! Many of you are under the influence of divine drawings now, and some, perhaps, who are not fully aware of it. O, remember

"God's Spirit will not always strive
With hardened self-destroying men;
You who persist his love to grieve
May never hear his voice again."

REV. B. BAKER.

Security of the Christian.

And forasmuch as we have spoken of Redemption as well as of Providence, and are now telling you of security and serenity, suffer that we remind you of the simile by which St. Paul has represented Christian hope: "Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil." The anchor is cast "within the veil," whither Christ the forerunner is gone before. And if hope be fixed upon Christ, the Rock of Ages, a rock rent, if we may use the expression, on purpose that there might be a holding-place for the anchors of a perishing world, it may well come to pass that we enjoy a calm as we journey through life, and draw near the grave. But since "other foundation can no man lay than that is laid," if our anchor rest not on this Rock, where is our hope, where our peacefulness? I know of a coming tempest—and would to God that the younger part, more especially, of this audience, might be stirred by its approach to repentance and righteousness! I know of a coming tempest, with which the Almighty shall shake terribly the earth; the sea and the waves roaring, and the stars falling from the heavens. Then shall there be a thousand shipwrecks, and immensity be strewn with the fragments of ruined nature. Then shall vessel upon vessel, laden with reason, and high intelligence, and noble faculty, be drifted to and fro, shattered and dismantled, and at last thrown upon the shore as fuel for the burning. But there are ships which shall not founder in this battle and dissolution of the elements. There are ships which shall be in no peril whilst this, the last hurricane which is to sweep our creation, confounds earth, and sea and sky; but which, when the fury is overpast, and the light of a morning, which is to know no night, breaks gloriously forth, shall be found upon crystal and tranquil waters, resting beautifully on their shadows. These are those which have been anchored upon Christ. These are those—and may none refuse to join the number—who have trusted themselves to the Mediator, who humbled himself that he might lift up all those that are bowed down; and who have therefore interest in every promise made by Him whose kingdom is an everlasting kingdom, and whose dominion endureth throughout all generations.—*MELVILL.*

For the Preacher.
The Union.

LATE MEETING OF THE ASSOCIATE SYNOD.

It is well known that for some years past the minutes of those ecclesiastical bodies proposing Union, have been expected with great anxiety. The people feel greatly concerned in the result, and as might be expected, they are anxious to know what progress the church judicatories concerned are making toward its accomplishment. And how different this, from the state of things which existed among us in years previous. Our Synods then met as they now do, but beyond the little circle of each particular body, no concern was felt to know what they had been doing, unless perchance something had been done which might be turned to good account in the existing warfare carrying on against each other—but so far as the subject of Union is concerned, this state of things has passed away. It is difficult to tell whether the people belonging to any one of these ecclesiastical bodies, or their brethren, who belong to some other, are most anxious to see our minutes, that they may know what has been done. In this state of things it might be expected that there would be an anxiety to see what had been done at the late meeting of the Associate Synod on this important subject, and several things combined to increase this anxiety to an unusual degree. It was plainly seen by all, that we were approaching a crisis; the course of the Associate Synod had been onward; each meeting distinctly marked progress, and it was confidently expected that another step would (if not consummate the Union) bring us fairly within sight of this desirable object.

Well, the minutes have come to hand; extracts have been published in the periodicals of the different churches concerned; and it is but stating a fact to say, that the feeling produced in the minds of the friends of Union is—*disappointment*. It is not my intention to enter into any examination of these resolutions, either for the purpose of expelling the darkness which rests upon them, or pointing out their worthlessness. I have little idea that those who were engaged in getting them up, will undertake to enlighten the public wherein they are calculated to promote the cause of Union, or carry it beyond the *threshold* of the business which was passed years ago, and those who opposed them will not be the first to drag them from the obscurity into which they expect them shortly to be consigned. My object is of a different nature, and one which I trust will be of more benefit to your readers—endeavoring to weaken any discouraging influence which these resolutions might exert upon the minds of brethren laboring in the promotion of the same great object with ourselves. It is well known, that for some years after the subject of Union had been commenced, a considerable number of brethren in all the connexions stood aloof, not because opposed to Union, but because they had no hope of succeeding in the attainment of the object. They looked on, however, with an eye which indicated that their hearts were deeply concerned; they saw, at length, there was hope; they fell in, and became the most active co-operators in advancing the cause. How sad to think that any thing should now occur to discourage such men and lead them to relax their efforts. And it is to be hoped, that when they look at the circumstances under which the resolutions adopted by the Associate Synod were passed, they will see there is really nothing to discourage as to the final accomplishment of the object. At the most, they can but have the effect of producing delay for a short time, during which we will be preparing better for the issue.

The meeting of Synod was unusually small. The Associate Church contains

about 100 ministerial members, only 17 of whom, (that is, about one-seventh part of the whole), together with 11 elders, voted these resolutions. However unfavorable, therefore, they may be viewed, who can regard them as the voice of the whole church? But that there were so many as even this, is to be accounted for from the fact that the meeting was held East of the mountains. We would not wish to be understood as casting any reflection, either upon the intelligence or Christian spirit of brethren, when we express it as our deliberate opinion, that in that section of the church they are some years behind their brethren in the West on the subject of Union. Nor is this to be thought strange—the difficulties experienced from our divided state, and the prospects of enlarged efficiency in the gospel-field have not been pressed upon them from their situation as here in the West. While, therefore, during the past year, the pages of our religious periodicals could scarcely record the proceedings of Conventions of the people, and of ministers and ruling elders throughout the West, we have yet to hear of the first meeting of the kind held East of the mountains. They still continue to pursue the same cautious course that we did a few years ago, lest existing relations may be disturbed in pursuit of an object, the attainment of which is altogether improbable. But is it possible that this state of things can long continue thus? Does any person dream that it is likely to damp the ardor of the friends of Union in the West? They will continue to advance—they feel that they have too much at stake to halt or retrograde now. From the acclivities of the Allegheny mountains they look down upon the great valley of the Mississippi, they see the hosts collecting for the battle, they are sensible that, in their present divided state, they can do next to nothing in the conflict. Instead of remaining mere camp-followers, they feel that as the depositories of the principles of Britain's and Scotland's Covenanters' sons, the front of the battle belongs of right to them, and they therefore long for the day when they shall present one unbroken front to the enemy.

But it is said we are not yet prepared for a comfortable Union, serious differences remain among us unsettled; better therefore remain as we are, rather than by a hasty union bring such discordant materials together, only to fall apart and be scattered, and thus provoke the ungodly to address us in some such language as was applied to those who daubed with untempered mortar in the days of the prophet: "Lo, when the wall is fallen, shall it not be said unto you, where is the daubing wherewith ye have daubed it?" It is easy to deal in such general assertions and surmises as these; somewhat of a lively fancy is all that is necessary to multiply them to an indefinite extent. But are they warranted by facts? That the proposed Basis did not satisfy, is no proof that any serious difference of views exists among the bodies proposing Union. They have expressed themselves with a remarkable degree of unanimity respecting that instrument, and their doings, instead of bringing out any such differences, exhibit pleasing evidence to the contrary; such also has been the result of all the conferences and conventions held upon the subject. It would appear then, that the line of proceeding to be pursued by those who press and those who decline a Union, is clearly marked out. Let the former show that no difference exists to prevent a Union; if they can do this, it may be retarded, but it cannot be defeated in the end. If the latter believe there is such, let them point it out; a Union cannot be consummated if they can succeed in making out such a case. Now, Mr. Editor, the former is the opinion entertained by the writer, will you grant him

a column or so in your paper for some time to come, to exhibit evidence of this to your readers? Such is the high character of "The Preacher," that it is now read pretty extensively, not only by members of the A. R. Church, but those of all the other bodies proposing Union. And if any respected brother of those other bodies declines a Union on the ground that some Scriptural principle is likely to be sacrificed, will you not grant the columns of your paper as freely to such an one?

A FRIEND OF UNION.

RELIGIOUS INTELLIGENCE.

Union Convention of the People.

A general meeting of members of all the congregations in Pittsburgh and Allegheny, proposing union, was held in the 1st A. R. Church, Pittsburgh, on the 21st day of July, 1846.

Mr. James M'Vicker was called to the chair, and W. S. Rentoul was appointed secretary.

The meeting was opened with singing the 133d Psalm, and prayer by Rev. T. C. Guthrie.

On motion, a committee was appointed to prepare business for this meeting. Messrs. Thomas M'Millan, Andrew Getty and John Thompson were appointed the committee.

By invitation, Rev. Messrs. M'Laren, Rodgers and Guthrie addressed the meeting during the absence of the committee.

The committee reported the following preamble and resolutions:

REPORT.

Whereas, we believe that the true Church of Christ is essentially one; that there is but one body and one spirit, one Lord, one faith, one baptism, one God and Father of all, in covenant with Christ: so we believe, as the Bride, the Lamb's wife, she ought to be visibly and organically one, united to her living Head in covenant: And whereas, divisions in her externally do exist, which must be sinful, and therefore ought to be healed: And whereas, for several years past, the several denominations of the Reformed churches, to which we belong, have, by their ministry and eldership, in Convention and in the judicatories of the churches, in obedience to Zion's Lord, been endeavoring to bind up the breach and heal the stroke of her wound, in which they have made great progress, whence joy has been brought to the members of our several churches generally; Therefore,

Resolved 1, That this assembly duly appreciate the labors of the "Convention," which resulted in the formation of a "Basis of Union," and are encouraged by the progress that has already been made, to hope for the consummation, at no very distant day, of a Scriptural and happy union of those churches.

Resolved 2, That we are not in favor of any loose or *needless* disregard of name, custom, or usages of our reforming fathers, which have been retained in the church, which look back upon her history in her times of trial and faithfulness; in this respect we take pleasure in her rubbish and her stones—her dust to us is dear: but, on the other hand, we think, that an undue *tenacity* about any thing which does not involve a dereliction from Bible requirements, manifests another spirit than did our Hendersons, Rutherford and Gillespies of Westminster times. The spirit of forbearance went further with those worthy men at that time, than is required of us by the doings of our Convention.

Resolved 3, That we are Protestants and Protestants, claiming no right of private judgment; and while we express our fullest confidence in the mission to the judicatories of our churches ecclesiastically, yet we do not believe in the privilege of judging and bearing concerning any change of our ecclesiastical relations, believing as we do, that we are responsible to the Head of the church individually, and capable of being held responsible for ourselves, whether we are held or not for such change.

Resolved 4, That it is the sense of this meeting, that a *radical* majority of people, members of the churches presented in this meeting, throughout the great West, are desirous of being governed by a consistent, Scriptural basis, deprecating being thrown back to the old practice so much detested by our reforming fathers, namely, that of separating churches out of each other, and making mere sectaries of our members; and in all kindness we shall endeavor to have our fathers in the ministry become united (and we confidently hope they will) and we have little fear of being able to enlighten, pious people.

Resolved 5, That this meeting express their full confidence in the services of the different denominations of this assembly is composed, for their faithfulness, in pursuing the object as the union of the churches; Bible truth will be sacrificed, and that they will continue to be real attainments forgotten or left behind, and that they will continue to be in the spirit of mutual forbearance, love, until they present a Basis to the world, upon which the church of God ought to unite.

On motion, the report was read, and the preamble and resolutions of the whole, were adopted without dissenting voice.

On motion, it was resolved, that this assembly meet semi-monthly, alternately in the cities, for conference and prayer on the subject of union. The following persons, one member from each congregation in the cities, were appointed a committee of arrangements, to carry the above resolution into effect, viz., John T. Andrew Getty, James Robb, Dallas, Henry Wilkinson, John and James M'Vicker.

Moved and carried, That the proceedings of this meeting be published in "The Preacher" and other organs of our reformed churches.

The meeting adjourned with prayer by Rev. Dr. Rodgers.
JAMES M'VICKER, Chairman.
W. S. RENTOUL, Secretary.

The following extract of a letter from Rev. William Speer, who left us a few weeks since as a missionary to the Hawaiian Islands, under the direction of the American Board of Foreign Missions, was read with interest by his numerous personal friends in this vicinity, and is interesting in the cause of missions.

SHIP GRAFTON, Quarantine Ground, Near N. York, July 26, 1846.

MY DEAR —:
I address you a parting line of home by the pilot, who accompanies me out to sea. We are lying off the Green Pine Ground, at anchor. A steamship had reached this the wind seemed so severely unfavorable that the captain concluded he could not get to sea, and her back, compelled to wait for a breeze. A large number of our

companied us here, and returned in the
ambocet.

As the steamboat was casting off her
y-lines, our little band struck up,

"From Greenland's icy mountains."

she curved away from us to return, we
uted to our departing friends—

"They call us to deliver
Their land from error's chain."

The perishing "heathen call us" with
ans and tears. Could we, dare we re-
to go? Our dear friends, God calls
As the vessel dashed off in the dis-
e through the foaming water, and the
ing of the machinery died away, and
heard only the fresh breeze blowing
nd us, and the waves beating against
bark, we concluded with deep and pe-
r emotion the stanzas—

"Waft, waft ye winds his story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole.

Till, o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bias returns to reign."

r the first time, it seemed to me, I ut-
that prayer in earnest. I never had
ed it with such fervor, as on those
and waves which were about bearing
th to aid in spreading that glory, and
ing the reign of the Lamb who was

ould not help noticing, that while the
s who left wept profusely, and were
owered, those who had all to lose,
ntirely composed as if sustained by
e power within.

idding farewell to my country, and
objects of affection the most deep
sting it contains, the hand of God
ce. I do it cheerfully.

vessel is unusually comfortable and
sailer. They have given us extra
modations. You may be assured
comfortable and happy.

Italy.
E GREGORY XVI. IS DEAD. Un-
me circumstances, the decease of
ope is a small matter. In the pre-
ate of things, however, both in re-
to Italian affairs, and the general
ts of Popery, the death of the
ope may be followed by highly im-
t consequences. Discontent is
al in the Papal Territories.

NINE DAYS OF CEREMONIES.
rrespondent of the Boston Atlas
e following respecting the death
ope:

soon as his death was announced
Sfoiza, the Cardinal Camerlinque,
ctionary proceeded to the Quiri-
lace, and raising the white veil
hich the face of the deceased Pon-

been covered, struck three blows
forehead with a small silver mal-
ling him by his Christian name
ach blow. He then announced
e window, "Il Papa e verimento
(the Pope is really dead,) and
he fisherman's ring and great seal
while the tolling of the great bell
apitol was echoed until night by
church-bells in the city. The bo-

then embalmed, clothed in the
al robes of state, and taken to the
Chapel, on a litter borne by
nules, escorted by a long proces-
soldiers, priests, choristers and
arrying lighted candles. The
ening his heart was carried in a
the church of St. Vincent, and
y the body was placed in the
f St. Sacramento, in the basilica
eter. It is seated on a throne,
feet projecting through a rail-

ing, so that the people as they pass, can
kiss them. The funeral ceremonies,
called *Novum Diati*, have commenced,
and at the expiration of the nine days
the corpse will be placed in a coffin and
carried on a bier to the entrance of the
vaults, where he will remain until the
death of another Pope, furnishes an oc-
cupant for the bier, and consigns him to
his last resting-place.

ELECTION OF A POPE. The elec-
tion of a new Pope was achieved with-
out much difficulty or delay, the con-
clave being in session only forty-eight
hours. Its choice fell upon Cardinal
Mastai Feretii, who has taken the name
of Pius IX. He is only fifty-four years
of age, and is one of the youngest Car-
dinals ever chosen to the Papacy. He is
said to be eminently virtuous, able, en-
lightened and liberal: consequently, it is
firmly believed that he will do much to
meliorate the condition of the Roman
states and people. He is a native of the
Papal states.

JOHN RONGE THE REFORMER. In the
month of February last, John Ronge, the
celebrated seceder from the faith of
Rome, was cited before the criminal tri-
bunal at Breslau, for having outraged
the principles of the various creeds au-
thorized in Prussia, in a work published
by him at Breslau, under the title of
"Neue doch alte Feinde"—(New yet
old Enemies.) This suit caused much
uneasiness to M. Ronge's friends, but the
result has been a complete acquittal.
The sentence which has been passed re-
cently, declares that, "though M. Ronge
does speak in most severe terms of the
various religious communities legally es-
tablished in Prussia, still there is not any
thing that falls under the action of the
criminal law. In consequence the tribu-
nal declares M. Ronge to be acquitted,
and places all the costs at the charge of
the state." A number of houses in Bres-
lau were illuminated the same evening,
to celebrate this decision.

TEMPERANCE IN THE ARMY. A cor-
respondent of the New Orleans Protest-
ant, writing from the camp opposite Mat-
amoras, says that the officers of some of
the companies, seeing the baneful effects
of the use of ardent spirits upon their
men, have commenced forming total ab-
stinence societies among them. All of
Captain R. A. Stuart's company, except
seven, signed a pledge to abstain during
their term of service, and forty-seven of
Captain Willard's company followed
their example. Captain Turpin's com-
pany, from Montgomery county in this
state, it was said, entered into a similar
pledge before leaving this city. Should
this example be generally followed, it
will relieve the aching heart of many a
fond mother, whose darling son is ex-
posed to the powerful temptations of the
camp.—*Presb. Herald.*

AN EXAMPLE OF LIBERALITY. Al-
though we have never fallen into the no-
tion adopted in some portions of our
country, that the amount of money con-
tributed by a church is the measure of
its spirituality, still it must be confessed
that it is presumptive evidence that a
church has but little of the spirit of Christ
in it, when its members have an abun-
dant of the good things of life and re-
fuse to contribute liberally to the ad-
vancement of the cause of Christ. A
church or individuals may give very lib-
erally without much piety, but they can-
not refuse to give after the duty is plain-
ly laid before them and the wants of a
dying world made known to them, with-
out giving sad evidence that there is but
little of the benevolence of the gospel in
their hearts. The reports of the Free
Church of Scotland, for the past year,

exhibit a standard of liberality in that
church which is truly encouraging.
There are now in connection with that
body, 17 synods and 70 presbyteries, em-
bracing 823 churches, which have con-
tributed to their various benevolent
schemes in round numbers, one million
and a half of dollars, during the year.
This makes an average of over eighteen
hundred dollars to each church. This
shows that the people are *in earnest* in
attempting to spread the gospel. It is
to be hoped that the example will have
its influence on this side of the great
waters.—*Ibid.*

MR. CAMPBELL'S BAPTISM NOT VALID.
A correspondent of the Baptist Banner
inquires of the editor, what is the Baptist
practice in receiving those who have
been baptized by the preachers of the
Reformed or Campbellite church into
their communion. The editor replies:
"We believe that a large majority of
both churches and ministers are opposed
to the reception of such persons into our
churches, without baptizing them—not
esteeming their former immersion as va-
lid baptism. *This is decidedly our opi-
nion.* Still, there are ministers of note,
and populous and intelligent churches,
who do receive them into fellowship; and
in this way such members not unfre-
quently get into churches, who are op-
posed to the practice.—*Ibid.*

Withdrawal of Two Presbyteries.
The Presbytery of Lewes, Delaware, a
small body, consisting of four or five mi-
nisters and as many churches, has with-
drawn from the General Assembly (New
School) to which it belonged, expressly on
the ground of the *anti-slavery* character
of the document adopted by the Assembly
at its last meeting.

The Presbytery of Ripley, Ohio, has
withdrawn from the same Assembly, ex-
pressly on the ground that the action of
the Assembly is *not* sufficiently *anti-slave-
ry*. The following is the conclusion of
the declaration adopted by the Ripley
Presbytery.

In reviewing the whole proceedings of
the Assembly, Presbytery is convinced,
that in order to secure unity in the church
as represented in the Assembly, truth has
been stricken down. That the Assembly
has attempted, at the same time, to serve
God and Mammon—to drink of the cup
of the Lord and of devils.

The Presbytery would say, that it can-
not in *any way* sanction slavery. There-
fore,

Resolved, 1st. That in looking back on
our past action in not sending a commis-
sioner to the General Assembly, in view
of its late action, we are, as ever, fully
convinced of the propriety of that action,
and can hold no connection with the As-
sembly which can subject us to its control,
or imply fellowship with it, until it shall
use all constitutional means to purge itself
from slaveholding.

Resolved, 2d. That we will consult
with sister Presbyteries on the propriety
of forming an Anti-Slavery Presbyterian
Church.

N. B. Rev. D. Gould was excused from
voting, except on the last resolution, which
was passed unanimously.

J. Rankin, D. Gilmer, D. Gould, L.
Weld, D. B. Evans and S. H. Bearce,
were appointed a corresponding committee
according to the second resolution.

The Ripley Presbytery Committee has
called a meeting of Delegates of Anti-
Slavery Presbyteries, to be held in Cincin-
nati on the fourth Thursday of May next,
to deliberate upon the expediency of or-
ganizing an Anti-Slavery Presbyterian
Church in the United States.

GERMANY.—Berlin, June 29d. The
Evangelical Synod now assembled, has
presented an address to the King, thanking
him for having convoked it. The King
replied with great feeling, and recommend-
ed the Synod not to confine its delibera-
tions on the state of the Church in Prus-
sia alone, but to extend them over the
whole of Christendom. The professed
object of the Synod is, "to deliberate on
the wants of the Evangelical Church, and
on the best means of satisfying them."

BISHOP SOUTHGATE. At the late meet-
ing of the Episcopal Missionary Society
in New York, Dr. Tyng offered a resolu-
tion that Bishop Southgate be recalled.
He has made himself unhappily notorious
in opposing the American Missionaries,
and encouraging the Armenian Patriarch
in persecuting the members of his Church
who have renounced its superstitions for
an enlightened and evangelical faith.

PROTESTANTISM AND POKERY. The
London Correspondent of the Boston Tra-
veller gives some interesting facts re-
specting the progress of Protestantism in
France and Ireland, as an offset to the
progress of Romanism in England. In
one hundred parishes in France, the
Popish churches had been forsaken, and
the people were calling for the Bible. In
Ireland, even *forty* Romish priests, and
four thousand lay persons, had come over
to the Protestant Churches.

DECREASE IN THE M. E. CHURCH.—
The *Christian Advocate* of this city,
shows a decrease of the church members
within the bounds of the Pittsburgh Con-
ference, in the following ratio: In 1843,
the numbers were 49,849 white and 495
colored. In 1844 the numbers had de-
creased to 47,225 white and 405 colored.
In 1845 the numbers were 43,849 white,
414 colored. In 1846, 41,461 white, 391
colored. The decrease from 1843 to 1844
was 3,376 white, an increase of 9 colored.
From 1844 to 1845, the decrease is as
stated in the Report, 2,368 white and 23
colored. Total decrease in three years,
8,388 whites and 104 colored.

The Jews.
At the recent meeting of the General
Assembly of the Free Church of Scotland
in Edinburgh, Dr. Keith read a long and
interesting Report from the Committee on
the Conversion of the Jews. At Perth,
where a few years ago Evangelical reli-
gion was practically unknown, there is a
great thirst for the word of God, and it
was proposed to erect a church, and a
gymnasium or academy, which would be
open alike to Germans and Jews. Within
the last three years, upward of fifty Jews
had been baptized, while there was a ge-
neral spirit of inquiry among many others.
It was anticipated that two Hungarian mi-
nisters at Perth, would have been present
at the Assembly, but they were unavoid-
ably detained at Jassy. There were ten
converts, and some fifty or sixty inquirers
or readers. Prejudices, which had existed,
were fast disappearing, and copies of the
Old Testament were readily purchased by
even the strictest Jews. At Constantinople
the cause was prospering, but greatly im-
peded, for want of missionaries. A school
had been opened in the Armenian quarter
of the city, which was very well attended.
At Berlin there were ten inquirers under
instruction, and one of the converts was
about to be baptized. At Bombay the
Beni-Israel schools were in a prosperous
condition, being attended by about two
hundred and fifty-five children. A sug-
gestion from the Report, that Rev. Andrew
Bonar, of Collace, should be sent out to
Constantinople for three years, and that
some other ministers should be invited to
accompany him, was unanimously agreed
to—steps were to be taken to facilitate his
early removal thither.

THE PREACHER.

WEDNESDAY, AUGUST 5, 1846.

The Union of Reformed Churches.

This subject is now before these churches in something of a new and a very interesting aspect. The Basis submitted by the last Convention is likely to be laid aside with singular unanimity, and efforts are to be renewed to form one which, it is hoped, will be more simple and satisfactory. A convention for this purpose will soon meet, and if there be any suggestions which, it is thought, will remove difficulties, or throw additional light on any subject that will be before the Convention, it is proper that they should now be made. With this view our columns are again thrown open, to a calm and dispassionate consideration of the general subject, or any part of it, in regard to which there may not be a clear understanding.

We have never yet allowed ourselves to doubt that, if the brethren of the churches proposing union, would but compare views with that charity which, while it rejoiceth in the truth, thinketh no evil, and is not easily provoked, every difficulty by which the cause of union is now embarrassed, if it did not entirely pass away, would be brought far within the proper range of Christian forbearance. Of this much we feel confident, if the union were now formed, there would not be more occasion for forbearance, than there is at present between the different members of the same communion, in either of these denominations. There may be feelings to be changed, but so far as views of Scriptural truth are concerned, we have yet to discover any diversity that interposes a serious obstacle to union. If there be, let it be shown. If not, let the union be consummated, or the true reason of unwillingness be set forth. It is as disgraceful to ourselves as it is to our religion, to be parleying so long on a subject in regard to which duty is so plain, and every high motive that should actuate the Christian is so powerful.

We only add, in answer to the inquiry of our correspondent, who commences a series of articles on this subject in the present number, for which we take this occasion to claim a careful perusal, that our columns are open to all parties, and are made so cheerfully, with the hope that by a frank interchange of views, it may soon be made manifest to all, that we are one in mind, and should be one in interest and in form. Of course, correspondents will be responsible for their respective views.

Union Prayer-Meeting.

In accordance with a resolution of the general meeting of the friends of union, of which the minutes are given in this number, a meeting for prayer and conference was held on Monday evening, the 27th ult., in the First Associate Reformed Church, Pittsburgh. It was truly pleasing to see so full an attendance as was present, and still more, to hear the prayers and the remarks offered on the occasion. They were as refreshing as the encouraging to the heart sin-

cerely desirous of union. We could wish the spirit breathed on this occasion was more common, and this practice of bearing the subject on united hearts to a throne of grace was more general. The great reason of the little progress yet made towards union may be, that we have not sufficiently felt our dependence upon the Head of the church. It is His prerogative to bestow the blessing which we seek, and for this, as for all other blessings, he will be inquired of by his people. This he has declared in his word, and in the history of his church it will be observed, that all her times of refreshing from his presence, every signal blessing has been in answer to fervent and importunate prayer. Then, let the God of Zion be put to the test in this matter. Let our prayers for union go up from our closets and family altars, and social circles, and public sanctuaries, and see if He will not bestow the blessing which we seek.

Ecclesiastical.

At a meeting of the A. R. Presbytery of Springfield, held in Xenia, Ohio, on the 22d of July, the Rev. Robert D. Harper was ordained to the office of the holy ministry, and installed as pastor of Xenia congregation.

At a meeting of the same presbytery, on the following day, Rev. James Buchanan was ordained and installed pastor of Cedarville congregation.

We would be much obliged by our friends, if they would keep us apprized of all such and similar ecclesiastical proceedings. We would like to have from the clerks of the different presbyteries, a brief sketch of all their proceedings, that have any general interest.

Collegiate.

At the late commencement of Duquesne College, twenty young men received the degree of A. B. The exercises on the occasion were exceedingly interesting and creditable to the institution and to the graduates themselves. We have been pleased to hear that not less than five of this class, and perhaps more, intend to devote themselves to the office of the sacred ministry, under the care of the A. R. Church. It has also been stated to us, that there will be a very valuable accession to our list of theological students from the class that will graduate at the coming commencement of Jefferson College. For this, our people, and especially the members of the First Synod, in whose bounds these young men are, should be thankful; and we know not how they could better testify it, than by such contributions to Synod's Fund, as would relieve the Theological Seminary of its present embarrassment.

PALESTINE.—No. 4.

In preceding numbers the claims of Palestine were considered in view of the peculiar interest which attaches to that land, and the temporal and spiritual degradation in which it is sunk, and which give it, in itself, real and substantial claims. What, however, is of more weight than all these, and gives to this land an importance as a missionary field, which cannot be claimed for any other

portion of the earth, are the relations which we are authorized to believe it will sustain to the conversion of the world. *The Jews shall yet return to that land, and be converted to Christianity, and become the chief instrument in the evangelization of the whole earth.* This proposition is somewhat complex, but sufficiently distinct and, as we believe, clearly susceptible of proof, in all its parts.

That the Jews shall yet return to their own land, we take to be clearly attested. We shall not trouble our readers with even an enumeration of the difficulties which the idea of their return is supposed to involve. Our inquiry is simply in regard to the will of God in this matter. If it be His will to restore the Jews to their own land, whatever may be the difficulties, He is abundantly able to accomplish it. That it is the will of God to restore the Jews as a people, to the possession of this land, might be inferred from the language of the covenant made with Abraham. In that covenant this land was given to him and his seed, not temporarily, but as "an everlasting possession." Gen. 17:8. Now, it is unnecessary to advert to the limited time of their possession of it, in proof that this promise has not been fulfilled in any sense that would accord with such language. The Holy Spirit testifies, by the mouth of Isaiah, that, so far from the terms of the covenant being fulfilled in this respect, *the people of God's holiness have possessed it but a little while.* 63:18. Unless, therefore, the promise of God fail, that land is still theirs by right, and shall yet be theirs by possession.

In addition to this, and what may be regarded as more decisive, the writings of the prophets abound in predictions of this event. As we do not wish unnecessarily to protract the subject, and as one clear and unequivocal passage of Scripture, on any subject, is as decisive as a thousand, we shall only refer to Jer. 23:7-8. "Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt; but the Lord liveth, which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land." By reading from the 5th verse it will be seen, that this prediction cannot be referred to the return of the Jews from the Babylonish captivity. It is the time of the "LORD OUR RIGHTEOUSNESS," of which the prophet speaks. In his days, namely, during the present dispensation, *the seed of the house of Israel will be led up from all countries whither they had been driven, and made to dwell in their own land.* It is equally manifest that the language of this prophecy is too specific to be explained away as merely an Eastern figure, representing the future enlargement and prosperity of the church. Without doing violence to language, it cannot be understood, so far as it has reference to the return of the Jews, in any other than a literal sense.

Many other passages might be offered of the same nature, and to the same effect; but, it is deemed unnecessary. A

thousand passages could not add to the weight of such testimony. If we are deceived in this, we may be deceived in all. Language cannot teach more plainly than the Lord hath spoken it. And although the subject is embarrassed by difficulties which we cannot and shall not attempt to explain, we are confident of this:—the Lord hath said He will do, what He hath spoken He will make good.

Fruits of Knappism.

The Rev. R. W. Cushman of Boston has recently published a sermon in view of the results of Elder Knapp's operations in that city, especially in Baptist churches. In this sermon the following instructive facts are enumerated.

The additions to the churches of the Boston Association, during the year of the revival, amounted to nearly double of their previous number. But notwithstanding the general state of feeling was so favorable to the promotion of religious character, yet the number of excommunications, even in that year, was more than proportionate to the increase of numbers; while in the second year it was more than one hundred per cent. beyond a due proportion. The third year was worse than the second, and the fourth was worse than the third. What the number has been, during the current association, we have not the means of knowing; but the excommunications should compare the ratio of the past, they will years, exceed, by three hundred and twenty-six, the whole number of members during the year of the revival. Injury must have been inflicted upon churches to have produced such things like this! How unfavorable have been the effect of those operations upon the previous members, else how appallingly numerous would have been the new admissions.

A CONFESSOR. The Presbyterian states that a writer in the Churchman [Episcopalian], in a recent issue, has styled a malignant impostor D'Aubigne's History of the Reformation, makes the following confession:—

"We freely confess, that we have sympathy with either the systematic measures of these Swiss Reformers was from them, and their fellow-reformer Calvin, that the bitter streams of Scotch Presbyterianism and English Puritanism. Scotland and England, each in their turn, the destruction of altars, the destruction of cathedrals, the expulsion of the successors of the apostles from their lawful seats, to make a self-sufficient people."

JESUITS IN THE CHURCH OF ENGLAND. Archbishop Magee, the present Archbishop of Dublin, in the following assertion to some of his diocese, some time ago, to his death:—"There are, at this moment, many Jesuits in England of course—but still acting as England clergymen, and in the possession of parishes, who are silently working its downfall." The assertion was much spoken of at the time, but was treated with great duplicity; subsequent events seem to confirm its truth, and those who first heard it are certain what were the grounds upon which the archbishop made such an important statement.

For the Preacher.

The Coming Convention.

The time is drawing nigh when the Convention of Reformed Churches is again met, and perhaps for the last time. The fact of meeting is to me a matter of interest. My hopes of a happy union yet effected between the Associate, Reformed, the A. R. Presbyterians, Reformed Dissenters, are in some bright and brightening. Perhaps we are not aware that the Reformed Dissenters, at their last meeting, elected a delegate, Rev. Mr. Davidson, to the next Convention.

These churches differ in sentiment on fundamental doctrine. They do not differ in the form of church government: public or private: they do not differ in subjects of psalmody, or communion, or the power of the civil magistrate, *circa sacra*, or of the purchase of common mercies, when they come to these points. Now, on what do they differ? What is there to keep them apart? Do we not all hope to meet in the mansions of bliss and glory?

Our Lord and Master enjoined us as his followers, to love one another—to be kindly affectioned one to another—to forbear with one another—to bear one another's burdens? Is it not a principle of forbearance that a father and son and does live together in the same house? Is it not by exercising Christian forbearance that a congregation, a Synod can and does dwell together? How delightful the thought—of numbering and pleasing the prospect of branches of the church uniting, and throwing a decidedly greater influence on behalf of Christ and his cause! How discouraging, how fearful, to see them must remain separate, and fight against each other." All that is good and lovely, all that is excellent and lovely, all that is the idea and pleasing prospect of the Convention cannot unite on a Basis which the churches will accept, what will be the result? Disappointment—alienation of affection—of the spread of the gospel.

Should the Convention, under the leadership of the Head of the church, have been preparing a Basis on which we unite in harmony, weak consciences will in very many cases be healed; peace and harmony will be throughout these parts of Zion, influence for good will be far more abundant and effectual, and all the true Jesus will rejoice in the happy

one would say, that the next Convention should calculate to be in session for a month or six weeks, and the work without being in too haste. I would also say they should do their work before they leave it. A narrative, setting forth the history of branches of Christ's church, and of the evidences of God in bringing them to the testimony. Proper occasion public covenanting should be allowed; and the oath, (which should be agreed upon by the Convention. The form of the church manual and directories for worship, public and private, should be fully discussed; and other matters of moment should receive their attention.

Their efforts in the great work to be done will be called, be crowned with success. That these branches may unite—that they may unite harmoniously—and that they may stand together for the faith of the gospel, is the sincere desire and prayer of your friend and fellow laborer in the faith and patience of the gospel.

much patience; and, instead of being disconcerted at the prospect of it, she awaited her final change with cheerfulness, expressing, as occasion offered, the most cordial resignation to the will of her heavenly Father. Her conduct, in the prospect of death, reminds one of the following lines:

Jesus, I cast my soul on thee,
Mighty and merciful to save;
Thou wilt to death go down with me,
And gently lay me in the grave.

This body there shall rest in hope,
This body which the worms destroy;
For surely thou wilt bring me up,
To glorious life and endless joy.

G.

CIRCULAR.

A Convocation of Ministers and Ruling Elders of the Associate, Associate Reformed, and Reformed Presbyterian Churches, is most earnestly invited to meet in the Associate Reformed Church near Canonsburg, on the last Tuesday (25th) of August, for the purpose of holding a fraternal conference on the highly important subject of the contemplated union of these churches, that if possible, we may understand each other better, and contribute our influence in the accomplishment of an object which occupies such a large share of the desires and prayers of God's people among us. All the neighboring congregations belonging to these three bodies are requested to send each a minister and a large delegation of Ruling Elders; and the people also are affectionately invited to be present and witness our deliberations.

- SAMUEL TAGGART, A. R. Ch.
- ALEX'R MURRAY, A. Ch.
- JOHN F. M'LAREN, A. R. Ch.
- ANDREW W. BLACK, R. P. Ch.
- JAMES RODGERS, A. Ch.
- THOMAS C. GUTHRIE, R. P. Ch.

THE PRESBYTERY OF BLAIRSVILLE

Will meet at Sewickly Church, on the third Tuesday (18th day) of August, at 10 o'clock, A. M., to be opened with a sermon on the subject of *Union*.

Sessions of congregations, both settled and vacant, are reminded, that they are required to send up reports to this meeting. For the items, they are referred to the rule, Vol. 3, No. 16, July 1845, of 'The Preacher.'

J. W. DUFF, Pres. Clerk.

OBITUARY.

DIED, on Saturday, July 25th, NANCY, daughter of Andrew R. and Priscilla Stewart, of Westmoreland county, Pa., aged sixteen months.

DIED, on June the 17th, at her residence in Northfield, Summit co., Ohio, Mrs. JANE COON, in the 65th year of her age. The deceased was the wife of Samuel Coon, formerly a resident in Allegheny co., Pa.

DIED, on the 19th of June, 1846, Mr. JOHN VANDEMAN, aged 67 years. The deceased had for many years been a member of the Associate Congregation of Pittsburgh, under the pastoral care of the Rev. Dr. Bruce. In the year 1843, however, he connected himself with the A. R. Congregation, in Birmingham, of which he was subsequently chosen a ruling elder; in which capacity he served with fidelity and acceptance till the time of his death. His deportment as a Christian and an officer in the church, his deep interest in the welfare of the flock of which he was an overseer, and his prompt and habitual attendance upon the ordinances of religion, were all such as become the gospel. highly commendable and worthy of imitation. Having endured with great patience a protracted illness of four months, he departed as he had lived, in the hope of a blissful immortality.

DIED, at the residence of her father, in Allegheny county, Pa., on the 29th of December, 1845, Miss MARY PATTERSON, in the 24th year of her age. The deceased was a member of the A. R. Congregation of Robinson's Run; and there are those to whom her earthly career, though short, was interesting. Her illness, which was of a lingering kind, she endured with

DIED, on the 26th ult., aged 52, Mrs. SARAH BROWNE, wife of Mr. David L. Browne of this city. Her health had been much impaired for several years, but her decline, for the last four months, was so rapid as to awaken the most serious apprehensions in the minds of her friends about its issue. In the near prospect of death, however, she enjoyed the support and comfort of a lively faith and hope in Christ, and evinced the most complete and happy resignation to his will. In her youth, Mrs. B. became conversant with cares and responsibilities, and for her support and guide therein, she early embraced the religion of Jesus. By the death of her mother, and the absence of her father in Europe, where he was detained by the war then existing, the charge of a family of brothers and sisters devolved upon her, and the duties of that station she discharged with the highest fidelity. Providence and grace thus co-operated to give to Mrs. B. a decision and energy of character beyond what most women possess. And these traits of character were evinced, not only in conducting the temporal affairs of her household, but also in her religious experience and habits. In her relation to the church and to her own family, her faithful performance of duties and her perseverance therein, were well approved. Her domestic influence was most happy; and whilst husband and children mourn their loss, they do not mourn without hope or without consolation. M.

From the Cincinnati Guest, published by request.

DIED, June 21st, of consumption, ELIZA P. BEGGS, wife of Joseph P. Beggs, Esq., of this city, aged forty-two years.

A gloom is o'er the household—
A shadow on each brow—
A seat beside the cheerful board
Is cold and vacant now:—
The sweet good night at evening—
The morning's fond caress,
Can never, but in visions,
Each gentle daughter bless;
For Death has borne the Mother
From her little tearful band,
Far, far beyond the dreamless shores
Unto the happy Land.

The heart will droop in sorrow—
The eye grow dim with tears,
And days will seem, while suffering,
The length of weary years,—
And harsh will sound the music
So sweet in other hours—
And dull will seem the sunlight—
Pale, pale the summer flowers,
For she who made the sunshine
Of the circle round the hearth,
Has smiled upon the face of Death,
And glided from the earth.

In deep and peaceful slumber
They bore her to her rest,
Near where, with pleasant toiling,
The wild-bird builds its nest;

The winds of June were murmuring,
And all was mirth and bloom,
As, with a sweet and holy hymn,
They laid her in the tomb.
Nor cold the spot, nor lonely,
For there falls the noiseless dew,
And there the thick-leaved branches wave,
With sunlight streaming through.

Ye have one less at morning,
And your hearts cannot be gay—
One less to ask a blessing for
When ye kneel down to pray:
Oh! when upon the Sabbath
The holy table's spread,
How shall we miss the pale, calm face
That moulders with the dead!
But while our hearts are saddened,
Steadfast Faith shall whisper low,
She is dead! but dwelleth where
The living waters flow! R. S. N.

PAYMENTS FOR THE FOURTH VOLUME OF THE PREACHER, (Not otherwise receipted for.)

- | | |
|-----------------------|------------------------|
| N. B. Craig | James Findley |
| James Black | Robt. Ross |
| Jcs. Cooper | Nancy Sharp |
| James Harper | Patrick Black |
| Wm. Thomas | Joseph Lyons |
| Wm. Orr | Joseph M'Cartney |
| Arnon Wallace | Mrs. Mary A. Underwood |
| Charles M'Cahan | John Berry |
| Geo. C. Thompson | Thos. M. Bradford |
| Thos. Rankin | Thos. D. Weaver |
| G. S. Lowman | Wm. Gailey |
| James Alcorn | Rev. D. Pressly |
| Nelson Clark | W. M. Bell |
| Wm. Park | Wm. Brown |
| Rev. J. C. Chalmers | Thos. Mealy |
| F. A. Young | Mrs. Eleanor Irvine |
| Mrs. Eleanor Irvine | John Walker |
| John Gordon, Esq. | J. K. Craig |
| John Stewart | Alex. Calhoun |
| Thomas Wasson | James Haverfield |
| Daniel Livingston | John S. Easton |
| Sarah Wasson | Robt. M'Clure |
| Mrs. R. M'Clure | Alex. Carpenter |
| Mrs. Rebecca Robinson | Philip Crowl |
| Boyd Starret | Wm. Cunningham |
| Jesse Bullard | Walter Parry |
| James Erseman | James Robb |
| Jos. M'Cormick | Walter Buchanan |
| Geo. E. Sanders | Alex. Rodgers |
| John M. Whigham | Benj. M'Gaw |
| J. M. Love | Jesse Gray |
| Mrs. M. Carson | Wm. Smith |
| Rev. J. J. Buchanan | John Smith |
| \$10 | Wm. Gladden |
| David M'Creary | Edward Gilchrist |
| Wm. Causlin | Adam Work |
| Robt. M'Laughlin | Wm. Pinkerton |
| John Berry | Rev. S. C. Baldrige |
| James Patterson | S. W. Findley |
| John Patterson | R. H. Allison |
| Saml. Gregg | Joseph Carrol |

TEN DOLLARS REWARD.

ON Sunday, July 26, 1846, the house of the Subscriber, situate in West Deer Township, Allegheny county, was burglariously entered, between the hours of 10 o'clock, A. M., and 2 o'clock, P. M., during the absence of the family, and a trunk, containing a box, in which was deposited money and papers opened, and the following taken therefrom,—3 gold sovereigns, 3 half sovereigns, one quarter eagle, one ten dollar note, Exchange Bank of Pittsburgh, one five dollar note, ditto, and 3 dollars in silver. The above reward will be given to any person or persons who will give information that will lead to the detection of the thief, and a like reward for the recovery of the money.

CHARLES BRAYSON.

July 28, 1846.

For the Preacher.

A WORD.

'Twas but a word,
And yet it stirred
Resentment deep and bitter:
If I had said
Kind words instead,
It had been—O, far fitter!

Alas! how oft,
The answer soft
That turns away dissension,
Hath ling'ring hung
Upon my tongue,
That loved too well contention.

If I had seen,
The gulf between
That word and reconciliation,
My lips a share
Had failed to bear,
In passion's deep defilement.

And that rude word
In heaven was heard,
That rash and wicked sentence:
E'en while I spoke,
My heart awoke
To bitter, deep repentance.

But for that sin,
I cannot win
The heart that once so lov'd me;
And I have kept
My peace and wept,
When that cold glance reproved me.

Grace may impart
To my weak heart,
The smile of pard'ning heaven;
But here below
I surely know,
I have not been forgiven.

MARGARET COURTNEY.

LONG AFTER HEAVEN.

Long after heaven!—thy God is present there, unveiled in glory—God thy Father—God thy Saviour—and God thy everlasting Comforter!

Long after heaven!—the Lord of all is honored there—his law obeyed—his name hallowed—and his will delighted in!

Long after heaven!—it is full of holiness. Sin has never sullied it! No manner of evil shall ever pollute it! All its inhabitants are pure; the angels and the redeemed are without fault before the throne of God!

Long after heaven! it is the rest that remaineth for the people of God—and it shall remain to them as a rest for ever! There pain, and trouble, and weariness are never felt! There sin, and Satan, and sorrow cannot enter! And there peace, and plenty, and prosperity continually abide!

Long after heaven! it is the paradise of thy perfection in soul and body! There shalt thou reach the manhood of thy being—regain once and for ever the lost likeness of thy Creator—and hear again the voice of the Lord God, walking with thee in the tenderness of his amazing love, and the plenitude of his everlasting friendship!

Long after heaven! it is a glorious home! It is the house of the Lord Jehovah. The created home of thy Eternal Father—the purchased home of thy Elder Brother—and the holy home of the Lord the Spirit, thy sanctifier! "The house of the Lord" is the only home of all pure and holy beings. It is the safe and happy home of angels, and of thy

brothers and sisters in the faith! It is the everlasting home of the whole family of the redeemed! There are they all gathered in safety—there are they all joined together in love—and there they "dwell" together in unity, and go no more out of "the house of the Lord for ever."—Rev. J. Stevenson.

Sermon Readers.

Not a great many years ago, at an examination of some students of theology, when they preached their *trial sermons*, for license to preach the gospel, one of them delivered an admirable discourse on the text assigned him to preach from on that occasion. The ministers who were to judge of the merits of the candidates, (except one old man,) were filled with admiration and praise of the sermon. When all had made their remarks, this *old dominie* arose, and gave his opinion of it also. "Yes, my brethren," said he, "the sermon is worth all the high praises you have bestowed upon it—for many years have I admired it, and but last week read it with much profit: it is a sermon by the late Rev. Dr. Mason of N. York." All eyes were now fixed upon the student, while it was very apparent that contempt had taken the place of admiration. The Moderator called on him to explain. He rose with the greatest modesty, yet without the slightest confusion, and said, "Sir, I am clear to say; that I stole not that sermon from Dr. Mason. I have none of his writings, nor did I ever see a sermon he preached." Then turning to his hat, and taking from it a bundle of manuscripts, he handed them to the moderator, saying, "Sir, there are seventeen sermons I have written on the text assigned me to preach on before you to-day, none of which pleased me, but which I submit to the inspection and consideration of this learned body." He then sat down. The moderator again called him up, and demanded of him a full explanation regarding the sermon he had preached before them. He again stood up, and said, "Sir, I have given all the information I could wish to be called upon to give at this moment, not for my own sake, Sir, so much as for the sake of another person present, and beg you may not press it. I frankly confess the sermon is not my own; but I stole it not from Dr. Mason." It was now demanded of him to state the facts as they were. He looked much dejected, and turning away his face from the old dominie who had exposed him, said, "Sir, I am sorry at my heart to be thus compelled publicly to expose any man, especially one who from free choice thought good to expose me. You hold in your hand, Sir, seventeen sermons I have written on the text assigned me for to-day, none of which pleased me. On Wednesday evening last, I was walking down — street, and passing the Rev. Mr. —'s church, (the church of the old dominie,) I heard the voice of praise—I remembered it was his lecture night, and having time on hand, stepped in to hear him; and how great was my joy, when he announced his text, to find it was the text you assigned me to preach on to-day. Being quick at stenography, I wrote down the sermon as he delivered it, and it was so much superior to any thing I could produce, that I resolved on preaching it to-day. It is stolen, Sir, not from Dr. Mason, but from the lips of the Rev. Mr. —." Every eye was now turned on the old dominie, but he rose not, either to deny the fact, to defend, or to explain! The moderator, seeing what was likely to be the result, if things were not brought to a speedy close, cried out, "Brethren, you all see how painstaking and diligent he has been. Here are seventeen sermons written by him on the text you assigned him; shall he be approved?" "Aye, aye," immediately resounded from

every lip, and he accordingly received his license.

I state this just to show Mr. "Notes" how some *reading old dominies* study—how much their sermons are in their *heads and hearts*, and how much his remarks are worth, in some instances.

But, Mr. Editor, ask the pious by which they feel most edified, and which they will say, preaching. I lately heard a minister say, that for eight years he observed that all that were added to his church was by the instrumentality of his week evening lectures. That by his Sabbath-day sermons, which he had prepared with so much care, he heard not of any conversions being effected. But his week evening lectures, coming warm from his heart and lips, reached the hearts of others, and were owned of God as his power to the salvation of many. Have not other ministers had cause to make the same observation?

And who does not know that *reading preachers* may buy their sermons ready made, printed in the written characters. And that some of them do, I know for a fact, as two ministers of the same name, lately resided in the same village, the one a reader and the other a preacher, when the carrier brought a parcel to the *preacher*, which he broke open, and found it to be fifty-two ready-made sermons to his *reading neighbor*, which he had ordered from a certain establishment, got up to assist reading dominies in getting *free of all study!* and to set at rest both their heads and their hearts.—*Observer.*

Death of Napoleon.

In Headley's history, or rather sketches of "Napoleon and his Marshals," a book replete with interest and sparkling with a thousand gems of fine writing, we find the following unequalled description of the death of the Conquerer of half of Europe and master-spirit of the world:

"But at length that wonderful mind was to be quenched in the night of the grave; and Nature, as if determined to assert the greatness of her work to the last, trumpeted him out of the world with one of her fiercest storms. Amid the roar of the blast and the shock of the billows, as they broke where a wave had not struck for twenty years—amid the darkness and gloom, and the uproar of one of the most tempestuous nights that ever rocked that lonely isle—Napoleon's spirit was passing to that unseen world, where the sound of battle never comes, and the tread of armies is never heard. Yet even in that solemn hour his delirious soul, caught perhaps by the battle-like roar of the storm without, was once more in the midst of the fight, struggling by the Pyramids, or Danube, or on the plains of Italy. It was the thunder of cannon that smote his ear; and amid the wavering fight, and covering smoke, and tumult of the scene, his glazing eye caught the heads of his mighty columns, as torn, yet steady, they bore his victorious eagles on, and 'Tete d'Arme,' (Head of the Army,) broke from his dying lips. Awe-struck and still, his few remaining friends stood in tears about his couch; gazing steadfastly on that awful, kingly brow; but it gave no further token, and the haughty lips moved no more. Napoleon lay silent and motionless in his last sleep."

A Hypocrite.—A hypocrite neither is what he *seems*, nor *seems* what he is. He is hated by the world for *seeming* a Christian, and by God for not being one.

Time for Reflection.—When the multitude applaud you, seriously ask what evil you have done; when they censure you, what good.

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From the Free Church Magazine.

Extent of the Atonement.

A controversy respecting the extent of atonement appears to us to hinge on the question, "Is it essential, in any case of an atonement, that it have a destination?" Before there can be an atonement must there be a definite intention respecting the persons for whom it is made? Thus the question, What is an atonement? can be separated from the question, What is essential in an atonement? An atonement supposes an offense done by one party to another; it supposes the offending party obnoxious to punishment by the offended; it supposes the offended party willing to allow something being done in lieu of the punishment of the offender; it supposes the offending party willing and able to do that something; but does it not suppose, also, an intention with respect to the persons for whom the atonement is made?

Can there be an atonement without this intention; in other words, without its destination? An atonement, abstractly, is something accepted in lieu of punishment.

Now, can that something be accepted without a view to the persons for whom it is accepted? Could there, in every nature of things, be an atonement without this regard to the persons for whom it is made? A regard to the persons for whom it is made does not constitute the atonement—is not the atonement itself; but can there be the atonement without the former? This is the question; and it may be illustrated with reference to a transaction of that nature between man and man, and also between man and man.

We may suppose a number of persons involved in a charge of high treason; that they are convicted; and that they are to die for their offence. Is it a conceivable thing that the prince, or any other person whose death would be equally significant, should step forward and lay down his life as an atonement to the broken law, without a definite destination as to whom the monarch might pardon the reason or not, or might pardon whomsoever of them he chose? Is such a case conceivable, first, on principle, and secondly, in fact? Does it not, when attentively considered, appear perfectly manifest, that though a person could be willing to devote himself in this way, yet the law would not be warranted to take away his life upon any such understanding; and

that although such a death might be an atonement to the law for the offence, the law could not accept of it—would not be warranted, on any principle of justice, to accept of it, without the destination of the effect being settled—without the engagement, or promise, to pardon one or all of the offenders? And according to the previous arrangement as to the number of offenders to be pardoned, the transaction is an atonement precisely to that extent. If all were included in the arrangement, then the death was an atonement for all; if only some, then the death was an atonement for them, and no more. There must be a destination. If the destination is limited—if only a certain number is included in the previous arrangement—the death may have been adequate to atone for all—a ground on which all might be pardoned—but it is an atonement only for those who are embraced in the arrangement, or the promise of pardon. It was accepted for them, and it cannot be an atonement for others. Those others have no interest in it. The intention did not make the death essentially different from what it was; but it could not have been permitted without the intention; and it was precisely the intention which made it an atonement for those for whom it was intended. Then, as to fact: is it conceivable that any one would devote his life upon such an understanding, leaving it as a matter of uncertainty whether, after all, any would be pardoned? Would the person giving his life, not much more likely stipulate for one or more of the offenders, or for all, before he would devote himself? And is it not a much more likely state of things altogether, that such an arrangement or stipulation should be previously gone into by the parties concerned, than that such a matter should be left in vague uncertainty?

Let us look at the question in reference to the divine atonement. The offenders in this case are the whole race of mankind; God is the offended party; Christ is the person who steps in to make atonement to God for his broken law—his sufferings and death constitute that atonement. Let us first see whether, on principle, that atonement could be made irrespective of a destination, or a definite intention as to those who should be saved by it, or pardoned in virtue of it; and then, in fact, whether such vagueness was at all likely. The question, then, is, Could God accept of the death of his Son, leaving it a matter of choice or distinct decision, whether he would bestow pardon after all, or upon whom he would bestow it? Could he, on the principles of justice, admit of Christ's death, and still pardon or not, or pardon whomsoever he chose? It was sovereign in God to save whomsoever he chose, or to give salvation at all; but could he admit of the death of his Son, and yet reserve it to himself whether any should be saved by it? Such a thing would look very like an absurdity, as well as injustice. But meanwhile we are dealing with the principle of the question. Would not such a procedure, then, be admitted of Christ's death without a reason for it? for to suppose an intention to pardon all, or some, is to suppose a destination, and therefore a reason; and we may in vain try to con-

ceive, on any principles of justice, or right and consistent procedure, of Christ's death, without a destination or intention as to some that are to be saved. If so, must it not be an atonement to that extent alone? And what becomes of the theory that would make Christ's death a mere ground or platform on which God can proceed in pardoning any or none as he pleases, although a consideration worthy of his extending pardon to some, and for which he may be expected to extend pardon to some, perhaps a great multitude which no man can number? The advocates of this theory imagine they are, by their view, leaving room for the exercise of God's mercy in dispensing pardon, which, on any other consideration, would not be the gift of mercy, but the claim of justice. And is not pardon what justice now dispenses, what justice claims, according to the provisions or arrangements of the economy of redemption? "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." According to this theory, faithfulness and justice are not involved in the matter at all. God is free to pardon or not, as he pleases, even after Christ's death. But it behooved the maintainers of this theory to show that their view was from the beginning consistent with the principles of justice or rectitude. We have been viewing the question on the ground of principle; let us view it on the ground of fact. Is it likely that Christ would give himself, without any definite destination as to his death, and that his Father would allow him to die without the promise of a certain number to be saved? Did God promise that number to Christ? Then, Christ died for them. As an atonement, his death might have been sufficient for far more—for all; but it was not intended for all; or it was intended as an atonement, abstractly speaking, to God, for his broken law, with the promise, that a certain number would be pardoned in virtue of it; and it was, therefore, an atonement for them alone. The same thing could have been an atonement for all; but it was the intention of God only to save some, and therefore it was an atonement for them, and no more. Such appears to be the only rational view of the atonement. The death of Christ is the atonement to God's broken law; but still it cannot, in reason, be viewed as an atonement, without the destination or intention—that would be for Christ to die, without a reason, and, and therefore no atonement; for, bring in the intention to save some, and we have a destination; and to that extent the atonement is limited—the atonement is for them and for no others. It is altogether a different question, How is Christ's death an atonement? We must explain that as we can. It is the intention or purpose, in reference to the destination of the atonement, which limits it, and which limits it as an atonement. It must be an atonement only for those for whom it is intended; and it is intended only for those who are to be saved by it. How very obvious are the corollaries from this! A certain number perish—a certain number are saved. Christ died, or made atonement, only for those who were in his view or

intention when he died. Those who are saved are those who are elected to eternal life. Christ died, or made atonement, only for the elect. Those who are elected to eternal life are the alone objects of his death. These elect were those whom the Father had given to Christ. They were in the sovereign intention of God in conceiving the plan of salvation; and Christ had them in view during all his mysterious work—from his cradle to his cross—from Bethlehem to Calvary.

The view so widely spread, and spreading, in the present day, advocated by Trueman in his "Great Propitiation," and adopted by Jenkyn and Wardlaw, is, that Christ's death was irrespective of any particular destination—was a thing done apart, which could form a reason for God pardoning any, or as many sinners as he chose; but which, so far as the death itself was concerned, did not secure the pardon of one more than another. The salvation of a certain number is in consequence of a different arrangement—a design on the part of God to apply the atonement to them and to no more. The atonement, according to this view, is a consideration on which God can extend mercy to some for whom there is a separate provision of divine grace to bring to a sense of sin, and a willingness to accept of pardon, on the ground of the atonement made to God's law. We think this is a fair statement of this particular view. Now, we repeat the question already put: Could God admit of Christ's death on such an understanding, and would Christ have offered himself on such a condition? Supposing, for the sake of illustration, that God, the Father and the Son, had not been possessed of prescience, as they were, and had not foreseen the result of the atonement, as might be the case in any human instance of a similar arrangement, would God have been warranted to accept of Christ's death on any such understanding, merely as a thing abstractedly done, and apart; for which God could either pardon or not, as he chose? And does it alter the matter, that God and Christ were possessed of prescience, so that they could foresee the result of the atonement? Certainly not. According to this theory, although God and Christ were possessed of prescience, their foreordination of the result did not precede, in the order of nature, the appointment of the atonement. The appointment of the atonement was first, and the election of a certain number to be saved was subsequent. Christ's work, then, was done without any destination as to any that were to be saved by it. Let us look at it in this light, and, apart altogether from any consideration of the nature of an atonement, is it possible that such an arrangement or constitution of things could have been adopted by the Divine Being? Such an arrangement, we have seen, was impossible in any human atonement—would have been altogether inconsistent with justice, and the principles of right by which every government, human and divine, to be rightly administered, must be guided. No human ruler could allow of such a kind of substitution—the death of an innocent person, without any understanding that one or more should be

W. D. Jones

saved by it. The intention or destination, if not necessary to the very nature of an atonement, is necessary on all principles of justice, before any such death could be suffered or permitted. And if this be so in respect to human atonements, it must be much more so in respect to the divine atonement, inasmuch as the divine government is more perfect than any human governments. What could not be admitted in the one, on the ground of justice, much more could not be admitted in the other.

For the Preacher.

Letters to the Members of the Associate Reformed Church.

A TRIP THROUGH PALESTINE.

Considering the great number engaged in the missionary enterprise in different parts of the world, and the immense fields still unoccupied, and considering our own insignificance in number and efficiency, it would be unreasonable to claim, or expect the attention of the public at large; and it would be our pleasure, and it might be our duty, to move on in the different departments of our work as much unobserved as possible. But, considering the relations which we sustain to you, by whom we have been sent out as your first foreign missionaries it seems proper you should have as full, frequent and encouraging accounts from us as possible. You may become more interested in our history, and sympathize more with us, and by having a view of unchristianized and uncivilized society, you may pray more intelligently and fervently for distant laborers; and more fully appreciating the privileges, the exalted privileges, which you yourselves enjoy, you may be admonished of your duty to be more thankful, to compassionate more tenderly those destitute of them, and to give more cheerfully and liberally for the support of the gospel at home and abroad.

In correspondence with these views, you have been informed through different channels, from time to time, of our safe and speedy passage out, our safety here during the war, our employment in studying the language, and our prospects so far as any thing yet can be determined. You shall continue to be informed of events as they transpire, as in time past.

I now commence a series of letters rather distinct, on a trip through the Holy Land, yet coming within the general design of the mission, it being necessary that we should see the country and people with our own eyes, in order to form a clearer judgment as to the choice of location for our Palestine mission. Besides, there is an almost insatiable curiosity in the breasts of all to see this country, the gratification of which may be innocently enjoyed and usefully improved.

To travel here, according to the custom of the country, requires quite a retinue. But we determined to make it as small as possible, and even to dispense with some comforts, for the sake of avoiding undue expenses, and for facility in travelling; for large bodies always move slowly, especially among this people, with whom, if "time is money," they never appear to have found it out. We had even designed to go without a dragoman, and to do the best we could with what little Arabic we had; and we might possibly have got along. But the secretary of the British Consul General, a native, understanding several of the European languages beside his native tongue, was desirous of accompanying us, and we took him as a fellow traveller, he bearing the principal part of the expenses. We found him of much use in his acquaintance on the road, and some important services which he rendered us. We took with us in addition to our

riding animals, a servant to do the cooking and bargaining, and a *mukkary* or mule-teen, and mule to carry our burdens.

April 1st, 1846, 7½ o'clock. We are on our way. We pass through narrow lanes, a little like ditches, with walls of stone, and the adhesive, red sand, peculiar to this part of the country, crowned with the luxuriant *sabaiyek*, (prickly pear,) with its thick, green leaves, from twelve to fifteen inches long, oval-shaped, and studded with hundreds of thorns, proving an impenetrable barrier to man and beast. It is adapted to a dry soil and requires little moisture. In the commencement of summer, where other pasture is scarce, the tender leaves, which shoot out from every side, are fed to the cattle. And notwithstanding the thorns, the camel will pasture on a hedge of them with as much zest apparently as on clover. Beside its excellence for hedge, with its spreading leaves intermingled, it produces, in great abundance, cooling, healthful and cheap summer fruit; and in its season, many of the lower classes almost live upon it. It is, when ripe, of a reddish color, full of seeds, about the size of an egg, sweet to the taste, and one soon learns to like it when there is a scarcity of other fruit. These surround all the groves or gardens of mulberry, shooting buds and leaves, which occupies more than one-half of the promontory of Beirut. The silk produced from the leaves of the mulberry is the grand staple of this part of the country, and Beirut is the centre of the silk market.

The narrow road is almost universal. With the exception of a few main roads, scarce can two loaded donkeys pass; and frequently have I seen one compelled to back out before another for several rods. One has here a clear insight into the 'path of the vineyards, a wall being on this side, and a wall on that side,' in the land of the son of Zippor, where the ass crushed the prophet's foot against the wall, and where there was no 'way to turn either to the right hand or to the left.' From *Dakkan Saiddenmeeyeh* (Sidonian Shop), between the gardens and the commons, our road runs over the sands and down to the beach of the sea. At the right lies spread out, the broad, deep, blue sea, with several small fishing boats on its bosom, and white gulls are hovering over the intervening bluffs and sands. The commons at hand are covered with the luxuriant squill, daisies, and a wild kind of bean, *zirmus virreyeh*, with a blue flower in full bloom. In front, extending from north to south, closing one-half the horizon, that goodly mountain, Lebanon, in all its grandeur, lies before us. To the left, and rather behind, far in the distance, one of its highest peaks, Gebel Suneen, exalts its snow-crowned summits, with regular outlines, into the region of clouds and storms. A little to the south, Gebel Kuneiyseh, with its cap of snow, is a prominent speck. And still farther south, but beyond, are several peaks, with here and there a patch of snow, the goodly mountain appearing to lower down as it sweeps down to the sea at the right. Numberless villages, with their smoking ovens, are hanging on the mountain side; but the sun has not yet fully revealed them from the morning shade. A light cloud, like a veil of transparent gauze, o'ermantles all. Gardens of mulberry and fields of grain come up to the road. The shower of the last night has given some solidity to the sand and allayed the dust. There is a brightness and freshness on the verdure around. The tender buds of a few straggling fig-trees, put forth their leaves. It is the lovely season of a lovely spring in the lovely East. The birds have returned from their winter retreat, and are singing in the trees. "The winter is past, the rain is over and gone; the flowers appear on the earth; the time of the

singing of birds is come; and the voice of the turtle is heard in our land; the fig-tree putteth forth her green figs, and the vines with the tender grape give a good smell."

At 8½ o'clock, we are at El Weizeh, formerly a Christian church. It is on the coast, near the brink of a small bluff, and embraces several rooms enclosed with walls perhaps twenty feet high. Suffering the fate of many such buildings in the country, it is now converted into a *vely*, a Mohammedan saint's tomb, and a place for the faithful to say their prayers. A number of tombs are still remaining near at hand, but all are open, and the weather warm. The devouring tooth of time has made such ravages that not only are the ancient dwellers gone, but even their resting-places, hewn in the solid rock, have almost disappeared, assisted perhaps by the hammer of the quarriers collecting stones to build habitations for the living from the graves of the dead. When all around was inhabited, perhaps a village, as indicated by the tombs, here was a lovely site for a church. As one ascends the little elevation on which the structure is built, the sound of the sea is striking and solemn. "The floods lift up their waves" and "the noise of many waters" peals upon the ear, constantly reminding us of the mightiness of Him "that is on high." Our road now descends to the beach. Along it we pass, the waves at our feet, their heavy music in our ears, washing the sand, and where the bank is not too steep forming a solid path for our horses.

Having travelled south-east our road now is more southerly. Several green fields of wheat are at our left, and the *fellaheen*, men, women and children, are pulling out the tares from among it, to which there is such a direct reference in Matt. 13. It might be the custom with some to weed them out before harvest. Perhaps this is the season for it, or the last night's rain softening the earth may have favored such a general turn-out of the people to this work. The "tares," or that which they pull up, consists of various kinds of weeds and wild grasses, among which the wild oats, barley and rye, are the very picture of hypocrites. On the mountains or uneven places, the roads are separated from each other by terraces, but on the plains, in many places, there is nothing more than a single layer of stone, ten or twelve inches high, separating the fields from the road and from one another, and sometimes only a path or narrow strip of unploughed ground. To the left are a few such fences, with small fields between our road and the base of the mountain; to the right are uncultivated strips along the sea covered with stones. Dozens of small cattle, and young donkeys and mules are driven and led along the narrow road by a few children. A dozen men would not keep such a drove from trespassing in such a case at home. But almost every thing here is very tame, or easily tamed; the horse, the sheep, the goat, and the very birds of the air, cattle and people live so nearly on a level with each other, and are treated with such every day familiarity that a "child may lead them." Perhaps the prophet alluded to what passed under his eye of a similar custom. Here, too, are the "way-side," the "stony places," "the thorns," and "the good ground," all within a single broadcast of the sower, as he goes forth to sow. Where the customs of one's own country present a difficulty, a suggestion may obviate it; but often an acquaintance with the difference doubles the strength of faith.

WAR.

(Continued.)

As self-defence, agreeably to the concluding remarks of our last article, is the only justifiable cause of war, the invaded party, we remark in continuation, should,

before it resorts to violence in its defence, consider its chances of success. This is the import of Solomon's parable; and it is a step, the propriety of which are received by our Saviour, when he asks, "Should the king, going to make war against another king, sitteth not down first, and considereth whether he be able with the power to meet him that cometh against him with twenty thousand? Or if he be not able, he sendeth an ambassador, and desireth conditions of peace." Communion with the sequence of overlooking this necessary step, have frequently led themselves into wars which they were not sustain; and in the end were obliged to accept of peace on terms their exasperated enemies think proper to dictate. We should a spirited and gallant self-defence, unsuccessful, should have a very effect upon the mind of an invader, should excite their admiration, should lead them to abandon thoughts of conquest, and to become opponents in the quiet possession of the privileges which they evidently were, highly; but history will sustain the assertion that it often exasperates invaders, and leads them, as so many a tory declares in their favor, to a part of brutal tyrants, and to a conquered party feel not only their er, but their vengeance. Hence, self-defence, should consider the chance of success; and if there are no chances against it, and only a very slight favor, it should suffer, in some rights, rather than fight; just as a robber, who is attacked by a party rather than endanger his life by a struggle, knows will be a very unequal combat, in all probability, an unequal effort at self-defence. It is a self-defence be at once offered to them if their invaders are evidently bent for their blood, and are determined to have it either peaceably or by force, in that case, as well as in the field of battle, as in their own countries, that the aggressor is purely such nefarious designs. Their object generally is, the acquisition of power, and the enjoyment of their own terms, of those and other advantages which they desire. And it would certainly be better for a nation to suffer some considerable infringement of its liberties than to perhaps the half of its blood shed in an unpromising effort of self-defence. So, no doubt, thought Hezekiah said to the king of Assyria, "I will I bear." 2 Kings 18:14. It is an act, not of pusillanimity, but of prudence; and perhaps, in this instance, of justice also; for Hezekiah seems to admit that he had no other recourse than to sue for peace. An Assyrian monarch some ground of complaint; but, the idea of justice in view, it was an act of prudence. Hezekiah was not in a condition to resist the Assyrian army; and an effort of kind, however patriotic it might be, would only have rendered the situation worse. In many instances, large and powerful cities have opened their gates at the approach of a conquering army. This may have been done in some instances, which a vigorous effort of self-defence might have checked the progress of the conquerors, and have saved their country from subjection to foreign power; but it has been done in various instances, with the wisdom and prudence; and for the most part, the immediate necessity

been useless, that it could only have gratified their pride on ground for the reflection that the enemy's victory was not wholly...
 ating its chances of success in self-defence, a community should...
 s character and resources, and hem with those of the enemy...
 be a nation of warriors; that, a laboring men, very little ac-
 ven in theory, with the art of latter, of course, other things...
 al, would not be a match for...
 The semi-barbarian nations exander the Great subdued, a match for his well-trained...
 an troops. The confederate the German empire, which...
 h in defence particularly of ious liberties, were not qualifi-
 it of military skill, to cope with and experienced troops of...
 he Fifth; hence, the former, stly superior in numbers, were...
 concerted and dispersed. The Mexicans, numerous as they...
 d not successfully contend with ards, though the latter were...
 ar from home. Cortes, with a red of his countrymen, did al-
 le pleased with the Mexican...
 hings, which a community, in its chances of success in a war-
 ence, should take into consid-
 ll be noticed in our next.
 J. GRIER.

PALESTINE.—No. 5.

article was introduced with the...
 that the Jews shall yet return...
 ne, be converted to Christianity...
 ne the great instrument in the...
 of the world. The first particu-
 ly, that the Jews shall yet return...
 e was briefly, but, we trust, sa-
 made out. If there are any...
 I wish to consult other passages...
 bject, than the one already offer-
 ed them to Isaiah 11:10—12...
 19—25, and Zech. 10: 9, 10...
 two of these passages, like the...
 d in the last number, are too spe-
 explained away as mere figura-
 tions of the future prosperi-
 church, and too much enlarged...
 ng in the predictions which they...
 have any thing like their fulfill-
 ment. The return from Babylonish capti-
 vity, the last, namely, that in Zech. is...
 ently liable to such construction. It...
 ve reference to the return from...
 for the simple reason, that it was...
 after that return. And it will be...
 that it is introduced with a predic-
 tion of the dispersion of the Jews, which...
 was literally fulfilled, and, as such...
 does the sense in which the whole...
 must be understood. It is a...
 principle of interpretation that...
 take one-half of the same predic-
 tion and the other half figurative...
 but, be it, that the very fact of the first...
 was literally fulfilled, warrants the...
 of a literal fulfillment of the...
 The Jews may not all return to...
 but the least we can expect is...
 will return in such numbers, and...
 and will become the place of their...
 and their power in such a sense, as...
 constitute a literal fulfillment of these...
 ns. They shall yet return and...
 "one nation in the land upon the...
 as of Israel."
 confidently may we expect their con-
 version to Christianity. This, of course...
 is, advanced in all those passages which...
 us to expect the universal triumph...
 power of the spell. But their conversion is also...
 us instruct of many specific passages of...
 and...
 In the passages already refer-

red to, or in their connection, the conver-
 sion of the Jews is taught as plainly as
 their return. We only offer, in addition to
 these, the declaration of the apostle in Rom.
 11:26, in which, after a representation of
 their rejection and restoration under the
 figure of an olive-tree, of which the branch-
 es which had been broken off were after-
 wards to be grafted into that tree again, he
 concludes, "and so all Israel shall be sav-
 ed; as it is written, There shall come out
 of Zion the Deliverer, and shall turn away
 ungodliness from Jacob." The most re-
 stricted sense in which this passage can be
 understood, teaches the salvation of the
 Jews as a people. While it may be true
 that individuals may remain impenitent
 and unbelieving, as a people they will yet
 renounce their infidelity, receiving Christ
 as their Messiah and salvation through
 him.
 The return and conversion of the Jews,
 then, the Scriptures clearly attest. As
 to the precise order of these events their
 testimony is not so clear, and we cannot
 speak with so much confidence. We
 believe, however, for various reasons,
 their conversion as a nation will be after
 their return to their own land. It is on-
 ly as Jews that they attach special impor-
 tance to that land, and cherish the ardent
 desire to return and possess it. Let
 them become Christians, and possess the
 promises made to the spiritual seed of
 Abraham, and become members of that
 body into which all are baptized by the
 same spirit, whether Jews or Gentiles,
 bond or free, and the motives which now
 operate upon their minds, awakening a
 universal desire to return to Palestine,
 would be changed, and any prospect of
 their return from natural impulses would
 be removed. Nor would their return
 after their conversion be so signal a ful-
 fillment of prophecy. It would not so
 entirely close the mouth of the infidel.
 To return after their conversion might
 be scoffed at as a mere effort of Chris-
 tians to give the appearance of fulfillment
 to the Scriptures on this subject. Cer-
 tainly such a return would not be so il-
 lustrious an exhibition of the overruling
 providence of God, nor so irresistible a
 demonstration of the truth of his word,
 as would be given in their return in an
 unconverted state, at enmity with God,
 and yet so overruled by him as to accom-
 plish his purposes and fulfil his prophe-
 cies. Now, his own glory is the great
 end of all God's dealings with this peo-
 ple. His own language is, "Thou art
 my servant, O Israel, in whom I will be
 glorified." And if it appear that this
 end will be better promoted by their re-
 turn before their conversion, this we may
 expect will be the order of these events,
 if the Scriptures teach nothing to the con-
 trary. What, then, is the teaching of
 Scripture on this subject? So far as we
 can discover, while the precise order of
 these events may not be specified, it is
 strongly intimated that the conversion of
 the Jews, as a people, will be consequent
 to their return to their own land. Take
 as an instance of the manner in which it
 is spoken of in Scripture, the passage in
 Ezek. 37:21—23. The force of this pas-
 sage is simply that of narration, in which
 events are presented in the order of their
 occurrence. The Jews are spoken of,
 first, as gathered from among the hea-
 then and brought to their own land, and
 then, united under one king on the moun-
 tains of Israel, to be cleansed and saved
 as the people of God. Such we take to
 be the general tenor of Scripture on this
 subject. There may be passages which
 may seem to be discordant. The events,
 we may expect, will be very nearly sim-
 ultaneous. On this account, so far as
 designating time is concerned, the lan-
 guage expressive of each may be regard-
 ed as convertible terms: the grand era
 in the church's history, in which they will
 occur, may sometimes be designated by

one of these events, and sometimes by
 the other; and the general subject may
 sometimes be spoken of in language
 which might seem to indicate the preced-
 ence of the conversion of the Jews to
 their return. There is, however, always
 a harmony between the different parts of
 Scripture; and, regarding this subject in
 accordance with the suggestion just
 made, harmony will become evident
 here, and, as we believe, will accord in a
 general tenor in favor of the view, that
 the conversion of the Jews, as a people,
 will be after their return to their own
 land.

It only remains, for our present pur-
 pose, to show that the Jews thus restored
 and converted, will be the great means
 of converting the world.

On Revivals.—No. 4.

"Times of refreshing shall come from the
 presence of the Lord."

It is pleasing and congenial to the de-
 vout mind to contemplate those seasons in
 which the best cause flourishes most. The
 time of refreshing from Samuel to David,
 introduced the glory of the Old Testament
 Church. But this glorious revival noticed
 in our last, was checked under Solomon.
 Ne. 13: 26. After his time religion suf-
 fered a rapid decline. Rehoboam, son of
 Solomon, proud, and haughty, and tyrann-
 ical, occasioned a revolt in the kingdom.
 Ten tribes followed Jereboam son of Ne-
 bat, who made Israel to sin, by his idola-
 try and his idols at Dan and Bethel. The
 bond of peace was broken and this great
 schism in the church and revolt in the
 kingdom, continued till the ten tribes were
 carried into captivity. They professed to
 worship the true God, but it was with their
 own inventions, and all their zeal was sec-
 tarianism. The setting up of the altars
 at Dan and Bethel was but a party policy
 to keep the attention of the people off from
 the good old way of Divine appointment,
 lest they should return to worship at Jeru-
 salem as God commanded.

The apostate church and revolted king-
 dom waxed worse and worse, till wrath
 came upon them to the uttermost. But
 true religion was preserved in Judah,
 which had occasional revivals. There
 was a time of refreshing in the reign of
 king Asa. 2 Chron. 15:15. Multitudes
 of the ten tribes joined with orthodox Ju-
 dah, and entered into a covenant to seek
 the Lord God of their fathers. This re-
 vival began in reform and advanced in
 reform; no compromise with sin or error,
 but hearty repentance and the fear of the
 Lord was the strength and treasure of that
 rich refreshing. There fell to Asa of Is-
 rael in abundance, when they saw that the
 Lord his God was with him, and they offer-
 ed costly sacrifices, and covenanted to
 "seek the Lord God of their fathers with
 all their heart and with all their soul."
 In this our day of ecclesiastical discord and
 of civil war, we much need a revival as
 in the time of Asa, which reached to the
 reign of good Jehoshaphat, whose heart
 was lifted up in the ways of the Lord.
 chap. 17. He walked in the first ways of
 his father David, and sought not unto
 Baalim, but he sought the Lord God of his
 fathers, and walked in his command-
 ments. He took away the high places,
 and set ministers, princes, priests and Le-
 vites to teach the law of the Lord to all
 the people of his realm, and the fear of
 the Lord fell upon all the kingdoms of the
 land that were round about Judah, so that
 they made no war against Jehoshaphat.

After the time of Jehoshaphat religion
 declines until revived by the ministry of
 Jehoiada the high priests, who subverts
 idolatry, restores the worship of God,
 and places Joash on the throne, to the
 great joy of the people. Jehoiada made
 a covenant that he and the king and the

people should be the Lord's. They set
 themselves zealously to exterminate idola-
 try, to repair the house of the Lord, and
 to restore the worship as it is written in
 the law of Moses, with rejoicing and with
 singing, as it was ordained by David.
 Chap. 23.

The light and reviving in Jehoiada's
 time had a good effect, and during the
 reign of Amaziah Uzziah, and Jotham,
 about one hundred years, religion prosper-
 ed moderately; but certain evils were
 permitted; and in the reign of Ahaz, the
 wickedness of Judah was very great. But
 when iniquity comes in like a flood, the
 Spirit of the Lord lifts up a standard
 against it. God raised up good Hezekiah
 to open the doors of the Lord's house, and
 to repair the breaches that had been made
 by former kings. 2 Chron. 29. "He did
 that which was right, according to all that
 David his father had done." He com-
 manded the priests and the Levites to pre-
 pare every thing for the worship of God;
 and they sanctified themselves and cleansed
 the temple and its vessels. The sacri-
 fices were offered according to the law of
 Moses. So abundant were the offerings,
 that the priests were too few, and the Le-
 vites helped to sacrifice till the work was
 ended. Hezekiah rejoiced, and all the
 people, that God had prepared the peo-
 ple, for the thing was done suddenly.
 The divine influence in this time of re-
 freshing, became more and more apparent
 as the work progressed. Hezekiah pro-
 claimed the feast of Passover, and sent
 messengers to Judah, and also to Israel,
 and invited them to unite in celebrating it.
 The invitations of the king are most affec-
 tionate and solemn—"Ye children of Is-
 rael, turn again unto the Lord God of
 Abraham, Isaac and Israel, and he will
 return to the remnant of you. Now, be
 not stiff-necked, but yield yourselves unto
 the Lord, and enter into his sanctuary,
 which he hath sanctified for ever, and
 serve the Lord your God, that the fierce-
 ness of his wrath may turn away from
 you. For if ye turn again unto the Lord,
 your brethren and your children shall find
 compassion, for the Lord your God is gra-
 cious and merciful, and will not turn away
 his face from you, if ye return to him."
 2 Chron. 30:1—10. Some of Ephraim,
 Manassah and Zebulun, laughed the mes-
 sengers to scorn and mocked them. But
 divers humbled themselves and came to
 Jerusalem. Also in Judah, the hand of
 God was to give them one heart to do the
 commandment of the king and of the
 princes by the word of the Lord. It was
 not lawful for Hezekiah to go to worship
 with apostate Israel, but he affectionately
 invites them to return to the true altar,
 and to unite with him in the authorized
 worship of God. The ministers of re-
 formation, who stand nearest to God's
 altar, may repeat his affectionate entreat-
 ies, and invite all who have apostatised
 from the simplicity and purity of primi-
 tive Christianity, to forsake all human
 contrivances in the worship of God, and
 all error in doctrine and immorality in
 practice, and return to the appointments
 of heaven, that we may unite to keep the
 feasts of the Lord. There assembled much
 people at Jerusalem to keep the feast,
 which made a contrast with the state of
 things for a long time previous, when the
 ways of Zion mourned, because none
 came to the solemn feasts. It was not a
 Loadicean congregation, but one composed
 of Israelites indeed, burning and shining
 with light, and life, and zeal. They kept
 the feast seven days, and praised the Lord,
 and the whole assembly took counsel to
 to keep feast other seven days, and they
 did so with gladness, so that there was
 not so great joy in Jerusalem since the
 time of Solomon; and the priests blessed
 the people, and their voice and their pray-
 er came up to his holy dwelling-place,
 even unto heaven.
 B.

For the Preacher.

The Union—No. 2.

We are all in favor of a Scriptural Union, say some; but such differences exist among us that we have no hopes of attaining this, and therefore wish that the attempt for Union was dropped as quietly and speedily as possible. But disunion is a serious matter. Schism exists, and the sin of that schism rests somewhere: and let it be borne in mind, that the sin of schism is not confined to those with whom it originated; it may rest as heavily upon those who perpetuate it, and lend their influence in handing it down as a legacy of evil to the generations yet to come. If to free ourselves of the charge of perpetuating schism, it is sufficient to say we are in favor of a Scriptural Union, then nobody is to blame, for all will readily say this much. But ought we not to explain what we mean by Scriptural Union? Ought we not to examine whether the materials of such a Union do not already exist among us, and if so, then set ourselves to the grateful task of preparing each other for entering into it as speedily as possible? By Scriptural Union, it is likely all understand, union founded upon a Scriptural Basis. But what is necessary to constitute a basis of this character?—Certainly, one which embraces no erroneous principle. Union is exceedingly desirable, but it is not to be purchased at the expense of truth. It is the *truth* and the *peace* we are to seek. The sin of schism rests not upon those that refuse, but upon those who would thrust upon us sinful terms of communion. But it is not enough that the Basis be pure; neither must it be defective. It ought to contain such an exhibition of Scriptural principle as would fully identify us with the faithful contenders and witnesses for the truth in past ages, and also furnish an explicit testimony for the present truth, that is the truth presently opposed or denied. Does any person ask more than this? Then he asks more than the word of God demands as the Basis of the church's unity. Its language is—contend earnestly for the faith once delivered to the saints; stand fast in one spirit, with one mind, striving together for the faith of the gospel. *The faith of the gospel* therefore is to be the Basis. No man should insist upon more than this, no man can insist upon more, and threaten, if he is not gratified, to perpetuate division, without assuming to himself the guilt of the sin of schism.

But this, say some, is just the difficulty; we are divided upon the materials of such a Basis. Serious differences of principle exist among us, rendering it hopeless that such a Basis can be framed or cordially embraced. With whatever confidence such opinions as these may be put forth, we should think that every sincere friend of Union would require testimony before he permit his mind to be influenced by them or his ardor to be abated in pursuing after this great and desirable object—the union of the church. Is it a fact, then, that there are great and serious differences of principle among us, precluding the hope of a comfortable Union? If such do indeed exist, the place to find them, we should think, would be in the publicly acknowledged principles of the bodies proposing Union, or else in the authorized statements put forth by them since the subject of Union has been under consideration. Instead, however, of deriving any testimony of the kind from either of these sources, the most pleasing evidence of harmony presents itself, so far as Scriptural principle is concerned; and therefore no greater draft will be made upon our Christian forbearance, than what respects the *mode* of carrying out these principles in testifying against presently prevailing forms of error.

The three bodies proposing to unite,

profess to receive the same Confession of Faith and Catechisms. It is true that they differ respecting those parts of the Confession which relate to the power of the civil magistrate, *circa sacra*; but this difference does not consist in principle, it is a question of mere expediency about the best mode of exhibiting the doctrine of the church upon the subject. As, however, we design to offer proof for every statement we make, which might possibly be contradicted, we design to return again to this subject in the proper place. So far then as the Confession and Catechisms go, all are agreed—we are all prepared with one spirit and one mind to strive together for these ancient symbols of our faith. The difference in principle, which is alleged to exist, cannot, therefore, lie within the bounds of the Confession; if it exist at all, it must relate to something not properly embraced, or, at least, not explicitly set forth in that Confession, but which has sprung into existence at some period subsequent to its formation. All the three bodies proposing Union have exhibited some such in their published principles, and we next direct our examination to these, for if a difference in principle really exist, it must be here. Now, we suppose the Convention of 1842, (the first in which all these bodies met in delegation,) meant to take up all such principles, and they are the following: Slave-holding, Communion, Testimony-bearing, Covenanting, Psalmody, and the Mediatorial Authority of Christ. The Convention acted upon each of these points, and then concluded with the following Resolution, which was adopted *unanimously*—"That having discussed the more prominent subjects upon which a diversity of sentiment was apprehended to exist, it appears there is such a degree of unanimity on these subjects, that there is encouragement for the Convention to take further measures towards effecting a visible ecclesiastical Union." The proceedings of the Convention were laid before the judicatories of the respective churches: and what has been the result? Did any of them say, the Convention did not take up all the supposed points of difference, and which must be settled in order to Union? Or did they say, the action of the Convention upon any one or all of them is faulty, we therefore condemn the conduct of our delegates, and give fair warning that we cannot acknowledge what they have done? Not a hint of any thing of the kind can be learned from the published proceedings of those bodies. They found no fault with what the delegates had done; they neither said that any important principle had been passed over, or that the view expressed upon any one of them which had been taken up, was incorrect. Nay, more than this, in 1844 the following resolution was passed in the Convention—"That the Basis of Union agreed upon by the Convention, be laid before our respective churches, and that they be requested to give their judgment in relation to it."

The judgment of the General Associate Reformed Synod of the West was as follows: "That in the judgment of this Synod, there is no insuperable difficulty in the way of Union among the Churches represented in the Convention on the principles adopted." The Synod of the Associate Church, after stating that they will not make an alteration of the Confession an insuperable obstacle to Union, if other difficulties can be removed—Resolved, "That Synod express their concurrence in all the other proposals submitted to them by the Convention." The Synod of the Reformed Presbyterian Church express themselves much the same respecting the Confession, and then—Resolved, "That this Synod approves of the Resolutions adopted by the Convention in 1842." We have not the means of referring to the action of the A. R. Synod of the East,

nor is it of much importance, as it has not yet been very definite; but from the fact of their continuing to appoint delegates, we would be disposed to view it in a favorable light.

Such, then, was the action of the Judicatories of these churches upon the supposed points of difference between them. And is there evidence of any thing but harmony here? Surely it is too late in the day now, for private individuals to repeat the assertion, that there are serious differences *after*, either remaining silent, or sustaining the action of the Convention when under consideration in their respective Judicatories. We are very much mistaken in the character of the people belonging to these bodies, if it is found that they can be led into a Union, and then led out of it again; if they can be persuaded at one time that serious differences *do* exist, and then be persuaded by the action of their church courts, that their differences are settled; and finally be persuaded again, that they are still in existence. The effect of such proceedings must be to unsettle the public mind; confidence in their ecclesiastical leaders will be destroyed, if they are not prepared for following them implicitly, whither they are pleased to lead.

Well, but, it may be said, these differences have developed themselves since. The Convention has proceeded to form a Testimony, and this has either met with a cold reception, or been rejected, or is likely to be rejected by all the bodies represented. It would be easy, however, to prove that the action of church courts, so far up as this Testimony, manifests still more plainly, an agreement upon the supposed points of difference. Exceptions to it, generally, lie against the *form*, or ambiguity of the language to express the views of the United Church—any upon the *matter* relates to points on which all are supposed to agree. But it may still be said, these bodies have, in their published principles, taken opposite ground on certain points; none of them have yet manifested a disposition to retract; and, until this takes place, no attempt at Union can be successful. Is it a fact that these bodies have, in their acknowledged principles, taken opposite ground upon *certain* points? We will enter into the examination of this in our next?

A FRIEND OF UNION.

RELIGIOUS INTELLIGENCE.

Jewish Colonization of Palestine.

Our readers are aware of the recent formation of the "British and Foreign Society for promoting the Colonization of the Holy Land." The first Report of this Society has appeared, and we take from it the following extract:

Though not in our country, yet in Russia, their modern Egypt, where they most abound, there are thousands of Jews who are praying and longing to visit their long-lost land, and whose sole ambition it is to become husbandmen, the hard-working and hard-faring tillers and dressers of a land formerly, and shortly to be, the Eden of the world. And these too, are not, like many of their brethren in our own country, incredulous as good old Jacob, who could not, would not, believe all the glorious news told him of his darling son, whom he had long mourned as dead, until he actually saw the waggons and chariots, and had no further trouble than to mount, resting instead of toiling on the journey he had to perform. The late Prussian ambassador at the Court of Rome declared that "throughout the vast dominions of Germany and Poland, *there is a general movement of inquiry, and a long-expected expectation abroad, that something*

will shortly take place to restore the land of their fathers." The Grimshawe remarks, "I shall be one or two facts which have come to my knowledge whilst travelling on the continent during the last year, for the sake of my health; and among these, that a vast number of Jews are expected to emigrate from Poland and settle in Palestine; whilst throughout the whole of Europe and Asia, a great expectation is raised amongst the time of their deliverance is drawing near. Throughout Italy the same expectation may be observed, and at Leghorn I was an eye-witness, and when visiting their tabernacle of holding 20,000 persons, the opportunity of conversing with them on their connection with prophecies."

The Jews are willing to endure trials and hardships in order to recover their long-lost privileges,—to be or nothing, provided they can recover that consecrated ground they have lost. The hardships and sufferings they have of late years been enduring in Russia, and which they still suffer in many parts of the continent, as well as in Asia and throughout the world, are too well known to need repetition. And were it only to be as a work of philanthropy, to relieve them, it would be well deserving consideration and countenance: to do nothing else effectually,—surely calculated to better, and to raise the physical, intellectual, and moral condition of that people, gather them to a common country where shall that rallying point be in our own country. It can be nowhere but in their own land, for which alone they have a general desire, or will make a persevering effort to congregate.

In one of our own Jewish Bibles, 1840, we find the following: "The day of the Lord will appear, and will rest not for ever on the city of Abraham! For ages he has been in the wilderness of privation, and the trial is coming to an end; drawns the day of redemption, east, from the land of our fathers, of which we weep with tears. Our inheritance, rent from the destroying sword of the Romans, and desolate by inundations, Sheldshucks, Mongols and others, respecting its lawful possessors, annihilation to the eminence of the ruler of Jerusalem and once conferred upon it." "Rise, O Jehovah, raise yourselves from your sand years' slumber! Rulers, have really the will—*not be wanting.* The right will never grow old; take ye the land of your fathers: in time the temple of Zion, greater and magnificent than ever. Trust in him who has led you safely through of misery thousands of years, will not forsake you in your day."
—*Jewish Chronicle.*

Present State of the Jewish

A writer in the *Missionary* of the Free Church of Scotland writes: "It is a fact, which cannot be too prominently held up to those who wait for the salvation of the world, that the great movement which has taken place in the mind of Europe, whether it be intended to usher in the Church's emancipation, or certainly land these nations on an extended stage of development, is a remarkable, and, in the best

le for the last eighteen centuries, a liar fact. In the last great movement passed over the face of Europe, remained unshaken at the time of the formation. The Jewish communities l forth as dead, inanimate rocks, in midst of the war of moving elements and them. The mighty current burst shackles of Popery, and overturned swept over the ruins of all the bul- is raised to oppose its progress in the stian society. In the Jewish, the s of minds remained dormant, and the s of Rabbiniism remained as before. stream passed by—crossed and re- sed on every side—they were not n into its vortex. The times before inted were not yet arrived. At the ent era, how changed the prospect!— I has raised her anchor and is driven o sea. For better or for worse, they already on the move. An attentive ver, apart from prophecy, directing ye on their state at the period of the mation, would have said, their time yet come. Looking at their state at present moment, he is compelled to The time of their visitation draweth A change is taking place, and be- s more manifest from month to h Old chains are being severed. pinions, associations, observances— vord, all by which the human mind stationary, or even steadfast, are n up. The harbor of Rabinical Ju- is left. Nothing now remains pos- but that they be piloted to the truth, me along for a time by every wind lows—to be at length stranded on shores of Infidelity.

or Mexico, we cannot wonder at moral as well as political degrada- shut up as she is to the leadings of spiritual guides as are described in following article.

Religious Guides in Mexico.

a notice of the priests, Mr. Kendall I shall allude to the faults of the brotherhood with reluctance, for one and all I never received other the kindest and most benevolent ment. With whatever intolerant t, from they may preach against the here- which they with whatever vividness they paint the purgatory to which all out fold of the true church are destin- ter death, the Protestant stranger eldeldom find other than a hospitality most munificent within the gates of adres. He will find them, too, men eral and enlightened views, well- ted and entertaining companions, ant and charitable, extremely good and disposed to an indulgence in of the luxuries and vanities of this world—in short, he will find that numerous departures from the rule duct prescribed for them sit as easy their consciences as do their gowns their backs.

ith the style of living and domestic ons of the Catholic priest, we are it to associate all that is abstemious, l not as relates to worldly affairs, but he believes that such a state of things among the brotherhood of Mexi- either wofully ignorant or willfully At his table, as I have stated a writer, the Mexican padre, is a *bon vivant* hting in the good things of this life, however strongly he may inculcate his flock the necessity of strictly viving all fasts, his appetite frequent- gets an obliviousness which turns day alike into one of feasting while ce in his own table. Another thing: if all male portion of the community in the co were attached to the priesthood, ries would elapse before the race d become extinct, unless some tre- dous revolution in the morals of the

brotherhood should take place; for it is just as well known that they contrive to break the bonds of celibacy strictly en- joined upon them, as it is that such are prescribed by the Church of Rome. Were the pope to be put in a clairvoy- ant state, and willed to look into the do- mestic habits and relations of his agents in Mexico, a precious set of backsliding padres he would find.

That the good padres of that country have their companeras, or female compan- ions, is well known, not only to foreign- ers, but to their own people, and equally well known is it that they invariably make their selection with a discrimina- tion which shows that they are excellent judges of female beauty. They rear fam- ilies, too, and with great care and atten- tion; and although some of the women constituting his flock may think their pa- dre very naughty, he finds means to close their eyes and mouths upon his peccadil- loes, and all goes on smoothly.

I trust that the kind-hearted curas, from whom myself and companions re- ceived so many favors and attentions, will give me full pardon for thus expos- ing some of their weaknesses and frail- ties—absolution for my tell-tale sins; they will not attempt to deny any thing I have said of them. They will also ex- cuse me, when I say to and of them, that they are a class of enlightened, gener- ous, good-natured, discerning, hospitable, hail-fellow-well-met, penance-hating, wo- men-loving men, prone toward the enjoy- ments of the table, holding facts in great scorn, addicted to occasional gambling and wine-bibbing, and pretending no ig- norance in matters of cock-fighting and sports of a like nature, more particular- ly when I repeat that I entertain the best feelings towards one and all of them. In describing them, I have not "set down aught in malice," but, on the contrary, have spoken of them precisely as I found them.

TOLERATION IN TURKEY.—The recent persecutions in Turkey, perpetrated by the Patriarch and denied by Mr. Southgate, seem to be over-ruled of God to the fur- therance of religious liberty.

Letters from Constantinople of the 24th of June, mention that the Sultan had, on his return to the Capital, appointed a Minis- ter of Public Instruction, and earnestly re- commended his ministers to propagate and encourage public instruction. Reschid Pa- sha was, it is stated, being overwhelmed with favors by his sovereign. An Ar- menian woman had married lately a Turk without being obliged to abjure her reli- gion, and the marriage was declared to be legal, which is an unprecedented fact in Turkey.

The Day Spring says, that the recent trials which the Evangelical Armenians have been called to endure, have invested the whole question of toleration in Turkey with new interest and importance. Most fortunately for the cause of truth and righteousness, it happened that the English Ambassador was prepared to do whatever became his office and station. The Prus- sian Ambassador and American Charge were also willing to second him in his en- deavors. As the result of their efforts, they have secured the most unqualified re- cognition of the principle, *that men are not to be punished for their religious be- lief*. Not only has the Turkish Minister of Foreign Affairs assented to this doc- trine, but even the Armenian Patriarch has given it his sanction in the most pub- lic manner. And the representatives of foreign powers, mentioned above, have also secured, as the practical consequences of this principle, *the restoration of the persecuted Armenians of Constantinople to their places of business!* Thus has this trial, which was so grievous for a sea-

son, been made to issue, through the good- ness of God, most triumphantly for the gospel of his Son.—*N. Y. Observer.*

CHRISTIAN LIBERALITY.—The late Earl Egremont distributed, during the last sixty years of his life, to benevolent ob- jects, the immense sum of £1,200,000, or about \$88,800 a year.

A wealthy gentleman in New York, (says one of the city journals,) if he con- tinues his present course, bids fair to emu- late the example of the noble Earl. Among his generous donations, few of which reach the public eye, may be mentioned \$35,000 for the erection of a library building for the Theological Seminary; \$5,300 to ste- reotype one work for the Presbyterian Board of Publication, and \$4,000 for an- other; \$15,000 for one Mission Church in New York, and several ten thousands to- wards others; \$2,000 for one Missionary Station, &c. &c.

BAPTIST LIBERALITY.—It appears from the last number of the Missionary Maga- zine, that the Baptist contributions for Foreign Missions, during the last three months, amounted to \$36,422.

SEPARATION OF CHURCH AND STATE.—The Foreign Correspondent of the New York Mirror has the following:

"The measures which will be forced upon Lord John Russell, are such that Sir Robert dare not countenance at present, although it is pretty certain he will, as be- fore, change his opinions—I allude to the separation of Church and State. I have heard many sound Protestants say that, 'as some of the pillars have been re- moved, they care not how soon the others follow.' believing that the Church of Eng- land will prosper better without the state than with it. I have all my life been an advocate of 'Church and State,' but since my return from America, my views have undergone a material change; and am forced, conscientiously to say, that the sooner the Church is separated from the State the better.

MR. POLK'S CATHOLIC CHAPLAINS.—The Charleston Mercury says:—The re- ligious operations of Mr. Polk in Mexico do not seem to have been blessed. The Catholic chaplains appointed for the army, it is said, are treated with indignant con- tempt by the Mexicans, and not allowed to preach in their churches. This is real- ly a very natural result, and it is only wonderful that it was not anticipated in Washington.

THE NEW POPE'S MOVEMENTS *Ita- ly: Milan, July 10.* The six cardinals, comprising the temporary commission of government, had disagreed among them- selves, and the Cardinals Lambruschini, Mattei, and Bernetti, had tendered their resignations. A full amnesty was to be published in a few days: The pope signed on the 28th, the pardon of Pro- fessor Orioli, Minister of Public Instruc- tion during the revolution of 1831. His Holiness intended to permit the con- struction of railroads through the Papal dominions, and to introduce various re- forms in the administration.

RUSSIA. It is announced that the Emperor intends to abolish slavery in some provinces in which it still exists.

A correspondent of the Journal of Commerce says that slavery is approach- ing its extinction in Peru. The 152d article of the constitution declares that no one shall be born a slave in the republic, and extends this provision back to 1820. Consequently, for the last 26 years, all have been born free. The constitution also declares that every slave

imported from other countries shall be free the moment he touches the soil of Peru; and it deprives of citizenship any one who shall engage in this traffic. This provision of the constitution has been en- forced with more energy perhaps than any other. No aspirant or usurper has dared to trample on it.

TEMPERANCE CONGRESS.—A great Con- gress of Temperance Societies was in Ses- sion in the Swedish capital. One hundred and thirty-two national and foreign asso- ciations are there represented; and the King, as President of the Stockholm So- ciety, with his Queen, was present at the opening meeting.

VALUE OF LADIES. It was stated at an anniversary meeting of the Ladies' Bible Association in England, that a cal- culation has been made at Birmingham respecting the proportionate value of the services of gentlemen and ladies, as col- lectors for charitable and religious pur- poses, and it was found that one lady was worth thirteen gentlemen and a half!

EFFORTS AT HOME. The American Bible Society put into circulation in this country last year, half a million of Bibles and Testaments. At their late meeting they resolved to attempt to circulate three-fourths of a million this year, and next year a million. Horace Hunt, Esq., an agent of the society, found, in Ulster county, N. Y., about one hundred Roman Catholic families who refused the Bible.

CHRISTIANITY IN BURMAH.—Says the Boston Reflector, "accounts from Bur- mah, received within a few days, at the Missionary Rooms, speak of the baptism of three hundred and seventy-two Karens, at one time, in the neighborhood of Ran- goon, by a native preacher from Sando- way. They had long been, it is stated, worshippers of the true God. The date of this intelligence fixes the scene in March."

THE GERMAN CATHOLICS.—The Edin- burgh Review has an article on the move- ment under the agency of Ronge, which has shaken the Roman Catholic commu- nity in Germany. This movement, the writer maintains, will be permanent.— "The foundation of the revolution has long been laid, and the whole history of the secession—its decision and promptitude—shows that conciliation is out of the question. Its partizans also are sufficien- tly numerous to propagate it." The se- cond conclusion of the Reviewer is, that this will be a lesson to Rome how she makes rash experiments for the restora- tion of her antiquated claims of high- church authority and implicit obedience." And if those who participate in this move- ment have not yet embraced the distin- guishing doctrine of the gospel—they have taken a very important step toward the truth by casting off the authority of Rome. As they take the Bible as their infallible standard, we trust it will lead them to Christ.

FRANCE.—The Rev. Dr. Bushnell, of Hartford, Ct., lately travelling in Europe, spoke, in a letter home, of the present aspect of things in France, as follows:— "I am surprised by what I see of the con- dition and character of the French people. They are fast becoming a new people. The revolution was a terrible, but yet I am convinced, a great good to France. It has broken up the old system, and blown it as chaff to the winds. Priestcraft has come to a full end—the lordly manners of the hierarchy are utterly swept away. Property has gone into a new distribu- tion—it is, in fact, well distributed—better nowhere, as I might show by statistics,

save in the United States. Industry is called into action, and stimulated by new hopes. Wealth is increasing. Education is becoming a topic of great interest; and with all this, it is clearly to be seen, which must indeed be a consequence, that the character of the people is undergoing a very marked change.

"No country in Europe is advancing so rapidly as France. I doubt whether there is any, where there is more general happiness. You will see more filth and wretchedness in London in one day, and will be accosted by more beggars, than in Paris during a week; indeed, I have scarcely been saluted by a beggar since I have been here. Even New York is far worse than Paris in this respect. Such a nation, rely upon it, is destined to be free as it desires, whether nominally republican or not."

THE PREACHER.

WEDNESDAY, AUGUST 19, 1846.

The friends of union are reminded of the circular, published in our last, calling a convention to meet in Canonsburg, on the last Tuesday (the next) of this month. All the congregations in the neighborhood are invited each to send a minister and as large a delegation of ruling elders as possible.

We had occasion, near the commencement of the present volume, to ask of our patrons not to hurry us too much with acknowledgments of their payments. The intimation seems to have been kindly regarded and to some extent obeyed. We have now to say, we are fully prepared for receipts to the full extent due, and will be pleased to have them as soon as possible. We need them. To many of our subscribers there will be a good opportunity of private conveyance, by the members of the first Synod, to meet in Pittsburgh, on the first Thursday of October. They who may not have such means of conveyance, can enclose their "one dollar notes" in letters, and send by mail at our risk.

Synod of New York.

Our readers have already received, in the correspondence published a few numbers since, a general account of the proceedings of this Synod at its late meeting. In looking over the minutes which have since been received, we find that every thing of general interest was given by our correspondent. We rejoice to see the evidences of new life and vigor which appeared at this meeting. The reports of the various committees on Education, Domestic Missions, and the Mission to the Jews, seem like going to work in earnest. They offer to assist the Western Synod in supporting the Palestine Mission, and earnestly invite the co-operation of western men in the cultivation of their own domestic field. Their resolution on the latter subject is as follows: "Resolved, That the unsettled ministers of the Associate Reformed Synod of the West be hereby invited to aid us, so far as their own necessities will allow, in seeking the spiritual good of multitudes who are now fainting and scattering sheep having no shepherd."

like the spirit which dictated that resolution. It is ominous of good. Are there none of our unsettled ministers, especially of our young men, to accept of the invitation in the same kindness and confidence in which it has been given?

Presbyterian Church in Ireland.

The General Assembly of the Presbyterian Church in Ireland, met on the 7th July, in Dr. Cook's church, Belfast. The sessions were opened with a sermon from Dr. Carlisle, Moderator of the last year. The Rev. James Morgan was unanimously chosen Moderator for the current year. Interesting reports on the state of religion, observance of the Sabbath, correspondence with other churches, &c., were read and adopted. On the introduction of the letter from the O. S. Assembly in this country, there was quite an animated discussion of the subject of Slavery. Of course, it was all on one side, strongly and decidedly. The letter which they addressed, in return, to the Assembly in this country, is principally occupied with the same subject, in which they renew their testimony against slavery, and the connection of this church with it, in very pointed terms. From the voice that is going forth from different branches of the church at home, and the pressure of testimony coming in from abroad on this subject, there will soon be a moral power, which it will be difficult to resist. It is not the voice of fanaticism, but of sober Christianity, that is going forth. We trust our brethren, who have most to do with this subject, will so regard it, and let it have that weight upon their minds to which it is entitled.

An Address.

To the Society of Inquiry of the Theological Seminary, at New Albany, Ia. By J. CLAYBAUGH, D. D.

The subject of this address is Christian heroism. Its illustration is principally drawn from the example of the Author and Finisher of our faith. What He did and endured, the motives by which He was actuated and sustained, and the manner in which His example should affect His followers, are presented in a most impressive style. They who can associate with the address the author's style of delivery, will best appreciate it.

Jewish Chronicle, &c.

We have received, in connection with the July number of the Jewish Chronicle, the twenty-third annual report of the Board of Directors of the American Society for Meliorating the Condition of the Jews. We rejoice in the pleasing indications of prosperity given in the success of their missionaries, the increase of receipts into their treasury, and the extending circulation of their periodical. Their cause is one worthy of the sympathy and support of every Christian.

Literary Emporium.

The July and August numbers of this work have been received. Their contents are good in their literary character, and in their moral. We should like to see such a periodical well sustained.

Jefferson College.

The annual announcement of this Institution has been received. The number of students reported is 253. The prospects of the College have never before been more flattering. The commencement for the present year will take place according to previous arrangement, on the 23d of September. After this year it will be on the second Wednesday of June, annually. The next College year after the approaching commencement, will begin on the first Wednesday of November next. The character of this Institution is too well known to need any other notice.

Letters from Palestine.

We commence in this number, what we suppose is intended to be a series of letters addressed to the members of the A. R. Church, from Rev. James Barnet, one of our missionaries to Palestine. The present letter is taken from notes of a trip through the Holy Land for the purpose of selecting a location. His object is to give those by whom he has been sent out and is sustained, a general idea of the state of the country, natural and moral, and also of the circumstances and prospects of the mission. The remainder of the present letter, which could not be inserted in this number, will appear in our next.

The "Pittsburgh Catholic" seems to be quite interested in the accounts of Union which sometimes appear in the Preacher. Would the brotherhood who have charge of that sheet tell us how much unity, or how much merit there is in the unity of a drove of mules, well bridled and bitted, on the reins of a good driver? Or, that we may not be thought personal, how much merit there is in the movements of an automaton? Or, more plainly still, how much virtue there is in any unity of views and action in religion, when men give up the right of "private judgement," and do not, and dare not, think for themselves? Let us have some lucubrations on these points, and we may be able to see some of the beauties of the unity of Romanism.

EDITORIAL CORRESPONDENCE.

Synod of the Reformed Pres. Church.

This synod commenced its sessions in Xenia, Ohio, on the 5th instant, and continued for a week. A very full representation of the whole church was present.

One of the most important matters occupying their attention was the union of Reformed Churches.

Reports came up from all the Presbyteries in regard to the "Basis" sent from the "Convention" to the several synods. The majority of these reports was unfavorable to the "Basis" as a bond of union. These reports were referred to a committee, composed of a member from each presbytery. A majority and minority report came from this committee. The majority report, which was adopted by synod, was in some degree based upon the action of the presby-

ries and upon the action of the other synods. The conclusion reached by the committee was, that a general disassociation with the "Basis" prevailed in the churches. They therefore recommended its indefinite postponement, also that of the plan of confederation.

They likewise recommended the appointment of delegates to attend the next Convention, to prosecute the object of union; and that these delegates be instructed to agree to no alteration of the Confession of Faith changing any doctrine or principle in it, and to maintain the doctrine of the Mediatorialship of Jesus Christ over the nations of the earth, as held in this church.

The report of the minority was unfavorable to the "Basis."

The delegates sent to the Convention which meets on the 2d Tuesday of September, are, Rev. Drs. Wylie, Blair, M'Leod.

Allegheny, Aug. 13, 1846.

Dear Sir:—I send you enclosed an extract from the Quarterly Report of Mr. Boyd. The whole report is in form of a journal, and covers three months containing much matter equally interesting with this sent you for publication. The Tract Society has now two hundred colporteurs, laboring in this poor field, and we are able to say of every man that he is doing well. Mr. Boyd's report published more particularly, because he is supported by a few gentlemen in this city, who paid me \$20 each for this purpose.

Butler county was but a short time since thoroughly supplied with colporteurs. Rev. Mr. Aiken, the Bible Agent for this region, is as energetic and thorough in his work as any agent I ever saw. When we commenced our work in that county, some years since, we seldom found a destitute family. Yet, owing to the immense changes of the population, 61 families of 1056 are now found without the Scriptures. An arrangement was made with Rev. Mr. Aiken, by whom are found without the Bible. We are not about to be supplied by the Society, will be supplied by the colporteurs of the Tract Society.

Such have been the kindness and hospitality of the Butler county people. Mr. Boyd's travelling expenses for the society but a mere trifle. Six months together have passed without a single cent of expense, either for self or horse. Indeed, I am under no obligations to some of the people of Butler, for their kindness and hospitality to me and my family, sustained among them by sickness.

In Jefferson and Clarion counties very few meals indeed are received without his paying full tavern bills for them, even from wealthy farmers and members of the church. Perhaps the colporteur receives no money for his sales—that the books are either cost or given away, and the colporteur receives a regular salary of \$100 per month and his necessary expenses.

...nce, every cent which those among
...he labors take from him for his
...must be collected again from the
...olent and pious in some other quar-
...If ministers of the gospel, in those
...s where colporteurs are laboring,
...explain this matter to their peo-
...here it is not already understood,
...ld do the society a very great ser-
...communication respecting the bu-
...of the American Tract Society, or
...for books or tracts, addressed to
...D. Clark, or S. T. Wells, Alleghe-
...Pa., will be promptly attended
...books can be left, as per order, at
...ce designated in either of the two
...Yours truly,
...S. T. WELLS, General Ag't.
...D. KERR.

...following is the report to which
...lls refers, and which he has kind-
...hed for publication.
...rly Report of the Colporteur in
...Butler Co., Pa.

BROTHER,—The Lord has pre-
...during another three months,
...ng the people of Butler county.
...granted me, also, in his labors,
...asant interviews with his people.
...his time I have visited one thou-
...fifty-six families, leaving in each
...d religious book or tract.
...it seemed proper, a little time
...t in religious conversation and
...I engaged in this, to myself at
...asant and profitable duty; in four
...and eighty-eight families.
...One hundred and sixty-nine fa-
...ch had no religious books ex-
...ible; and sixty-one had no Bible.
...eans to supply but fifty-two of
...h the Bible; I reported the ba-
...the Butler county Bible Society,
...ociety was too deeply in debt to
...em, or to supply Bibles for the
...ill, which is also destitute of Bi-
...d Bibles to the value of \$2,330,
...s paid over to the Allegheny
...Society. This Society furnishes
...below the cost, allowing what-
...might accrue from sales, to be
...in grants. From this profit all
...those found destitute and too
...urchase, were supplied. Often I
...a more wealthy neighbor to pay
...le and take his pay again from
...man in work.
...ed of Tract Society volumes for
...he value of \$239 06, and in
...the value of \$29 68. This
...volumes sold, to 763; volumes
...76; besides always leaving a
...ery house visited.
...of the State the testimony of the
...circulation of truth on the
...e is doing much good. The
...minister in Hannahstown church,
...at the effort among his people
...ced a strong and good im-
...He says there is a very con-
...crease, both in attendance on
...and in attention to the truth.
...to be furnished with books that
...ver two or three townships as
...colporteur. I never had the
...our Society presented to any
...e as forcibly as he presented
...in the Covenanter Church
...strongly in favor of this cause;
...was strengthening all the
...red a house, I met a Catholic
...d seen in another part of the
...There," said he, "is Boyd the
...a man who quarrels with no
...is profession, but tells them
...e thing needful. He told that

my being a Catholic will not save me un-
...less I am a Christian; and it is true
...enough, and I will read any book he has."
...He insisted on my judgment on the value
...of a horse he was trying to sell, to which
...both parties agreed at once. He then wish-
...ed the money to be counted by me, and
...then said all was right. I gave him the
...tract, "Conversion of Peter Baysier."
...Another Catholic, to whom I gave this
...tract, came to me the next day for some
...books to sell among his friends; he sold
...the books and returned me the money.
...Another Catholic, to whom I gave the
...same tract, hailed me two weeks after I
...had passed his house, saying, "I have
...read that tract, and now wish to buy a
...Bible."
...Kindness and simple truth will certainly
...reach this people. A young man re-
...fused double the money he paid for his
...copy of "Alleine's Alarm," saying, "It
...has done me more good than any other
...book I ever read."

A young woman, in a place remote
...from religious privileges, recently died a
...very happy death. Her father told me
...that a copy of "Baxter's Call," left with
...her a few weeks before, had been the
...means, in the hands of God, of preparing
...her for her peaceful end. Yours, &c.
...JAMES BOYD.
...Rev. S. T. WELLS, Gen. Agent.

FROM INDIANAPOLIS.
BROTHER KERR:

I send you this brief account of my
...visit to Indianapolis. In accordance with
...the appointment of Synod I commenced
...preaching in this city on the second Sab-
...bath of June. At first I was much dis-
...couraged. It was very evident that our
...church had been too tardy in her move-
...ments here. Our people, however, who
...had gathered in and about this place were
...not without attention from brethren of other
...denominations. And when some of our
...ministers would occasionally find their way
...here, they were heartily welcomed to the
...pulpits and entertainments of the place.
...But after the Presbytery of Indiana began
...to think seriously of organizing a congre-
...gation, a visible change came over the
...good people who had previously acted with
...such kindness; and soon it was difficult to
...find a place to preach or an ear to hear.
...Our church was represented as a mere
...band of schismatics maintaining a Scrip-
...ture Psalmody, not from principle, but
...mere preference. Besides, the cup of gos-
...pel privileges was running over, and it was
...unchristian in the A. R. Church to be
...sending their missionaries there to the ne-
...glect of so many destitute places in our
...own and other countries. Such talk had
...its effect. I was frankly told by one man,
..."it would be wrong to hear you preach,
...trying to bring another church on the top
...of us."
...But I went forward. The Seminary
...Hall, a very commodious room, 30 by 40
...feet, and well paved, was obtained as a
...place of worship. Announcements of
...preaching were made in the newspapers.
...At first there were about a dozen hearers.
...At the end of my second month a sacra-
...ment was administered, when twelve per-
...sons were received into our communion,
...six by certificate and six by examination,
...the audience being somewhere between
...100 and 150. Some 12 or 15 more have
...given us hope that they will connect them-
...selves with us at the next communion. At
...almost every point of the compass in the
...country around the city at from 8 to 15
...miles, a very respectable audience may be
...had on the Sabbath: and our principal
...hope of a congregation in the city is by
...awakening an interest in the surrounding
...country.
...A wide door of usefulness appears to
...open in and about Indianapolis. It is per-

haps now demonstrated that the Lord has
...work for the A. R. Church in that place.
...I hope that our future missionaries will
...succeed better than I, who am the least of
...all God's mercies, and not worthy to be
...employed in his service. Not unto us, but
...unto His name be all the glory.
...A. BOWEE.

Church Extension.
REV. D. R. KERR:
I was peculiarly pleased with an edito-
...rial in "The Preacher" of July 15, in con-
...nection with our efforts to establish a con-
...gregation in Indianapolis, state of Indiana.

"It is the true policy in church exten-
...sion, to occupy central and prominent
...points, and from them operate upon the
...surrounding country. It may sometimes
...cost more time, and labor, and expense, to
...establish a congregation in such a place,
...but not more than the greater advantages
...which it will give in extending the bounda-
...ries of our Zion, and promoting the gen-
...eral interests of religion."

Our success in the city of Cincinnati,
...also in St. Louis, where, a few years ago,
...we had not a people, but now, by the
...blessing of God, in the midst of embarrass-
...ment and difficulty, we have congregations
...of hundreds, contributing hundreds to
...our funds, should convince us of the prop-
...riety of such a course.

Your editorial served to remind me of
...the small vacancy of Carrollton, Carrol
...county, Ohio, and of the duty of our church
...towards it. It has been organized about
...four years, and now numbers about fifty-
...five members.

Carrollton is the county seat of Carrol co.,
...Ohio, whither there is a continual influx
...from older settlements in Pennsylvania.
...Our church beyond the vicinity of Carrol-
...ton, on the north-west and south, is almost
...entirely unknown, to the distance of thirty,
...forty, or even one hundred miles, on
...the north-west.

As yet the congregation has not receiv-
...ed one dollar of aid from the funds of the
...church, in any one way. They are able
...to pay about one hundred dollars annually,
...for supply of preaching; and with such an
...amount of supply they are contented, al-
...though satisfied that if they could receive
...more preaching they would grow in pro-
...portion. They are embarrassed in endea-
...voring to pay for their house, which they
...put up two years ago, and on which they
...owe about three hundred and fifty or four
...hundred dollars, which is on interest and
...much needed. The house is a frame, 30
...feet by forty; of neat and good finish. The
...burthen for the support of the ordinances,
...and in so far fulfilling their contract on the
...house, has fallen on some ten families, who
...are unable to continue to sustain the ordi-
...nances and liquidate their debt; increasing
...as it is by interest every day. There is
...an important point, and, if not permitted to
...sink, that congregation will exert a power-
...ful influence on the surrounding country,
...and on behalf of our church. What shall
...be done for them? At a late meeting
...their case was represented to Presbytery;
...and, although not by a presbyterial act,
...yet by members of Presbytery, they were
...encouraged to seek relief in neighboring
...congregations. To this end they have
...appointed some agents to solicit aid, and
...of the number the writer is one. These
...agents expect to embrace favorable oppor-
...tunities, for a few months ensuing, in seek-
...ing assistance from their Christian breth-
...ren. Their wants are real, not imaginary;
...and we ask for them due encouragement in
...sustaining the cause of Christ in a
...town much given to wickedness, and in
...the midst of a community where the gospel
...is much needed. And should any liberal-
...hearted individual think of doing little or
...much for this people in need, let him en-
...close his liberality in a note, and direct it
...to Mr. S. H. Kirkwood, Treasurer, and it

will be most thankfully received and faith-
...fully applied. In so doing, he shall enjoy
...the blessing of the liberal soul; and in
...casting his bread upon the waters he
...shall find it after many days.
...W. LORIMER.
...Richmond, August 12, 1846.

CALL FOR A CONVENTION IN RICHMOND,
...OHIO, TUESDAY SEPTEMBER 1, 1846.

The undersigned, believing that to the
...successful prosecution of efforts favora-
...ble to union, much depends on the ac-
...tion of the approaching General Conven-
...tion to meet in Pittsburgh; and that now
...is a suitable time to meet, consult and
..."show our opinion," if we have any;—
...unite in most affectionately inviting our
...brethren of the churches represented in
...Convention, to meet in the Associate
...Reformed Church, Richmond, Jefferson
...county, Ohio, on Tuesday, 1st Septem-
...ber next, at 10 o'clock, A. M.

Come, brethren, and let us talk to-
...gether of those things which have
...divided us in times past. Let us not
...only pray, but act, that the "breach may
...be healed."

ALEXANDER WILSON, A. R. Ch.
...JAMES PATTERSON, A. Ch.
...W. LORIMER, A. R. Ch.
...ROBERT GEORGE, A. Church.

THE MANSFIELD PRESBYTERY

Will meet at Troy, on the 9th of Sep-
...tember, at 11 o'clock, A. M. The Pres-
...bytery will be opened with a sermon on
...'The Extent of Christ's Mediatorial King-
...dom.' The officers of congregations
...will please remember that, according to
...a rule of Presbytery, it will be their du-
...ty to report, at the ensuing meeting, how
...the pastors and people discharged their
...reciprocal duties during the past year.
...J. H. PEACOCK, Clerk.

The Presbytery of the Lakes

Will meet at Sugar Creek, Crawford
...co., Pa., on the 3d Tuesday of September
...next, at 2 o'clock, P. M., and will be
...opened with a sermon, by Rev. J. Niblock.
...Congregations, settled and vacant, under
...the care of the Lake Presbytery, are noti-
...fied that it is expected of them, that they
...will have forwarded to the next meeting,
...their quotas, to enable the 1st Sub. Synod
...to liquidate its debt to the 2d Associate
...Reformed Church, Pittsburgh.
...Jos. H. PRESSLY, P. C.

Scale of Supplies adopted by the Lake
...Presbytery.
...SUGAR CREEK.

Rev. Buchanan, 5th Sabbath in August,
...1st and 3d Sabbaths in September.
...Rev. W. Findley, 2d Sabbath September,
...to dispense Supper.

CROOKED CREEK.
...Rev. J. J. Findley, 1st Sabbath-October, to
...dispense the Supper.

MERCER.
...M'Adam, 4th Sabbath September.

CLARKSVILLE.
...Pressly, 1st Sabbath October, to dispense
...the Supper.

BETHEL.
...Oliver, 1st Sabbath September, to dispense
...the Supper.

MAHONING.
...Rev. Greene, 3d Sabbath September.

EASTBROOK.
...Steele, 5th Sabbath August.

GEORGETOWN.
...Buchanan, 4th Sabbath September.

MILL CREEK.
...Buchanan, 5th Sabbath August.

PINE GROVE.
...M'Adam, 5th Sabbath August, 2d and 4th
...Sabbaths September.

CRANBERRY.
...M'Adam, 1st and 3d Sabbaths September.

ASPIRING TO HEAVEN.

Yes, let me die! Am I of spirit-birth,
And shall I linger here where spirits fell,
Loving the stain they cast on all of earth?
O make me pure, with pure ones e'er to dwell.

'Tis sweet to die! The flowers of earthly love,
(Fair, frail, spring blossoms) early droop
and die;
But all their fragrance is exhaled above,
Upon our spirits evermore to lie.

Life is a dream, a bright but fleeting dream,
I can but love; but then my soul awakes,
And from the mist of earthliness a gleam
Of heavenly light, of truth immortal, breaks.

I shrink not from the shadows sorrow flings
Across my pathway; nor from cares that rise
In every foot-print; for each shadow brings
Sunshine and rainbow as it glooms and flies.

But heaven is dearer. There I have my treasure;
There angels fold in love their snowy wings:
There sainted lips chant in celestial measure,
And spirit fingers stray o'er heaven-wrought strings.

There loving eyes are to the portals straying;
There arms extend, a wanderer to fold;
There waits a dearer, holier One, arraying
His own in spotless robes and crowns of gold.

Then let me die. My spirit longs for heaven,
In that pure bosom evermore to rest;
But if to labor longer here be given,
"Father, thy will be done!" and I am blest.
Fanny Forrester.

THE DESERTED WIFE.

He comes not: I have watched the moon go down,
But yet he comes not. Once he was not so.
He thinks not how the bitter tears do flow,
The while he holds his riot in that town.
Yet he will come, and I shall weep;
And he will wake my infant from its sleep,
To blend its feeble wailing with my tears.
Oh! how I love a mother's watch to keep,
Over those sleeping eyes that smile, which cheers
My heart, though sunk in sorrow fixed and deep.
I had a husband once who loved me: now
He ever wears a frown upon his brow;
And he feeds his passion on a wanton's lip,
As bees from laurel flowers, a poison sip;
But yet I cannot hate. Oh, there were hours,
When I could hang for ever on his eye,
And Time, who stole with silent swiftness by,
Strewed, as he hurried on, his way with flowers.
I loved him then; he loved me too; My heart
Still finds its fondness kindle if he smile:
The memory of our loves will ne'er depart;
And though he often sting me with a dart
Venom'd and barb'd, and waste upon the vile,
Carcases which his babe and wife should share—
Though he should spurn me, I will calmly bear
His madness: and should sickness come and lay
His paralyzing hand upon him, then
I would with kindness all my wrongs repay,
Until the penitent should weep and say
How injured and how faithful I have been!
J. C. Percival.

The Woodman's Daughter.

Being overtaken by a storm one summer's evening, I saw a feeble light glimmering through the casement of a cottage, toward which I bent my steps. I knocked at the door, and was welcomed in; but immediately perceived that the inhabitants were oppressed with grief. 'I fear,' addressing myself to the father, 'that you are in trouble!'
'O, yes sir, our hearts are all bursting; for death is coming to bear off our Jemima. She is up stairs, sir, where she has now been these eight days, and her mother has not left her night or day. She is one of the sweetest girls a father ever loved.'
'But death,' I remarked, 'does not come by chance.'
'O no, sir, The Lord gave and the

Lord hath taken away; blessed be the name of the Lord; but it is hard work to part.'

'Walk up, sir,' said the father, 'and see her before she dies: but she is so changed.'

I entered the room, and soon perceived that death had cast his shadow on her countenance, which still retained its beautiful form. Addressing myself to the child, I said, 'Do you think you shall die.'

'Yes, sir.'
'And if you die, where do you expect to go.'

'To heaven.'
'What makes you think you shall go to heaven?'

'Jesus Christ has said, Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven.'

'What do you understand by coming unto Christ?'

'Believing in him, and loving him.'

'Did you always believe in him and love him?'

'No sir; not till he inclined me; for, we love him because he first loved us.'

'Then you can leave father and mother, and all, to go to heaven?'

'Yes sir, I have no wish to live on earth, when I have the prospect of living a nobler and happier life in glory.'

The surgeon, who had been anxiously expected for several hours, now arrived. 'Do you think,' said the heart-stricken mother, 'the child is dying?' This question, though familiar to the humane man, was not heard without an evident expression of grief.

'While there is life,' he replied, 'there is hope; but I would advise you not to be too sanguine in your expectations.'

We walked down stairs; the surgeon left, but I could not leave. 'Will you, sir,' said the father, 'go to prayer with us? If it were not for prayer, and the hope which the gospel inspires, my heart would break.' With this request I complied: and while praying to the God of all grace that the little child might be favored with the light of his countenance, in her passage through the valley of the shadow of death, I heard the mother's shriek, which convinced me that she was gone. All wept aloud; the children started up, wringing their hands, and calling, 'Jemima, Jemima, don't leave us!' and the mother, with a softened melancholy of countenance appeared among us, saying, with a faltering tongue, 'She exclaimed as I was raising her on the pillow, 'I am going to glory!' and fell back in my arms and died.

London Teacher's Offering.

Dr. Adam Clarke on Dancing.

Mala Ave, when about twelve or thirteen years of age, I learned to dance. I long resisted all solicitations to this employment, but at last I suffered myself to be overcome, and learned and profited beyond most of my fellows. I grew passionately fond of it, would scarcely walk but in measured time, and was constantly tripping, moving, and shuffling, in all times and places. I began now to value myself, which, as far as I can recollect, I had never thought of before; I grew impatient of control, was fond of company, wished to mingle more than I had ever done with young people; I got also a passion for better clothing than that which fell to my lot in life, was discontented when I found a neighbor's son dressed better than myself. I lost the spirit of subordination, did not love work, imbibed a spirit of idleness, and, in short, drank in all the brain-sickening effluvia of pleasure. Dancing and company took the place of reading and study, and the authority of my parents was feared, indeed, but not respected, and few serious

impressions could prevail in a mind imbued now with frivolity and the love of pleasure. Yet I entered into no respectable assembly, and in no case ever kept any improper company. I formed no illegal connection, nor associated with any whose characters were either tarnished or suspicious. Nevertheless, dancing was to me a perverting influence, an un-mixed moral evil; for, although, by the mercy of God, it led me not to depravity of manners, it greatly weakened the moral principle, drowned the voice of a well-instructed conscience, and was the first cause of impelling me to seek my happiness in this life. Every thing was absorbed by it. I have it justly in abhorrence for the moral injury it did me; and I can testify, (as far as my own observations have extended, and they have had a pretty wide range,) I have known it to produce the same evil in others that it produced in me. I consider it, therefore, as a branch of that worldly education which leads from heaven to earth, from things spiritual to things sensual, from God to Satan. Let them plead for it who will, I know it to be evil, and that only. They who bring up their children in this way, or send them to those schools where dancing is taught, are consecrating them to Moloch, and cultivating the passions so as to cause them to bring forth the weeds of a fallen nature, with an additional rankness, deep-rooted inveteracy and inexhaustible fertility.

Ephesus in Ruins.

To the Church in Ephesus, it was written nearly eighteen hundred years ago—

"Remember from whence thou art fallen, and repent, and do the first works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." Rev. 2:5.

The candlestick was removed—and the site of the city can now only be recognised by its ruins. A recent traveller in Asia says:

"A more thorough change can scarcely be conceived, than that which has actually occurred at Ephesus. Once the seat of active commerce, the very sea has shrunk from its solitary shores; its streets, once populous with the devotees of Diana, are now ploughed over by the Ottoman serf, or browsed on by the sheep of the peasant. It was early the stronghold of Christianity, and stood at the head of the apostolic churches of Asia. It was there, that, as St. Paul says, "the word of God grew mightily and prevailed." Not a single Christian now dwells within it! Its mouldering arches, and dilapidated walls, merely whisper the tale of its glory; and it requires the acumen of the geographer, and the active scrutiny of the exploring traveller, to form a probable conjecture as to the very site of the "first wonder of the world.—Philad. Christ. Observer.

I MARK ONLY THE HOURS THAT SHINE. The above, if we rightly remember, is the inscription upon a sun-dial in Italy. It inculcates a beautiful lesson, which too many are prone to disregard. It would teach us to remember the bright days of life, and not to forget the blessings God is giving us. Life, it is true, is not all bright and beautiful. But still it has its light as well as its shades, and it is neither wise nor grateful to dwell too much on the darker portions of the picture. He who looks upon the bright side of life, and makes the best of every thing, will, we think, other things being equal, be a better and happier man than those who find occasion for complaint and censure in almost every thing they meet with.

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A person who will procure five subscribers, and pay the money, shall be entitled to a copy of the Preacher for one year.

Mason and Scripture Psalmody.

BY REV. J. CHRISTIE.

The character and opinions of disaffected divines become, after their death, the common property of the church. They constitute a variety of the successive and accumulated inheritance, in which all of that community have right and interest. The church in all ages occupies a peculiar property of the age or generation in which they live has gradually been changed: and by the great waster of time, the record has been erased, and the claims passed into other numerous hands.

It is proper that it should be so. Now all the sons of Zion are, in one school, over whom the Prophet preaches, ministerially, providentially, and efficaciously by his Spirit, presiding, and by his disciples are furnished for themselves, nor for those to whom they exert their first and influential influence, merely in their own character, but as disciples of Christ as his redeemed. And as the redeemed are more or less valuable, the more eminent, being from their common Head of authority and bearing alike upon the interest of one common class or race, which is provided for that very end, where claimants exist and the proper right is exercised and admissible. Here is a claim before which itself must yield—a tribunal which it must expire.

General remarks are suggested in the present connection, both because of the privilege of a very felicitous privilege of a Christian church, the unity of discriminating nomenclature, and because the individual named at the head of this article was in his life, and, it is believed, will prove long after his death, a just illustration of the principle they have in view. Dr. Mason was eminently qualified with qualifications which fitted him for an instrument in advancing the cause of the "edifying the church." While there are some who, and among them the writer, who remember of his ministrations, a large class of readers are to be found with the means of discover-

ing in his writings the traces of a vigorous and highly cultivated mind, earnestly devoted to the cause of our common Lord. He has left an argument for presbyterian order, which prelates have found impracticable, and a body of didactic discourses on gospel truth, scriptural, perspicuous, cogent, and eloquent in no common degree. And if the faithful and consistent adherent of these principles sees in Dr. Mason's ecclesiastical life and measures, what he must esteem a lamentable departure from them, it was the error of the age: it was the result of his own earnest and impetuous zeal; it was the undue overflowing of a principle which has a place in the heart of every good man—grief at the division of Christians, of Protestants and Presbyterians—an irrepressible desire to heal and reunite—but, in his case, by the application of means which ever have failed, and ever must fail, so long as fidelity on the one hand, and worldly indifference and defection on the other, are great antagonistic principles in the Church of God. Nevertheless, as a man, a scholar, a Christian, and a divine, Dr. Mason occupied a place when living, rendering him dear to such as could approach him in the intercourse of private life, and deserving of the admiration and esteem of all who could discern and appreciate his worth. And now that he is dead, the true church may rejoice that being dead he yet speaketh, and in his valuable writings will long hold forth a rod, for the chastisement of her enemies, and the precious doctrines of the cross for the edification and comfort of her friends. But we have almost forgotten the principal design of our article intended to be brief.

Among the singular events in Dr. Mason's life, was that of permitting the exclusion of Scripture Psalmody from his congregation, and the introduction and substitution of a mere imitation. Without entering at all into the merits of the controversy on the general question at issue, or the particular circumstances which, in that instance, occasioned the change, the object of this article is to show that that change had no place in Dr. Mason's judgment or inclinations. He was in principle and in affection, a lover of the inspired Psalmody of the Scriptures, and on various occasions, during, and long after, the change, furnished conclusive evidence of such conviction. It is well known, indeed, that Dr. Mason exercised his ministry in a denomination in which the Scripture Psalmody was exclusively used in social worship, public and private; and that the early part of his ministry was distinguished by a very able and eloquent argument in defence of the practice of the church, delivered in his public discourses. It must not, nevertheless, be supposed that Dr. Mason's long-continued, perhaps truly never relinquished, preference for that Psalmody, was occasioned by early practice and prejudice. No, his mind was of too vigorous and masculine a cast to be bound by such influence. It is to be attributed to the growing experience of many years, the confirming researches of sound learning, the perceptions of an enlarged and expanding mind, and the cherished exercises of true devotion, best nourished and fostered by the dew-

of divine truth, delineated by the Spirit of God.

It was remarkable that after the change had been effected, and effected, too, during his absence on a voyage to Europe, (for it is believed that he was really unwilling to countenance it with his presence,) although he continued the newly introduced stranger in the ordinary Sabbath services of the sanctuary, yet when the administration of the Lord's Supper was to be observed, he invariably brought out the old songs of inspiration to mingle with the feast. There are some yet living who will remember with what touching solemnity he brought them forth. He was always great at sacramental services; and then his soul most rejoiced to honor his Redeemer. What was this but a most significant and unequivocal testimony of his deep-seated and irrepressible conviction of the worth, sacredness and authority, of these inspired songs? They were brought out by this steward of the mysteries of the kingdom, as the "old wine," only fitted to grace the banquet and the banqueting hour of the King.

On one occasion, an elder of his congregation, Thomas Rich, I think was his name—a man of rare excellence for the simplicity, sincerity and humility of his life—related to the author a conversation on the subject of the agitated change of the Psalmody. In one single remark of Dr. Mason's on that occasion, was expressed his own judgment and the readiness of his illustrations. "The New Psalms," said he, "are like a dried and withered orange which you press in vain; its juices and its taste are gone—the old Psalms are like the orange fresh, ripe and full, it yields to the pressure a rich and succulent stream, sweet and refreshing." On another occasion he preached at Newburgh in the hearing of the writer, (long after the change had taken place,) from this text: "Where the Spirit of the Lord is, there is liberty." 2 Cor. 3:17. At the close of his discourse, remarkable for richness and beauty, he said, taking up the Psalm-book, "Come, let us sing one of the songs of that Spirit, who knows best how to describe his own work in the hearts of his people."

"Every man shall kiss his lips that giveth a right answer," is the natural expression of a Christian responding to such a testimony. That closing observation, (it was the last he made on that subject known by the writer,) is ample, unequivocal and conclusive, both as to the judgment of the speaker, and, if it be admitted, and who will dispute it, as to the merits of the great question at issue on this interesting subject. But this is not the matter in hand. Our only design was to show that Dr. Mason, notwithstanding he yielded to the strong and powerful circumstances, which like a mighty, turbid torrent, bore him off his feet, was in judgment and in heart, while his judgment could maintain its throne and his heart beat to the impulses of true devotion, an approver and a lover of the Psalms of the Scriptures.

And this is something. That a man of his unquestionably high intellectual attainments, whose comparatively long, and certainly very active and industrious life, devoted to the investigation of ques-

tions relating to the order and doctrine of the house of God, with every influence to open his mind to a contrary judgment—that he held fast on this point, is a valuable amount of human testimony. It has been common to claim for more modern versions a higher degree of polish and fitness to cultivated taste. But Dr. Mason was not more a man of rich intellectual endowment than he was of the finest culture. As an elegant and finish-scholar in the literature of the classics, both of dead and living languages, he had few rivals, and fewer, if any superiors. He stands pre-eminent, therefore, as a judge in the department of sound taste on this subject, and his decision leads to the conviction that it is a taste equally weak, vitiated, corrupt and mawkish, that can regard with disrelish, or assail with impotent and impious ridicule, language which expresses with propriety, beauty and vigor, the mind of the Holy Ghost. That there are terms or words which may admit of amendment in the present only truly authorized version of the word of God, we do not deny. But take it as a whole, it has a commendation from men, in comparison of whom, its sickly tribe of enemies are pigmies in literature, eloquence and divinity; it is sacred from its place in the devotions of a race of men of whom the world was not worthy: it has no competitor now, and we apprehend the time is far distant when we shall see its superior.—*Reformed Presbyterian.*

WAR.

For the Preacher.
(Continued.)

A community, as we have seen in our last, in estimating its chances of success in a war of self-defence, should consider its character, and compare it with that of the enemy. It should do likewise in relation to its resources. This, we think, is a dictate of common sense; and it may be inferred from the reproachful language in which a general of the Assyrian army, on a certain occasion, addressed the servants of Hezekiah; "Now, therefore, I pray thee, give pledges to my lord, the king of Assyria, and I will deliver thee two thousand horses, if thou be able on thy part to set riders on them." 2 Kings, 18:23. This was the boast and the taunt of an enemy; but it suggests the idea which we have just expressed. The warlike resources of a nation consist, chiefly at least, in men and money. But it is plain that all nations are not equal in these respects. One nation might be able to raise an army of one hundred thousand men, and to place at the head of it skilful and experienced officers; another might not have the ability to raise the one-tenth part of such an army; and it might just be as incapable of supplying it with proper leaders. One nation might command millions for the prosecution of a war; another might find it difficult to raise even thousands. All these are things, then, which a community should take into consideration before it engages in a war even of self-defence.

It should, moreover, consider the influence which such an enterprise might exert upon its relations with countries not

Wm. A. Christie

particularly connected, as yet, either with itself, or with its enemy. A hasty and inconsiderate self-defence might sink it in the estimation of nations whose opinion is entitled to much respect; and ill success might procure for it, not their pity but their contempt. It is seldom, indeed, that war does not affect, in some way, the peaceful relations of the belligerent parties with other nations; and this, of course, is a matter which a community should not overlook in taking into consideration the propriety of self-defensive war. Of course, if the danger be both great and imminent, there is little time for reflection; little time to consider either political or moral results; self-defence, in such a case, naturally follows the sudden promptings of nature. But such cases are rare, at least in civilized and Christian nations. There is generally time for various and mature reflection. The heaviest storms are generally those which linger long in the distance; and if they were in the catalogue of things over which human power has much control, a great deal might be done to mitigate their fury, perhaps to stay them in their course; and it is surely much easier to dispossess a thundercloud of its electricity by means of a lightning rod, than it would be to grapple with the fiery bolts which it might otherwise hurl upon those who would undertake to contend with it.

But a community, before it engages in a war even of self-defence, should consider whether any thing valuable could be eventually gained by a war, in some respects unsuccessful; whether it could, in the circumstances of the case, settle all difficulties; or whether it would leave them, in the end, to be settled by negotiation, or in some other pacific manner. We can easily conceive a case in which the belligerent parties are so equally matched in all respects, that the supposed war betwixt them cannot be terminated by complete victory on either side; and consequently the difficulties in which it originated remain unsettled. What, then, has been gained by the war?—not that for which both parties fought; not that absolute power which would put its possessor in a condition to dictate to the other party at pleasure. Much treasure has been spent, and much blood shed on both sides; and the result has been simply this—the parties have wearied themselves, and exhausted their resources; they are therefore more disposed for peace; they are prepared to make those mutual concessions, which, if they had been made in time, might have prevented the supposed war. Many a suit, however, has been taken out of court, and settled in some amicable way, out of regard to time and money, the institution of which was not prevented, in the first instance, out of regard for principle and peace.

But, finally; a nation, before it engages in a war of self-defence, should consider whether the advantages of success, even when it is certain, will counterbalance the loss of life and property, and other sufferings which it must necessarily undergo. It is plain that in a common suit at law, a man may be both a gainer and loser; he may win the suit, but he may have less, after all, than he had before it was commenced; so much less, that it would have been better, at least in a pecuniary point of view, to have purchased peace even at a tolerably dear rate. It may be thus with nations. A defensive war may be successfully terminated, and yet the victorious nation may be a loser, and part of its loss, at least, may be such that it cannot be made up at the expense of the vanquished foe. It may not recover its wonted prosperity and restore its wasted energies for many, many years. This is not imagination. War is unquestionably a curse,

and one of the greatest calamities which can befall nations. It is one of those three things of which God gave David his choice; and, as every reader of the Bible knows, he preferred pestilence to war. Contemplate the evils—look at the horrible devastations of war. The peaceful pursuits of life are interrupted in thousands of instances. In many a spot the hammer of industry is fallen. Its last sound has died away. There are none to lift it. The hardy sons of toil are in the tented field. The notes of martial music float on the breeze; and anon, the confused clamor of the battle-field is heard afar. Towns and cities are fired and reduced to ashes; field after field of waving grain is destroyed; whole districts, not unfrequently, are laid waste; and only ghastly ruin meets the eye. Wives are bereft of their husbands; sisters of their brothers; children of their fathers. Sometimes, indeed, all the inhabitants of a town or neighborhood are put to the sword, and murdered, in cold blood, without distinction of age, rank, or sex. Oh, the loss of life which is often occasioned by war! Hundreds, and sometimes even thousands, fall in a single engagement; multitudes, who, perhaps, are utterly unprepared for the change, are hurried, in quick succession, into eternity. And what a solemn thought! Oh, the dreadful responsibilities of war! It is not that light thing which the vain and reckless aspirant after military fame imagines it to be. It is a fearful curse; a sweeping and tremendous calamity. Surely, then, a community, before it engages in such an enterprise, even on the ground of self-defence, should consider whether the advantages of success, even when it is certain, will counterbalance such enormous evils. It would surely be better that the national honor should be stained, in the judgment of a wicked world, than that multitudes of souls should be driven, all unprepared, into the presence of their Judge. This, it is true, is not the design, but it is one of the lamentable effects of war. As a general fact, those who are least prepared, in a moral and religious sense, to occupy such a critical place as the field of battle, are the most eager to be in it; and it is to be feared, that few of those who fall in battle, are prepared for the peaceful abodes of heaven.

J. GRIER.

For the Preacher.

Divine and Human Rights.

Concluded.

The only remaining passage in this work which I propose to notice at present, is found in pages 76, 77. It is as follows:

"We conclude, then, that the venerable Westminster Confession of Faith contains the clearest, the most scriptural statement of the doctrine of the magistrate's power, *circa sacra*, that has ever been drawn up by the individual or combined ingenuity of man; that all attempts to make it better have hitherto proved abortive; that all the alterations which have been made are seen to be erroneous; that it was given to the church by the most signal interposition of Divine Providence since the apostolic days; that it is the best human defence against Romanism which has been given to the church or the world," &c., &c.

Such a "rhetorical flourish" might be overlooked or excused in the first efforts of a school-boy. It might be in character with the impromptu harangues of a political "stump orator;" but certainly it comes with an ill grace from one who has the sober facts of history staring him in the face, having assumed the editorial chair in the ministerial office. But as there is scarcely any sentiment in religious

matters so absurd that it may not find its admirers and advocates, even among good men, it may not be amiss to look for a moment at this conclusion which Mr. W. draws, in the face of the most deliberate decision of ninety-nine hundredths of all Protestant Christendom.

Commencing with the last first, it may not be amiss to inquire what is to be understood by "the most signal interposition of Divine Providence since apostolic times?" If this language have any meaning, it indicates that there is some remarkable parallel between apostolical and Westminster characters, circumstances, or events. Let us see and examine for ourselves. Let us take a cursory view of the train of events which led to the calling of the Assembly—the character, circumstances and doings of that Assembly—and it is hoped that every candid mind will be prepared to say, whether there be a parallelism with apostolic times or not.

For more than a century previous to the calling of this Assembly, the civil power in England had claimed and exercised supremacy over ecclesiastical matters. It was during the reign of Henry VIII. that a convocation of the clergy at Canterbury, in a petition addressed to that cruel, unprincipled tyrant, styled him the "Protector and supreme Head of the church and clergy of England." This was followed by a bill passed in parliament, abolishing the papal supremacy and declaring the king to be the *supreme head of the church of England*. This again was followed by a letter from the king to all his bishops and justices of the peace, requiring the universal promulgation of the decree, and empowering the civil functionaries to ascertain whether the clergy did their duty sincerely.

This act, which became a dead letter in the latter part of Mary's reign, was revived on the accession of Elizabeth to the throne—with an additional clause, enabling the queen to exercise her supremacy, and which gave rise to the infamous Court of High Commissions. Such was the authority claimed and exercised by the Crown of England, till the same parliament which convoked the Westminster Assembly, passed a bill abolishing the Court of High Commissions, and putting an end to the Star Chamber.

On the open rupture between the Parliament and Charles, it assumed the royal prerogatives, and instead of relinquishing ecclesiastical supremacy, one of its first acts was the authoritative and absolute abolition of Episcopacy. Nine months intervened between this act and the calling of the Assembly, during which time *Parliament was engaged in the reformation of religion*. In the prosecution of this work by Parliament, the Assembly of Westminster was convoked, not as a primary or independent body, or court of the church, but as a subordinate assistant to Parliament, in the work in which it had engaged by virtue of that authority which it claimed over the church. Hence, Parliament nominated the members of which that Assembly was composed. It fixed the time when they should meet. It appointed the moderator and other officers. It propounded the subjects for consideration, and restricted the deliberations of the Assembly to these alone. It provided for the accommodation and pay of the members, and reserved the right of dissolving and dismissing them at pleasure, while all their deliberations and decisions must come before Parliament by way of recommendation, and could only become authoritative by its sanction.

The Assembly, moreover, though usually styled, "The Assembly of Divines," was not, by any means, exclusively an Assembly of Divines. Nor can it, with any propriety, be regarded as an ecclesiastical assembly at all. In it there were

ten lords and twenty commoners—doubt the most talented and able in the kingdom—not as officers of order—but men inmersed in worldly policy, selected by the monarch, as it would seem, for the purpose of watching, influencing and controlling the deliberations and decisions of the Assembly.

The Divines themselves were of all shades of opinions in church government, from episcopacy to absolute Independency. Their convocation, so far as it was concerned, was not more than a measure of expediency. Though the purity of religion was the ostensible object of their conduct, yet it was too clearly, that external and the forms of religion was the object, as a means of consolidating and strengthening the civil power. It was prepared to adopt—no more than what might be most agreeable to God; but that which, to their best calculated to concentrate and influence of the national government. And while the Assembly was in session, it was the duty of Parliament to have been their grand design, that each party in the Assembly was to admit and defend the supremacy of civil power in ecclesiastical matters, provided only that it was disposed to conform to its particular views.

Such was the character of the Westminster Assembly—such the circumstances in which it was convened. What parallel, I would ask, can be found in the event in which the church was in apostolic times? Did they await the call, or crouch to the civil power, in organizing a primitive church? Did they yield keys to the civil power, were they committed to them by the Governor? Did they yield to the pleasure of opening the doors and windows of pleasure?—of pointing the way in?—what particular shall perform?—where they shall and when they shall come they admit that it was the civil government, to be demolished, and to rebuild the whole frame-work of the pleasure, and yield themselves instruments for the accomplishment of the work? No, verily. The parallel here is idle and "shocks all common sense." A perfect contrast in every particular. The apostles stood aloof from the civil power—they took their stand independent officers of the independent of Christ, accountable to the Lord, who alone "is given over all things to the church, his body." And had a Roman or a Roman Emperor, or a Roman Emperor, or a Roman Emperor, attempted to interfere in the least matter, their answer would have been the same as to the council, "We ought to obey God rather than men."

I am aware that much stress is laid by Mr. W. and all who are in the defence of the Westminster Confession in its integrity, on the proposition—"The civil power shall not assume to himself the keys of the kingdom of heaven, nor has been employed to meddle with this subject. Every thing which is by that Assembly, must be by this luminous sentence, which is of sentences, which were cited, must be tortured to do nothing. Not allowed to do

...k, they must be preserved with all
redness and veneration with which
Egyptians were wont to regard their
...ere be any power at all belonging
keys of the kingdom of heaven,
Parliament which convoked the
bly had already assumed and ex-
it. To my mind, it is inconceiv-
at any higher power can be as-
or exercised on earth, in the
than that of settling her articles
i, defining her terms of commu-
ad establishing her forms of wor-
order of church government and
ne. If this be not the power of
s, I must confess myself utterly
s to know in what it consists. It
inly unreasonable to suppose that
ver which is adequate to the con-
and establishment of any super-
e, is inadequate to the exercise of
s. The Parliament had assumed
er, and with its own hands, as it
ad demolished the frame-work of
ch, and this Assembly is convoked
loyed by them for the construc-
nother better suited to their pur-
And, as they were acting under
ority, the direction and the pay-
ment, in denying to Parliament
vil magistrate, the power of the
ey were acting the inconsistent
orkmen employed and paid for
truction of a house, saying to
player as the work progressed,
may erect this house—you may
t—you may furnish it; but you
assume to yourself the power
ys—you can have no authority

this the position actually taken
assembly? Let us see the con-
“The civil magistrate may not
himself the administration of
and sacraments, or the power
ys of the kingdom of heaven:
th authority and it is his duty
order that unity and peace be
in the church, that the truth of
kept pure and entire, that all
ies and heresies be suppressed,
tions and abuses of worship and
prevented or reformed, and all
ances of God duly settled, ad-
and observed. For the better
whereof, he hath power to call
to be present at them, and to
at whatsoever is transacted in
according to the mind of God.”
er belonging to the civil magis-
call synods and be present in
intend their transactions, is evi-
be regarded as the general rule
lling and regulating of all sy-
le peculiar circumstances are
for in another section, where
ed that “if magistrates be open
o the church, the ministers of
themselves, by virtue of their
hey with other fit persons, up-
tion from their churches, may
ther in such assemblies.”

“the clearest, the most Scrip-
ment,” according to Mr. W.,
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Yes, Mr. W., it is so luminous
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very naturally be taken from
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s been utterly discarded as
e or contradictory in itself,
ncilable alike with Scripture
nd religious liberty, by nine-
haps I may say, by ninety-nine
of all professed Presbyteri-
so luminous and so Scriptural,
urch with which Mr. W. has
connected, felt the necessity of

giving an explanation in their testimony,
which stands to the original in the rela-
tion of amendments to resolutions, which
strike out all after the word “Resolved.”
It is so luminous and Scriptural, that
among the few who profess to believe it,
there are scarcely any so reckless as to
deny that it needs explanation; while
those who attempt the task, differ mate-
rially as to what the views of the Assem-
bly really were, when they sanctioned
these sections. Amongst the latest of
these commentators, Mr. W. stands
forth very conspicuous. Though it ap-
pears to his mind, the clearest and most
Scriptural statement of the magistrate’s
power *circa sacra*, that has ever been
drawn up by the individual or combined
ingenuity of man, yet he goes about to
explain it somewhat after this manner, p.
83.—“The substance of this section is
simply this. The magistrate may not
assume to prescribe the doctrine, ordi-
nances, government, or discipline of the
church; but must take order that those
whose duty it is to wait on these things
do them according to *their* judgment of
the mind of God, while *he* is bound to
suppress public blasphemies and heresies
against the law which he administers.”
By the law which he administers, Mr.
W. intends the decalogue. The execution
of this to the letter he supposes to have
been defined by the Assembly as the duty
of the civil magistrate. No one reading
over the 3d section of the 23d chapter of
the Westminster Confession would suspect
that Mr. W.’s explanation was suggested
by it at all, or at least in any other way
than by contrast or contradiction. But
what renders it supremely ridiculous is,
that the explanation requires the civil mag-
istrate to be “a discerner of the thoughts
of the heart,” while it divides the question
and makes the same sentence without any
change of person, address the civil magis-
trate and those whom he may employ.
The text says that the civil magistrate is to
provide that whatever is transacted in Syn-
ods be according to the mind of God.—
Mr. W. says that the magistrate must take
order that those whose duty it is to wait on
these things, do them according to *their*
judgment of the mind of God, “while
he is bound to suppress public blasphemies
and heresies against the law which he ad-
ministers, and all public hindrances which
may be thrown in the way of church offi-
cers according to *his* judgment of those
things which is also according to the mind
of God. So far as Mr. W.’s efforts are
concerned, he has certainly made his words
good. His explanation or alteration of the
statement of the magistrate’s power is
doubtless darker in theory, and more diffi-
cult in practice than the text. Let us sup-
pose a case for experiment. Let it be that
of the union of orthodox churches. It is
the duty of the civil magistrate, say the
Westminster Divines, to take order that
unity and peace be preserved in the church
—of course, to take order that existing di-
visions be healed, and peace restored. The
civil magistrate calls a convention of dele-
gates from the respective churches to con-
sult about a union. According to Mr.
W.’s interpretation of the language of the
Westminster Assembly, the civil magistrate
has nothing to say as it regards his judg-
ment of the mind of God, but he must
take order that those whose duty it is to
wait on these things, do them according to
their judgment of the mind of God. Here,
then, he must first be assured of what *their*
judgment of the mind of God is, and then
he must see to it that each one acts accord-
ingly. But perhaps some one or more
members of these churches take offence at
the conciliatory spirit that may pervade
the members of this convention. They
begin to fear that something may be done
that may eventually destroy the individual-
ity and extinguish the long and fondly
cherished name of their sect, and forthwith

they begin to raise the hue and cry of de-
fection, apostacy, perjury, infidelity, and
atheism. The civil magistrate regards this
as a public hindrance thrown in the way
of church officers. According to his judg-
ment of these things, as Mr. W. explains,
he is bound to suppress them. Perhaps
Mr. W. would find himself more at home
and more secure under the protection of a
constitution which he sometimes vilifies.
He is very confident, however, and roundly
asserts, “No other view can be maintained
without a violation of common sense—es-
tablished rules of criticism—and without
accusing the framers of the Confession
with contradiction.” As, therefore, this
view itself contradicts and violates com-
mon sense, and cannot endure criticism,
we may as well fall back at once on the
truth, that it is an utter impossibility to re-
concile the general proposition, that the
civil magistrate may not assume the pow-
er of the keys of the kingdom of heaven,
with the detail in which his authority and
his duty are defined.

If the civil magistrate hath authority and
it is his duty to take order that unity and
peace be preserved in the church, he must
be the arbiter in all controversies. If he
has authority and it be his duty to keep the
word of God pure, he must be the judge of
what is the word of God. If he be bound
to suppress heresies and blasphemies he
must be the judge of what they consist,
and there is no other way in which he can
possibly suppress them, than by the power
of the civil law. If he has the power and
it is his duty to prevent or reform all abu-
ses in worship and discipline, and to take
order that all the ordinances of God be
duly settled, administered and observed,
he must decide what are the ordinances of
God, how they ought to be administered,
and who shall observe them. If he has
power to call Synods and to provide that
whatsoever is transacted in them be accord-
ing to the mind of God, he must certainly
decide what the mind of God is. Here,
doubtless, is the power of the keys with a
vengeance. Let Mr. W. or any other man
point out, if he can, any power claimed or
exercised by the Pope of Rome himself
that is not fairly embraced in this detail.
Let the consistency be shown, if it can, of
denying the *administration* of the word
to him who has authority, and whose duty
it is to take order that that word be kept
pure and entire—of denying to him the
power of *administering* the sacraments,
who has authority, and whose duty it is to
have all the ordinances of God duly set-
tled, administered, and observed. In one
word, where is the consistency of denying
the power of the keys to him who has au-
thority, and whose duty it is to prevent and
reform all abuses in worship and discip-
line.

That authority which settles and defines
what is the ordinance of God, is certainly
superior to that which merely administers
it when settled; and that authority which
decides what the mind of God in his word
is, is certainly adequate to the administra-
tion of that word.

Here, then, is a general proposition, that
the civil magistrate may not assume the
power of the keys of the kingdom of hea-
ven, and in immediate connection a detail
which particularises all the different branch-
es of that power, and expressly declares
that it belongs to him and that it is his duty
to exercise it. And yet Mr. W. has the
foolish effrontery to assert, in the face of
the Christian public, that this is the clearest
and most scriptural statement of the power
of the civil magistrate *circa sacra*, that
has ever been drawn up by the individual
or combined ingenuity of man.

Almost every advocate of the Westminster
Assembly regards the general proposition
as expressing their real sentiments. Char-
ity, however, requires that we should re-
gard them as presenting their real senti-
ments in the detail, and not in the general

proposition. There is a possibility—nay,
it is extremely probable that they miscon-
ceive the import of the general proposi-
tion. It is utterly impossible that they
could have mistaken the specifications in the
detail. The detail, moreover, exactly cor-
responds with their previous course of con-
duct, and present circumstances, while the
general proposition condemns both. To
regard them as presenting their real senti-
ments in the general proposition impugns
their integrity and moral honesty—but to
regard them as speaking their real senti-
ments in the detail only impugns their un-
derstanding with reference to the import of
the proposition itself.

If, then, charity requires that we should
regard the Assembly as expressing their
true sentiments in assigning to the civil
magistrate the authority, and pointing it
out as his duty to maintain the peace and
unity of the church, to keep the word of
God pure and entire, to correct abuses, to
settle the ordinances, and to see that the
transactions of Synod be according to the
mind of God, how utterly reckless the de-
claration of Mr. W., that it is the best hu-
man defence against Romanism that has
been given to the church or to the world.

The whole amount of difference, so far
as system is concerned, is the exchange of
an ecclesiastic for a civil head. And sure-
ly the latter is the more monstrously ab-
surd of the twain. Only let the civil come
in the room of the ecclesiastical Pope, and
the whole system is just to his mind, he
requires no additional authority whatever.
According to the system, he is to all intents
and purposes the vicegerent of God—as he
has authority and it his duty to see that
whatsoever is transacted, even in the coun-
cils of the church, be according to the
mind of God.

It was not till Parliament refused to
sanction their views of the divine right of
Presbytery, that the Presbyterians, compos-
ing a majority of that Assembly, began to
feel the galling weight and strength of
those chains which they had forged for
others;—and it was in the anguish of des-
pair that they struggled against them when
Parliament, instead of granting to Presby-
tery the right of excommunication, passed
an ordinance with reference to this subject,
constituting Parliament the ultimate court
of appeal.

Nor can Parliament be regarded as act-
ing inconsistently with the principles laid
down. The Assembly had recognised the
authority of Parliament to reform religion,
to settle the articles of the church’s faith,
to establish her forms of worship and or-
der of government and discipline. And
having established the church, Parliament
was expected, of course, to provide for its
support. How unreasonable, then, to deny
it the right of saying who shall be its mem-
bers, and what the privileges they shall
enjoy. Had Parliament yielded in this
matter, and allowed Presbytery the exclu-
sive right of excommunication, it would
have created an indefinite, irresponsible
and independent power in the church, and
would have presented to the world the ano-
maly of a body capable of cutting off its
own head, and tearing out its own vitals,
and yet living on.

This sets in its true light the incongruity
of any religious establishment by civil au-
thority. It requires the civil power to sup-
port an institution in which it has no right
to exercise any authority whatever. In
these difficulties the Westminster Assem-
bly found themselves involved when it was
too late to retrace their steps. The very
conditions on which they had allowed
themselves to be convoked, hemmed them
in. From these difficulties they were nev-
er extricated. Their energies were com-
pletely broken by the course pursued by
Parliament, but they still continued their
formal existence and sittings, till after the
decapitation of Charles—having sat five
See 7th page for conclusion.

For the Preacher.
The Union.—No. 3.

There is an old work sometimes to be met with in the libraries of old-fashioned Presbyterians, entitled, "The Harmony of Confessions," the design of which is to show the agreement of the Reformers. The writer for this purpose gives us the public symbols of their faith; and no person, we think, could peruse these without being struck with the wonderful agreement which existed among these great and good men. And who is there, partaking of the spirit of Christianity, who could wish it to be otherwise? Nay, will it not be a source of grateful acknowledgment to God, to find that men so widely scattered, having little if any correspondence with each other, should not only set forth the same doctrines, but mostly express themselves in the very same language; thus proving that they had drunk largely of the same spirit, and attentively studied the same lively Oracles. And surely, if under the influence of the same Spirit, it will render us equally desirous and equally gratified to see "The Harmony of Confessions" established in our day. For why should we be gratified to see harmony in past ages, and be unwilling to see it among churches in our own times? It is true, that in pursuing this object, we must be careful not to break over the sacred barriers of Truth. The Church of Christ is little indebted to that man who would attempt to establish harmony where it does not exist; but, on the other hand, it must be acknowledged that they do her not a much better service, who prevent her members from seeing the harmony which does exist among them, and thus keep up divisions and strife where there should be none.

Before proceeding to make a comparison of the standards of those churches proposing Union, in order to see the degree of harmony which exists among them, it may be proper to notice two things which must be admitted, and which we make no doubt, are identified in the minds of some, with opposition of views between these bodies; but which cannot, we should think, be so regarded by any intelligent candid mind. First, Some one of them may exhibit one or more principles on which another is silent; and, second, private members may have taken opposite ground respecting them. But why should either of these be regarded as opposition between the bodies as such? One of them may have considered itself called upon to testify on a certain point, while another, owing to different circumstances, or not seeing matters exactly in the same light, may be unable to discover any such necessity, and therefore have remained silent. Perhaps now, the one may see that no such call any longer exists, and therefore be willing to drop it; or the other may be convinced that it *does* exist, and so be persuaded to adopt it as part of the principles of the united church.

Let us, however, wait the result—it will be time enough to decide that opposition exists when we see that neither of these can be accomplished, or that the different bodies take opposite ground to each other on these points.

But, it may be said, opposition has existed among individuals on these points. And what of this? Is it not unfair to charge what has been said by individuals against the whole body? Who would submit to such a rule as this in his own case? Who would be willing to see every thing that has been said or written by individuals saddled over upon the whole body to which he belongs? Besides, every candid and reflecting mind will see that this state of things is very much attributable to our divisions. One adopts a certain principle, and the fact that it is one of their distin-

guishing principles, invests it with an importance in their estimation, far beyond those truths which they hold in common with their brethren. It soon comes to be regarded as *the test* of strictness and faithfulness, while those who have not attained it are regarded as standing far below them upon the Christian platform. They vaunt it over their brethren; thus opposition is provoked, and no wonder if it should arise. It is high time this state of things was ended—it may be traced to our divisions—it will continue as long as they continue. Let them cease, and the opposition among the brethren of these bodies will cease with them. If in any thing they are otherwise minded, they will learn to forbear one another in love.

If, then, neither of these things ought to be regarded as proof of opposition between these bodies, we now return to our proposed object—an examination of their acknowledged standards—the only correct source, we should think, from which to ascertain their harmony or opposition.

We have already referred to what were supposed the points of difference in the Convention of 1842. We have, however, a later list, prepared by two of the Synods, and therefore possessing rather more authority. According to the minutes of the G. A. R. Synod of the West, these are supposed to be Slavery, Psalmody, Testimony bearing and Communion. According to the minutes of the Associate Synod there are, in addition, the purchase of Christ and Faith. It is, we should think, pretty certain that the Reformed Presbyterian Synod would have nothing to add to this list, except it be on the mediatorial authority of Christ.

1st. Slavery. On this no article exists in the public standards of any of the bodies. All, however, have acted upon it. No material difference is discoverable in that action, and it has been attended with the same practical effect in all these bodies—purging out the sin of slaveholding from among them. Such was the effect of the action of the Reformed Presbyterian Church; such has been the effect of the action of the Associate Church, and such, also, has been the effect of the action of the A. R. Church. All their congregations in the State of Kentucky, involved in the sin of slavery, have broken off their connection and joined themselves to the Synod of the South, with whom *their goods* can be held in peace. And last year, the only congregation connected with the Eastern A. R. Synod involved in the sin, broke off their connexion; as, according to their own statement, they did not wish to throw any barrier in the way of Union, which they did not expect to see consummated but by making slavery a term of communion. We have, therefore, encouragement to hope that we are prepared to frame an article upon this subject, which will meet the cordial approbation of all these Synods. Such indeed cannot fail to be the case, unless they are disposed to relinquish, the ground already gained at so much toil. If any doubt remained upon this subject, it would, we should think, be put to rest, by considering the proposal made by the G. A. R. of the West, at its late meeting, and which is indeed an embodiment of all the principles upon which the action of these churches has been based. After stating that the United Church in her public standards shall exhibit her sentiments upon slavery and some other points, it is added,—“That our brethren in other churches may know our sentiments in relation to slavery, we declare that by slavery we mean the holding human beings as property—holding them deprived of their rights, and bound to render their services to their owners. This we regard as sinful; though, in particular cases, a man may sustain to a slave the relation of a master in the view of the civil law, and

yet not be chargeable with the sin of slaveholding, as when he uses all the means in his power to effect the emancipation of his slave, and prepare him for the enjoyment of freedom: or, when the slaves have become, through age or infirmity, incapable of providing for themselves. It is the duty of the church, however, to be well assured that the case is within some of the lawful exceptions before she may grant to the master her privileges, or continue him in their enjoyment.”

Three things are observable in this Resolution,—1st. It declares slavery sinful; and that no mistake may be made as to what is meant, it defines slavery to consist in the *holding* and *using* a human being as *property*. This the resolution declares to be sinful in all cases. Are not the other churches, seeking Union, prepared to go thus far? Nay, have they not already in their public acts gone thus far? 2d. It makes an exception of all such cases as are not to be regarded in the light of *voluntary* slaveholding. Are not the other churches prepared to do the same? Will any person of a sane mind deny that such cases may exist, or that those mentioned in the Resolution are not such? When Dr. Brisbane of Cincinnati, after having sold a number of slaves, became convinced that he had done wrong, and that he ought to repair that wrong so far as in his power, purchased them back again and held them as slaves in the view of the civil law until he could transport them to a free state, and then put them in possession of freedom, would any person charge him as guilty of the sin of slavery for so doing? It is for such exceptions that the Resolution makes provision. But 3d. Lest any advantage might be taken of such exceptions by slaveholders, the resolution makes provision for bringing all such cases before the church courts, that they may judge of the circumstances, whether they are such as to follow under some of the lawful exceptions.

Now, in order to show the entire harmony between this Resolution and the action of another of these churches upon the same subject, we subjoin the following, taken from a pastoral address directed by the Associate Synod, in 1840, to the congregations under their inspection in the bounds of the Presbytery of the Carolinas. We ask attention to this document; let it be compared with the above Resolution, and let any who think these churches cannot agree in framing an article upon slavery, try to find out the least difference; and let it be observed, this address, like the above resolution, was adopted unanimously.

“What have we done?” the address asks. “We have been saying for forty years past, that slaveholding is a moral evil, pointed out as such and condemned by the word of God. We have also said that we could not allow any in our communion to be involved in this moral evil; or, in other words, that we could not tolerate any of our members in the commission of this sin against the Lord our God. And as the essence of slavery consists in depriving a human being of his natural liberty and rights under a claim of *property* in him, we have judicially declared that no member of the Associate Church could be tolerated in “holding a human being in the character and capacity of a slave:” that is, claiming and holding a human body as his *property* or *chattel*, and enjoying the avails of his unrequited labor.

But do we require, it may be asked, a *legal emancipation* of slaves on the part of those holding them? Undoubtedly we do, is our reply, when this is not rendered absolutely impracticable by civil enactments. But in case this legal emancipation be rendered impracticable, then we think it behooves the slaveholder who

would maintain a conscience void of offence towards God and towards men, to consider with himself, whether he can be not calling upon him to remove with all his household, or to be removed the slave part thereof, of the free states of the United States, men are not compelled by circumstances to continue in sin. But that this step towards the performance of a high and holy act of justice, is considered impracticable from the emergency circumstances, what can be done? We answer, if it can be done, then what we mean by *moral emancipation* should be. And we are far from thinking of no cases where this is all that requires. By the *moral emancipation* of a slave, we mean a solemn act by the master, in which he declares that he had been wrong in *holding* and *treating* him as his slave, that he now withdraws all such claims, that, so far as his interest is concerned, regards him as free as himself. *Moral emancipation*. But he should also inform him who has been his slave, and who is so in the eye of the civil law, of the operation of that law, and to which he may be exposed, if he choose rather to abide in the view of one who has so generously made a legal claim of property, ought to be in a just and equal recompensed for his labor, and respect treated as a free and immortal being.”

Here we have the same view of slavery, the same view of its character, and the same admission that there may be cases in which to sustain the relation of master in the view of the civil law, is not chargeable with the sin of slaveholding indeed is the ground with singular unanimity by anti-slavery men of every denomination throughout our land, and in action with church courts justify this, that they cannot get the same ground. Such are the reasons obtained by two of the bodies in Union; and from these we may be supposed that the brethren of the Reformed Presbyterian Church. Indeed, if we have been concerned, their action hitherto has been upon these views. If, then, it were granted that some measure existed among us on this subject years, now we all speak the same language and are therefore prepared to gether in one mind and in the same part of the Present Truth.

A PASTORAL ADDRESS.
P. S.—Before our next meeting will come before the public, a resolution shall have met. It is desirable that we had got the subject before this took place, could not accomplish with so much brevity that a great measure, to answer the views we have in view. And what the action of the Convention sees that it can at all interfere with the subject, which is to lead the people to a full comparison of their views, that they may judge, whether it should be a Union. If they agree upon a Basis this is the people may be satisfied with the action. If they do not proceed, becomes still more necessary, may see that this action should be as speedily as possible.

CHURCHES IN NEW ORLEANS.
are nine Roman Catholic and Protestant churches, at present of New Orleans. Of these, by the colored population.

RELIGIOUS INTELLIGENCE.

OTLAND.—The Synod of the Reform- resbyterian Church in Scotland held annual meeting at Glasgow. Reports on the Foreign Missions of the ch were presented on Wednesday ing, from which it appeared that two ned missionaries are laboring among aborigines of New Zealand, on the awater River, some forty miles from ington. It farther appeared that a mittee on Jewish Missions had lately Mr. Cunningham, whose scientific literary attainments are said to be of h order, to labor among the Jews in ion. The funds raised for the support ese missions respectively, were red to be in a prosperous condition; the Committee expressed the opinion hey might double the number of their oners, did they possess the requisite er of well-qualified men prepared to rk in the work. The Synod renew- ed their former protestations in respect to ican slaveholding, and appointed a mittee to prepare and transmit an st expostulation and remonstrance, ssed to professing Christians, and tian Churches in America, who are ontracting sin by their connection lavery. The Rev. Dr. Bates, Secre- to the Committee on Foreign Mis- reported that he had received, a days ago, a donation of one hundred ls from the Church, to assist in the tion of one or more young men, of le gifts, and of a missionary spirit, may be desirous to qualify them- to preach the gospel, either among eathen or among the Jews. A Com- e appointed at a previous meeting of d, to hold correspondence with a si- court on the part of the Synod of nal Seceders, reported that two meet- ave been held of the two Commit- —that their conferences had been ond in the most amicable and brotherly —that there still seemed to be a few on which the views of the two hes were not perfectly harmonious; hat they saw no reason why further spondence should not be maintained, d it seem good to the other Synod to ue it. As suggested in the Report, ynod agreed to re-appoint the Com- rmed Pres'e. The Synod closed its business on ded, n'sday evening, after a very harmo- and delightful meeting.—Scottish rdian.

t. KING.—Late intelligence from the of a very interesting character, was nicated at the Park-street Church, abath evening, 2d inst., from which ears that bigotry and intolerance are pping to a most melancholy extent P.S.—fated Greece, where a more enlight- policy might naturally have been ex- on sta'ed. estra'ed Rev. Dr. King's trial before the Areo- et beliefs, for publishing a little book of ex- ould n's from the most honored of the Greek ith so ers against the worship of the Virgin y, of images, and of the bread and ve have e in the Eucharist, as being literally body and blood of Christ, occurred il 23d. He was defended by two able ers, and in addition vindicated his cause, for some twenty minutes, till ced by the court, at the instigation of Greek ecclesiastics. Dr. King, in his nce, exhibited all the boldness and for the truth of Luther before the me- able Diet at Worms, and it may be ad that his piety and learning, and un- g efforts in the cause of civil and re- us liberty, may enable him, eventual- like the great Reformer, to exert a and lasting influence for the advance- at of true religion. he decision of the court was against e, and he was to have a fourth trial at

Syria, before the Criminal Court, the 22d of July, a court designed especially for the trial of felons. The two lawyers who had boldly defended him, and he thinks very conscientiously, before the Areopagus, are to go with him to Syria, to plead his cause there. Their defence has been widely published in Greece, and is producing a happy influence on the public mind in favor of Dr. King.

Canonsburg Convention.

Speer's Spring Church, } August 25th, 1846. }

Convention met, according to a call published in "The Preacher" of the 5th instant.

The meeting was temporarily organized by calling Rev. Samuel Taggart to the Chair, and electing Rev. J. Ekin as Secretary.

The business of the meeting was introduced with a statement of the object of the meeting by the chairman, and prayer by Dr. Beveridge.

A roll was made out as follows: viz.

Ministers.

- Rev. Thomas Beveridge, D. D.
" James Rodgers, D. D.
" Bankhead Boyd.
" Alexander Murray.
" James C. Heron.
" James Ramsey, D. D.
" William M. M'Elwee.
" J. F. M'Laren.
" Samuel Taggart.
" T. L. Speer.
" A. H. Wright.
" David R. Kerr.
" Thomas Calahan.
" John Ekin.
" William Lorimer.
" J. Gilmore.

Elders.

- Samuel Brownlee John M'Corkle
George Shelletto Thos. M'Laughlin
James Thorn John Balentine
David Hart James White
William Pollock James Stewart
John Nesbet Arch'd Stewart
Hugh Allison Robert Nesbet
Samuel Graham Wm. Frazer
Arch'd M'Calister John Cook
John Callahan William Berry
David Archer Alex. M'Connell
Robert Henderson John Berry
Jos. M'Nairy Moses Walker
William M'Nairy William Wallace
James Wilson John Fergus
James Crawford Sam'l V. Erskine
William Dixon Thos. M'Clelland
Joseph Brownlee William Marks.

On motion, a committee of three was appointed, to report permanent officers. The committee consisted of Messrs. Boyd, M'Laren and Murray.

The following were reported:

- DR. BEVERIDGE, President.
WILLIAM LORIMER, V. Pres't.
JOHN EKIN, Secretary.

On motion, the following persons were nominated and appointed as a business committee:

- Rev. D. R. Kerr John Cook
" J. F. M'Laren Hugh Allison
" Dr. Rodgers

Had a recess for twenty minutes.

The meeting was again called to order, when the Business Committee reported the following items and order of business, which was accepted:

The committee appointed to report business for the Convention, recommend that the members proceed to interchange views on the following subjects:

- 1st. The propriety of altering the Confession of Faith, so as to express in its simplest form, the power of the civil magistrate circa sacra.
2d. Testimony Bearing.
3d. Covenanting.
4th. Purchase of Christ.

- 5th. Psalmody.
6th. Communion.
7th. Slavery.

Resolved, That the different items be taken up in the order reported.

Resolved, That the roll be called as we proceed on these items respectively.

Proceeded to consider the 1st item: namely,

"The propriety of altering the Confession of Faith, so as to express in its simplest form, the power of the civil magistrate circa sacra.

Proceeded to consider the second, viz. Testimony Bearing, which was discussed at some length.

On motion, the items of Covenanting and the Purchase of Christ were postponed for the order of the day to-morrow morning.

Proceeded to the consideration of the subject of Psalmody.

The roll was called and members were heard, when, on motion, Convention adjourned to meet to-morrow morning at 9 o'clock.

Closed with prayer by Rev. Samuel Taggart.

Wednesday, 9 o'clock, A. M.

Convention met and was opened with prayer by Rev. B. Boyd.

Took up the order of the day; the first in order being Public Covenanting. After a lengthened discussion of the subject, the Convention had recess for twenty minutes.

After recess, the Convention came to order, and took up the remaining part of the order of the day, The Purchase of Christ. The members were called on in order.

The subject of Communion was then taken up and discussed.

Proceeded to discuss the subject of Slavery, after which the Business Committee, reported the following resolutions:

Resolved 1st, That for the union now proposed by the Reformed Presbyterian Churches, we most heartily unite our desires and prayers.

Resolved 2d, That perseverance in all proper efforts to accomplish this end, is one of our plainest duties, and that we deprecate any idea of abandoning or relaxing these efforts, so long as there is any hope of success.

Resolved 3d, That from the harmony of feeling which has prevailed, and the degree of unanimity of views which has been expressed on the various subjects before this Convention, which embrace all the important points on which we were supposed to differ, we entertain an ardent and confident hope that a basis may yet be formed, on which we can harmoniously and happily unite.

Resolved 4th. That after discovering our accordance in every principle essential to organic union, continued separation on account of different modes of exhibiting these principles, would be schism in a highly aggravated form, under the guilt of which no branch of the church could expect to prosper.

Resolved 5th, That with this general view of the whole subject, we would earnestly press upon the Convention to which the duty of forming a basis is entrusted, the importance of decided and energetic efforts to bring our negotiations for union to a favorable and as speedy an issue as possible.

On motion, the report was adopted, item by item, no one contradicting.

Moved and carried, that this Convention recommend to brethren in other sections of the country to hold similar conventions.

Moved and carried, that the thanks of this Convention be tendered to our friends in Canonsburg and vicinity, for their kindness and hospitality.

Moved and carried, that the proceedings of this Convention be signed by the

officers and published in the Papers of our respective churches.

Adjourned with prayer, by Rev. J. F. M'Laren, and singing the 133d Psalm.

THOMAS BEVERIDGE, Pres't.

J. EKIN, Sec'y.

Action of the People.

At a meeting called in the Associate Presbyterian Church of Indiana, Pa., for the purpose of promoting the unity of the Church of God, on motion, Samuel Trimble, Esq., was called to the Chair, and Matthew Taylor appointed Secretary.

The following resolutions were then read, and, on motion, adopted:

1st. As the union of the church is not only a union of ministers and elders, but also of the people; therefore, Resolved, that the voice of the people ought to be heard on the subject, and all efforts to unite the church, independently of the people, or to prevent them from knowing the truth respecting the brethren with whom they are to unite, or to prevent them from taking an active part in forwarding the work, is contrary to the liberties and privileges of church members. We believe the union of the church is not to be accomplished or defeated by a moderator of a synod and a few ministers who surround his chair: it is a general concern, and should be a voluntary movement of the members of each society into one body.

2. Resolved, That the union of the churches should be on the principles of the common faith, respecting the common salvation, which are taught by the Spirit of God, speaking in the Scriptures of the Old and New Testament; and the theories and conjectures, doctrines and commandments of men should be abandoned.

3d. Resolved, That notwithstanding the many sins and infirmities with which the Associate, the Associate Reformed, and Reformed Presbyterian Churches are chargeable, it is our sincere belief that they are not so far given up to the power of indwelling sin as to abandon the proposed Union and return to a state of testimony-bearing against one another, when truth would be invisible in their testimonies. No! we are persuaded better things of them, though we thus speak. We believe that the great majority of these societies know that they are united together in the same religious belief; that ignorance and prejudice are giving way to light and intercourse; that the work will progress, and that, with the least possible delay, they will be harmoniously united. Why should it not take place? They have one faith, one baptism, the same religious ordinances, public and private, the same Confession of Faith and Catechisms for young and old; are all Presbyterians; sing the same psalms in divine worship, and are not under the necessity of either introducing or changing a single custom to bring about uniformity. Their union is therefore unavoidable, and their separation sinful.

4th. Resolved, That this Union is absolutely necessary to the peace and prosperity of the different churches, wherever they dwell together in the same neighborhood; and that the discipline of the church can be much better sustained by union than by separation.

5th. Resolved, That if this Union should be defeated by the operations of synods, we will use our influence in the neighborhood in which our lot has been cast, to promote, as far as may be in our power, the same object. We will always pay due respect to Church Courts, and obey them when they are engaged in the work of the Lord; but we will not forget that they are fallible, and might possibly degenerate and become a synagogue of Satan. We will, therefore, never surrender the right and privilege of ministers, elders, and people,

in an unsettled and broken state of the Church, to meet and unite together in their respective neighborhoods, and form one society when they are of one accord and of one mind. We hope that this course will not be necessary—that the delegates, who are to meet on the second Tuesday of September, will lay the matter before their respective Synods, so that the Union can be accomplished at the time appointed for it, the month of May, 1847.

6th. Resolved, That the Basis on which the Associate Reformed Church have proposed to unite with the other churches, is a safe foundation, and embraces all the principles of our public profession.

7th. Resolved, that as the Westminster divines, having been called together by the civil authorities to make a confession for the nation, completed their plan in accordance with their own views, and the prevailing opinions of their own times, that a legal establishment of a church of a certain creed and form of church government, was necessary to the welfare of religion, however much the people might be divided in their opinions; Therefore we, in the United States, who have abandoned the form of civil government, sworn to by our fathers, as also their notions of religious tests and established churches, do consider that we have a right to adapt the Confession of Faith of our fathers to the circumstances in which we are placed, and to alter it in accordance with our civil associations.

8th. Resolved, that the rights and privileges of the church in the United States, as secured by law, accord more perfectly with the spirit of the New Testament dispensation than did any legal establishment with which we are acquainted. Christianity is a part of our common law; justice between man and man in our voluntary religious associations is secured, as well as the rights of conscience; the ordinances of the gospel are protected, and left at full liberty to perform their peculiar work—the regeneration of society.

9th. Resolved, That as the subject of the magistrate's power in religious matters has been a very unprofitable subject of discussion for a long time in the church, divisions and animosities among good men being its fruits; and as individuals and churches have changed their minds frequently, from side to side, on the subject, according to the force of external circumstances; therefore, it is our humble opinion that, on this vexatious subject, there is a loud call for Christian forbearance; and that it should be expressed in the principles of the Union, so as to appear, that among peaceable members of society, their opinions on this subject are not to prevent them from fellowship. The best remedy against this unprofitable controversy is, for the United Church to direct its attention to the propagation of the Gospel in our own and foreign lands.—This will be the way of peace to ourselves and others, and in it we will reform the civil magistrate infinitely more than by vague conversations, and long speeches and essays, which treat of the theory of civil government, church and state, the magistrate's power and duties.

10th. Resolved, That as the alteration of the Confession of Faith on the power of the civil magistrate, is not a matter which affects either principles or conscience, but is the throwing off of extraneous matter, and the condensation of their scattered views merely for the accommodation of the reader in finding out the public principles of the three churches; therefore, we consider, that those ministers and people who retain their preference for the unaltered Confession, accompanied with their disclaimers and explanations, should not be excluded on that account. The language of the Associate Testimony, page 66, sec. 16, and the disclaimer in the preface to the Reformed Testimony, will at all times

show, that the alterations made on the Confession have made no alteration on the principles of any of the churches proposing union.

11th. Resolved, That the Confession of Faith so altered, is both a confession of faith and testimony, and needs no enlargement except on psalmody, slavery, and promiscuous communion: On the doctrines of religion, such as the purchase of Christ, his kingly office, faith, repentance, &c., we believe nothing further is required.

12th. As to religious covenanting, we are persuaded that at the union of the churches it is not a time for discussion; it is the time for practice. It seems necessary to the union. If it is not seasonable now, it never can be seasonable to these churches. We hope that all will see their way clear to engage in it—those who have preached and talked much on the subject, as well as those of us who have been almost silent and heard nothing of it. It ought to take place, we believe, in all the congregations, settled and vacant, and we should endeavor to extend our covenanted reformation among the nations who are aliens to the commonwealth of Israel, and strangers to the covenant of promise. Various forms might be proposed. We are decidedly in favor of that form which presents the strongest inducements and encouragements in our undertaking, and lays us under the strongest obligations to duty—we mean the new covenant in the blood of Jesus. This form established by the Mediator of the new covenant, and enjoined upon his friends, to be observed by them to the end of time, concentrates all the parts of divine truth and binds them together in one system. It unites men to God and to one another, and brings us undoubtedly under many superadded obligations to universal obedience: and as it is the form substantially used from the earliest ages in religious public covenanting (for Moses took the book of the covenant and read it in the audience of the people, received their consent, sprinkled the book and the people, and said, behold the blood of the covenant which the Lord hath made with you concerning these words.) So let us take the cup of salvation and call on the name of the Lord, and pay our vows in the presence of all his people. No serious, enlightened man can raise any objection to this form. Should any prefer some other scriptural form, we hope there will be no obstacle put in their way, it being understood that they seriously engage to maintain the cause in which we are united.

On motion, Rev. David Blair was requested to present the above resolutions to the Convention of Reformed Churches, to meet in Pittsburgh on the second Tuesday of September next.

On motion, Resolved, That the proceedings be published in The Preacher, and Repository and Presbyterian Armory.

SAMUEL TRIMBLE, *Chairman*.
MATTHEW TAYLOR, *Secretary*.

At a public meeting of the congregation of Union, Indiana co., held on Friday, the 21st inst., Joseph Lowry, Esq., was called to the chair, and William Lytle appointed secretary. The above resolutions were read and separately examined, and agreed to unanimously.

Jos. LOWRY, *Chairman*.

WM. LYTLE, *Secretary*.

At a meeting of the Associate Congregation of Freeport, held on Monday, August 24th, the above resolutions were read and unanimously adopted.

JAS. NESBET, *President*,
J. G. MILLER, *Secretary*.

ROMANISM.—One Society in France employs three ships in conveying Roman Catholic Missionaries to foreign countries, and a Society in England are building one for the same purpose.

THE PREACHER.

WEDNESDAY, SEPTEMBER 2, 1846.

The convention of delegates from the various Presbyterian churches proposing union, will meet in the First A. R. Church, Pittsburgh, next Tuesday, the 8th of September.

Union Again.

It is scarcely necessary to make an apology for the amount of matter on union and subjects connected with it, admitted into this number. To the great majority of our readers this is now the engrossing subject, and the present is our last number previous to the meeting of the Convention. In addition to the communication of our correspondent, who is writing a series of articles on the subject, we give the minutes of the Canonsburg Convention, the Resolutions of Indiana and other congregations on the subject, and the conclusion of "A. R.'s" review of "Divine and Human Rights," a pamphlet issued sometime since, by Rev. C. Webster, a seceder from the Secession Church. The bearing of the review is in favor of the alteration of so much of the Westminster Confession of Faith as has reference to the power of the civil magistrate in religious matters. The propriety and necessity of the alteration is made out clearly and strongly.

The congregational resolutions inserted are very long. If it is expected that we will publish such in future, they must be thrown into smaller limits. These, however, are the first of the kind received, and present the general bearings of the subject so forcibly that, long as they are, they have been admitted. They are a fair exhibition of the light in which the subject is viewed by the people generally, and if some of us were not so learned in distinctions where there is no difference, the light in which, most likely, all would view it.

The proceedings of the Canonsburg Convention were more encouraging than we expected to be able to report from that quarter. The venerable Dr. Ramsey was present, and although his views, especially in regard to the alteration of the Confession of Faith, were to some extent discordant with the prevailing sentiment of the Convention, he expressed himself on the general subject in language with which all were delighted. The deliberations of this Convention throughout, were decidedly the most interesting which we have yet had the pleasure to witness; and we have no doubt will have a good effect upon the cause which they were intended to promote.

In the series of articles on the subject of union, with which we are furnished by a very able brother of a sister church, it is intended to be shown from the Confessions, and Testimonies of our respective churches, our harmony on every principle essential to union. This is the true method of viewing and presenting the subject—not from the opinions of individuals but the publicly acknowledged standards. We ask for these articles a careful perusal.

Lamentable.

Our city, on last Sabbath, witnessed a scene of a disgraceful riot between companies of firemen, in which a young man was killed, and a number were wounded, some of them severely. This, we believe, is the first case of the kind by which Pittsburgh has been disgraced, and we hope it will be the last, yet, unless we can have a more favorable state of public feeling, it is scarcely to be expected. The affray, which called upon to lament, is but the fruit of the Sabbath desecration which prevails, and the recklessness of men, who have most likely grown into habits of insubordination and neglect of social and religious duties. If similar occurrences are to be repeated in future, there must be more solemnity in the religious instruction, moral discipline of our youth, and our whole community must be more sternly upon Sabbath-keeping in every form. There is a time when the morality of Pittsburgh, particularly our observance of Sabbath, was spoken of with just contrast with that of other cities. A decline has been but too observed in years past, and now we are beginning to see the legitimate consequences in righteousness that cities as we are have their security and their

PROSPECTUS

Of the Advocate of Organic Union of the Reformed Churches: Conducted by Hugh M. Wilson, C. Guthrie, and William W.

We have barely room to mention the Prospectus. The name sufficiently indicates the object of the paper proposed to be established: the character of the men whose names are announced, is a sufficient guarantee with which it will be received. We wish them abundant success.

Their paper will be issued monthly, in the city of Cincinnati, in newspaper form, at one dollar in advance, or one dollar and fifty cents if not paid within six months.

Address Rev. W. Wilson, Care of Ohio.

Misses' Poems

We cannot speak very highly of the literary merits of these Poems from their moral tendency, and the fact that they are the productions of our honest and industrious youth who has improved his leisure in acquiring useful knowledge. In publishing a very respectable literary community, a favorable reception of the author should be encouraged.

Fleming's National Book-Exchange

A second edition of this popular work has just been issued. The first edition was soon disposed of, and the second comes out much improved in appearance, and with the typographical errors of the first corrected. The worthy author continued some

Concluded from 3d page.

six months, and twenty-two days. They were dissolved even then. They changed into a committee for conducting the examination and trial of ministers and continued their meetings week after week—till Oliver Cromwell unceremoniously dismissed the long session by which the Assembly had convened, when it also broke up and members separated without any formal session.

What was the character, such the circumstances and doings of the Westminster Assembly. And now, I would put inquiry to any candid mind—Is this invocation, are these the circumstances from which the articles of the faith, the forms of her worship, the order of her government and discipline are to receive the finishing touch, to come in such a state of perfection, that any attempt to simplify or improve them, must be heralded to the world as unpardonable presumption, sacrilege, infidelity, atheism, &c., &c. sometimes difficult to determine whether it be more pitiable or amusing than the would-be great minds of the age, who glorify themselves with a station and affecting to look down with contempt on all who do not regard them with the same veneration which they profess to entertain, while the constant and unrelenting expostulation to all who approach, "Put thy shoes from off thy feet."

There was an amount of talent, piety, and piety in the Westminster Assembly, that would do honor to any assembly, in any nation and in any age. I am not disposed to doubt. Their exhibition of the doctrines of the Gospel receives my most cordial approbation. While their concise, simple, comprehensive and energetic style of expression is worthy of all praise. But they are allible, uninspired men. And, in their education and peculiar circumstances and associations, nothing but a miracle of revelation could have saved them from the grand errors which they have fallen in reference to the magistrate's power. To strive to conceal this error, and especially to labor to make the impression, that their productions are to be regarded as sacred and inviolable as the word of God, is downright heresy, and ought to be the severe and decided rebuke of every Protestant. I regard that individual, whatever church he may profess, as treading rapidly on in the steps of the Son of Perdition, who attempts any production of man, or any set of articles, to take the place of the word of God.

Articles of faith, or confessions, and terms of communion, I believe to be not only expedient but necessary to the purity and peace of the church in the present state, and while it is of great importance that they should be permanent, it is of infinitely greater importance that they be simple, comprehensive and correct. They should serve as a way do to the traveller. And, of being regarded as inviolable, security or error in them should require prompt attention and immediate correction. The very fact, that they are regarded as correct and therefore permanent, requires this course, to prevent the ignorant or unwary from being misled.

It may be some ready to charge me with unkindness in these remarks, to the Westminster Assembly. I am conscious that such has not been my design. My object has been to present the mind I have been prompted to by the fact that some of the professed friends of the Westminster Confession, are acting the foolish part of Aesop with his

child: they are disposed to hug it to death. There is, indeed, at present, some ground to fear, that the Westminster Confession occupies the place in some minds, that the brazen serpent did in the times of Hezekiah, and that it is eventually doomed to the same fate.

A. R.

For the Preacher. Synod's Fund.

BROTHER KERR:

Although an humble man, and pastor of an unassuming congregation, I have a disposition to observe things and movements, and sometimes venture to predict results from certain proceedings. This I attempted last fall, at our meeting of Synod, and the time is fast approaching at which my prophecy must be fulfilled.

You will, perhaps, upon reflection, remember that I predicted, if certain resolutions were to pass unaltered, our Synod's Fund, (which was then in a bankrupt condition,) would, at the end of the synodical year, be no better, if not in a worse situation: these resolutions you will find appended to a report upon this subject, made at our meeting, held in Chambersburg, on the printed minutes, pp. 19 and 20. This was my prophecy, and you know that the present state of that fund demonstrates its truthfulness.

It is now plain that we will have to adopt one of the three following resolutions: 1st—Either to deny ourselves the advantages resulting from a Theological Seminary. 2d—Or obtain the service of some one who can or will preside over it for nothing. 3d—Or take some other and more effectual mode of raising funds than those adopted by Synod last fall.

I am not able to name the amount of our debt at the present time, but I am pretty well satisfied that it is not less than it was at the last meeting of Synod; say \$8 or \$900. Part of this is due to Mr. Dinwiddie, who, by a severe dispensation of Providence, has been incapacitated for a time to secure any other means of support. This, however, does not materially alter the case. As a Synod, we are indebted to our Professors; they need their remuneration, and they should have it.

But how can it be given? The Synod's Fund is bankrupt. My plan is this—Let the amount of our indebtedness be apportioned to the Presbyteries, and by them to the congregations, according to their ability. But we are told the people would not suffer taxation—they would revolt. I have a better opinion of our people than that; I think that every servant of the Lord Jesus is anxious to know his duty, that he may go intelligently about its performance, and that when our people know what is expected of them in this matter they will cheerfully do it.

But if there is any doubt on this subject, let the people be consulted by members of Synod before they meet, that we may know, as far as possible, what is their will, and be able to do something effectual towards the liquidation of a debt which should not have been allowed to rest upon us so long. The comfort of our professors, and the credit of Synod, require more decisive action than has hitherto been had.

B.

Ordination.

MR. EDITOR:

Allow me a little space to present to your readers the following items of intelligence. I had the pleasure of attending the meeting of the A. R. Presbytery of Caledonia, recently, in Geneva, N. York. The place is dear to me by many pleasant associations; and I was delighted, not only to meet my former Co-Presbyters, but also to meet the beloved people of my former charge, with whom I was associated in labors, trials and joys, for fifteen years.

On Wednesday, the 12th ult., the Presbytery ordained and installed as pastor of the church in Geneva, Mr. T. T. Farrington, recently from the Seminary at Newburg. The sermon was preached by Rev. A. Johnston, the questions were proposed by Rev. S. Topping, the ordaining prayer by Rev. J. Beveridge, the charge to the pastor by Rev. J. F. McLaren, and that to the people by Rev. D. Currie.

I will add to this article, that there are now four students under the care of this Presbytery; one of whom, however, it is feared, will be obliged by ill health to relinquish his studies. Two of the students, Mr. M'Vean and Mr. W. McLaren, preached before Presbytery, giving good evidence of their successful progress in Theological studies.

There are yet several vacant churches in the Synod of New York: there are two in the Presbytery of Caledonia, which are ripe for settlement, and a number in other Presbyteries.

J. F. M.

For the Preacher. Miami University. OXFORD, August 14, 1846.

The annual commencement took place on yesterday, the 13th. The anniversary orator of the Erodolphian Society was Francis Lieber, L. L. D., of South Carolina College. Mr. Lieber being prevented from being personally present, his address was read the evening previous to the commencement to a large audience in the First Presbyterian church. On the same day, addresses were delivered to the graduating members of the Literary Societies; also, before the B. O. K. and P. A. S. Societies. The orator of the former was T. S. Matthews, Esq., and of the latter, Professor J. C. Moffatt.

The degree of A. B. was conferred on eighteen young gentlemen. The degree of A. M., in course, was conferred on thirteen young gentlemen, alumni of the institution. The honorary degree of A. M. was conferred on Charles Matthews, S. L. Slack and W. L. Slack. T. S. Matthews, A. M., of Kenyon College, was admitted, *ad eundem*, in this institution. The degree of D. D. was conferred on W. L. Breckinridge, of Louisville, Ken.; W. C. Anderson, of Dayton, Ohio; J. Graham, of West Union; and P. M'Indoe, of Kilmarnock, Scotland.

Miami University, endowed by state munificence, is now under the direction of a highly talented faculty, and stands decidedly at the head of the literary institutions of the West. SIGMA.

SUMMARY.

THE BIBLE.—The Bible has been translated into, and is now printed or written in, one hundred and fifty languages.

The printer is following diligently in the wake of General Taylor and his victorious army. Two newspapers have been established in Matamoras by citizens of the United States, for the purpose of showing the Mexicans the excellencies of our system of government.

Colporteurs.—A correspondent of the Christian Observer quotes from a letter received from a friend in France the following passage, as a strong proof of the value of the colportage system:

In one of our southern departments, a Bishop in order to prevent the colporteurs from distributing Bibles, actually entered into the field himself to distribute the scriptures, and caused them to be distributed by others. "Ah," said the poor old priest, almost in despair, when warning his hearers of the danger of these colporteurs,

"never, never suffer one to enter your doors, for they are more subtle than Satan—more difficult to get rid of than evil spirits; for you can drive away evil spirits with holy water and the crucifix—but you cannot keep away these colporteurs.—N. Y. Evan.

BISHOP SOUTHGATE.—The Episcopal Recorder disapproves of the course pursued by Bishop Southgate at Constantinople, and says: "After the next meeting of the Missionary Board, or, at farthest, of the General Convention, this Constantinople Mission will exist only in history, and the Protestant Episcopal Church of the United States, in the diocese of Turkey, may be looked for among the things that were."

FANATICISM.—Numerous persons are prepared to emigrate from Sweden to North America, under the guidance of Erich Janson, a fanatic, who has set himself up as a prophet, and who has thousands of followers.

ANOTHER.—The English papers say, that two fanatics have lately been preaching to the Jews in the neighborhood of Houndsditch, announcing the certain second coming of the Messiah, at the Passover, 1848.

OBITUARY.

DIED, June 23d, JOSEPH BUCHANAN, aged eight months and twenty-three days. July 23d, ELIZABETH EMMA, aged three years and sixteen days—both children of JOHN and MARGARET KENNEDY.

DIED, on the 1st ult., VIRGINIA, daughter of J. K. and Eliza Long, aged 6 years, 1 month, 18 days.

ACKNOWLEDGMENT. The Treasurer of General Synod acknowledges the receipt of the following sums: viz. 1846. FOREIGN MISSIONS. July 9. Carrolton vacancy, by Rev. D. R. Kerr, \$5.36 " 16. Juvenile Mission. Society of 1st Church of Pittsb'gh, by W. Getty, 18.00 FOR HOME MISSIONS. July 23. An individual in Starkville, Miss., by Rev. D. R. Kerr, 10.00 Received by Treasurer of 1st Synod. Mifflin cong., by Rev. J. J. Buchanan, Synod's Fund, per Rev. D. R. Kerr, 5.00

PAYMENTS FOR THE FOURTH VOLUME OF THE PREACHER, (Not otherwise received for.) Mrs. Eliz. Reid Mrs. Adair James P. M'Laughlin Mrs. S. Ramsey Saml. Lindsay John Milligan John Martin John Gaut, jr. John Cresswell John Patterson W. Gemmil Wm. Graham Robert Simpson And. M'Kee John Alford James Black Wm. Graham Robt. P. Little David M'Causlin Jas. H. Campbell David Hunter Jonathan Neely John M'Bride J. B. Dickey N. M. Livingston Saml. M'Clurg Wm. Buchanan Dr. John Harshy John Young Matt. Pollock Mrs. Eliz. Craig James Duff Samuel C. Huey Robert Speer Mr. Thos. Craig James Potter Moses Walker Reid Bracken Wm. Henderson James W. Lindsay James G. Freeborn No. 13. John Haft John Gemmil Stephen Mercer, 2 A. M'Erice

SPEAK NO ILL.

May, speak no ill!—a kindly word
Can never leave a sting behind;
And, oh, to breath each tale we've heard,
Is far beneath a noble mind.
Full oft a better seed is sown
By choosing thus the kinder plan—
For if but little good be known,
Still let us speak the best we can.

Give me the heart that fain would hide—
Would fain another's fault efface;
How can it pleasure human pride
To prove humanity but base?
No; let us reach a higher mood,
A nobler estimate of man;
Be earnest in the search of good,
And speak of all the best we can.

Then speak no ill—but lenient be
To other's failings as your own;
If you're the first a fault to see,
Be not the first to make it known.
For life is but a passing day,
No lip may tell how brief its span;
Then, oh! the little time we stay,
Let's speak of all the best we can.

THE DEAD. How little do we think of the dead! Their bones lie entombed in all our towns, villages and neighborhoods. The lands they cultivated, the houses they built, the works of their hands, are always before our eyes. We travel the same road, walk the same path, sit at the same fireside, sleep in the same rooms, ride in the same carriage, and dine at the same table, yet seldom remember that those that once occupied these places are now gone—alas! for ever.

Strange that the living should so soon forget the dead, when the world is full of the mementos of their lives. Strange that the fleeting cares of life should so soon rush in and fill the breast, to the exclusion of those so near. To-day man stands and weeps over the grave of his departed friend. To-morrow he passes that grave with cold indifference. To-day his heart is wrung with all the bitterness of anguish for the loss of one he so much loved; to-morrow the image of that friend is effaced from his heart, and almost forgotten. What a commentary upon man!

SADNESS. There is a mysterious feeling that frequently passes like a cloud over the spirits. It comes upon the soul in the busy bustle of life—in the social circle—in the calm and silent retreats of solitude. Its powers are alike supreme over the weak and the iron-hearted. At times it is caused by the flitting of a single thought across the mind. Who can describe it? And yet, who has not felt its bewildering influence? Still, it is a delicious sort of sorrow; and, like a cloud dimming the sunshine on the river, although causing a momentary shade of gloom, it enhances the beauty of returning brightness.

THE THEATRE. The Theatre has been called a "school of morals," and its false exhibitions of joy and sorrow, "useful." But this, in truth, is the language of irony. The theatre originated under the government and rites of heathenism, and was denounced even by heathen moralists. "Plays," says Plato, "raise the passions and pervert the use of them, and are dangerous to our morality." Theatrical exhibitions have ever been condemned in Christian countries, as highly immoral in their tendency. Even the infidel Rousseau, though he wrote for the stage, resisted the attempt to introduce this amusement into Geneva, on the ground of its deeply corrupting influence. It may justly be styled a "school of licentiousness," for within its

unhallowed precincts infatuated youth of both sexes, learn to witness, without a blush, and to hear, unshocked, what would not be endured in a private social circle of the least respectability. To say nothing of the avenues to intemperance, gaming and crime which surround the theatre; there, as in the writings of fiction and romance, the mind becomes familiar with scenes in which virtue is oppressed and vice triumphs, and is vindicated under false and deceptive pleas. The annals of crime furnish the most melancholy facts, in countless detail, to illustrate its destructive influence, on the character, the prospects, the hopes, in short, the welfare, temporal and eternal, of the young.

Matthew Hale Smith, in commending religion to young women says:

"In all you profess upon this subject, be very decided. Be open in your professions and your opinion. You need not be obtrusive nor offensive; yet you may be decided, standing upon, and acting upon, principle. Let me illustrate: A young lady, of great personal beauty, and very accomplished was at a fashionable watering-place during the summer. A gentleman, one now high in the service of the United States, was attracted by her appearance and accomplishments, and invited her to join him in the dance. She very politely, but positively declined. He repeated the request soon after, and again she declined. He very civilly asked the reason. "Sir," said she, "I am a Christian." The gentleman bowed to her most profoundly, saying "Madam, your reason is sufficient. From this hour I shall entertain a profounder respect for the Christian character than I ever before held."

A Catechism on Faïre.

Question 1. Does not Christ require us to give from *principle*—from conviction of the importance of the object, from single-hearted benevolence, and from conscience of duty?

Q. 2. Is the method here adopted to raise money, calculated to lead people to give from these principles?

Q. 3. What are the principles appealed to, in order to extort money from the different classes of community on this occasion?

Q. 4. Is it not a far more honorable way of begging, is it not more manly, and consistent with Christian candor and common honesty, just to state your object, and ask a person to give what he thinks he can afford?

Q. 5. Is the plan of doing things here on this occasion, consistent with the principle of doing all to the glory of God?

Q. 6. Is the practice of connecting a merry-making, such as this, with church matters, consistent with the dignity of religion, and becoming the character of Christians and ministers of the gospel. Did Moses and Paul raise money in this way?

Q. 7. In what do the trickery and artifice used in this whole business differ from *swindling*?

Q. 8. Is this plan of *forcing* people to give [to save appearances] for religious purposes, and for eking out the salaries of poorly-paid preachers, consistent with the principle, *that the Lord loves a cheerful giver*?

Q. 9. Wherein do the feelings with which people attend these meetings, differ from those of the *theatre* and *ball-room*?

Q. 10. What judgment does the world, looking on these things, form of Christians and their religion?

Q. 11. Is the pecuniary gain, which

the church makes by these measures, to be compared with her moral power?
Q. 12. Is it right to do evil, that good may come?—*Evan. Guardian.*

Curious Calculation.

The following curious calculation is worth preserving. It is to be found, we believe, in some complete editions of the Bible, but is not generally known:

<i>The Old and New Testament Dissected.</i>			
	<i>Old.</i>	<i>New.</i>	<i>Total.</i>
Books	29	27	56
Chapters	929	260	1,189
Verses	23,214	7,959	31,173
Words	522,439	181,252	773,692
Letters	2,728,100	838,380	3,566,480

OLD TESTAMENT.

The middle Book is Proverbs. The middle chapter is Job XXIX. The middle verse is II. Chronicles XX. chapter, between the 17th and 18th verses; the least verse is I. Chronicles I. chapter, 25th verse.

NEW TESTAMENT.

The middle Book is II. Thessalonians. The middle chapter is between the XIII. and XIV. Romans. The middle verse is XVII. chapter of Acts, 17th verse; the least verse is XI. chapter of John, 35th verse.

The middle chapter and least in the Bible is Psalm the CXVII. The middle line is in II. Chronicles IV. chapter, 16th verse. The word *and* occurs in the Old Testament, 35,543 times; the same in the New Testament, occurs 10,684 times. The word **JEHOVAH** occurs 6855 times.

The 21st verse of the VII. chapter of Ezra has all the letters of the alphabet; the XIX. chapter 2 Kings and XXXVII. of Isaiah, are alike.

MORE RELICS.—A correspondent of the New York Sun, who writes from Berlin, July 19th, 1846, thus alludes to some fresh relics, on exhibition at Aix la Chapelle.

"I do not know whether it was jealousy of the success which two years ago attended the exhibition of the 'Holy Coat of Treves,' or whether it is all regular and in order, but a similar exhibition of holy relics has just been commenced at Aix la Chapelle. Thousands and thousands are journeying from every part of the world towards the place of exhibition, to let their eyes receive the holy blessing of beholding these few rags, which can only be seen once in seven years. It is said that the number of visitors will be no less than that of the visitors of Treves. The relics in this exhibition consist of the *Linteum de nive*, (the Lord's apron,) the *Sindon munda*, (the linen dress,) and the *Sudarium domini*, (napkin or handkerchief of the Lord.) Infamy and shame upon the State which thus dares to increase, nourish, and protect ignorance and superstition among the lower and more ignorant of the people."

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E. WALKER, Publisher, 114 East New York.

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Private conveyance does not offer, and letters will please transmit through the Editor.

Person who will procure five subscribers, and remit the money, shall be entitled to a copy of the Preacher for one year.

WAR.

(Concluded.)

The remarks contained in the preceding articles be correct, we may conclude that victories which are obtained in an honorable manner, and in the prosecution of lawful war, are often very properly celebrated. Such victories certainly fill the aggrieved but generous nation with joy; and this joy doubtless be publicly yet innocently expressed. But a nation's joy on such occasions, partakes entirely too much of vanity; and its public expression of joy, sometimes too far removed from the serious, and the thankful. Its public occasions should be mingled with sorrow; and its public celebrations tell of gratitude to God. As a fact, victory, even in lawful and successful war, is won at the expense of blood; and hence an event which brings joy, reminds, at the same time, of unholy occurrences and facts; of deaths who have perished in the field; of fathers and mothers who have been bereaved of an only son; of those who are now brotherless; of those who are now widows. We have seen the manner in which a community should celebrate those which have been honorably obtained in lawful war, in the following which Moses and the children of Israel sang unto the Lord, after the death of Pharaoh and his host. 'I will praise thee, O Lord, for thou hast triumphed gloriously: the horse and his rider thou hast thrown into the sea. The Lord is strength and song, and he is become salvation; he is my God, and I will praise him an habitation; my father's God, and I will exalt him. The Lord is God of war: the Lord is his name. The Lord's chariots and his host he cast into the sea: his chosen captains also are drowned in the Red Sea. The depths have covered them: they sank into the sea as a stone. Thy right hand, O Lord, is become glorious in power: thy left hand, O Lord, hath dashed in pieces the enemy. And in the greatness of thy excellency thou hast overthrown that rose up against thee: thou hast smitten forth thy wrath, which consumed the stubble. And with the blast of thy anger the waters were gathered together; the floods stood upright as an wall, and the depths were congealed in the heart of the sea. The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon

them; I will draw my sword, my hand shall destroy them. Thou didst blow with thy wind, the sea covered them; they sank as lead in the mighty waters. Who is like unto thee, O Lord, among the gods? Who is like thee, glorious in holiness, fearful in praises, doing wonders,' &c. Exod. 15: 1-19. What a noble song! how worthy of the victory which it celebrates! It is full, not only of lofty sentiment, but of grateful and devout acknowledgments of the divine goodness. It is a song in which God is all in all. Such also is the response of Miriam: "Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea."

But if the remarks contained in the preceding articles be correct, the practice of publicly honoring the memory of those who have fallen in battle, is oftentimes wrong; just as wrong as the war in which the departed heroes fell. Many of the greatest heroes whose names are known to fame, have been wholesale murderers; and it occurs to me, as a thing which is frequently, though not always true, that while the living are celebrating the exploits of fallen warriors, the disembodied spirits of the latter are suffering the keenest remorse for having performed those exploits—are reproaching themselves for their former avarice and ambition—are cursing the day on which they laid hold of shield and buckler—are reflecting, with awful severity, upon those who urged them forward in their cruel and unrighteous career of earth-named glory—are bewailing, in fruitless agony, the very things on account of which their surviving admirers almost idolize their memory. Departed spirits, whether in heaven or in hell, see things in a very different light from that in which we do; from that in which they themselves once did.

Still, the memory of those who have fought, and bled, and died, in a really just and good cause, should doubtless be honored by their survivors, and by posterity; but it should not be idolized; and the tribute of public respect which is paid to it should not be disgraced and degraded by fooleries of manner. Unmeasured eulogy, noisy but heartless parades, and mock interments, are not the happiest methods of doing honor to the memory of departed worth. The eulogy which David pronounced upon the fallen heroes, Saul and Jonathan, is a most happy effort of the kind; and has doubtless been preserved for our instruction. 'The beauty of Israel is slain upon thy high places; how are the mighty fallen! Tell it not in Gath, publish it not in the streets of Ashkelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph. Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings; for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil. From the blood of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty. Saul and Jonathan were lovely and pleasant in their lives, and in their death they

were not divided: they were swifter than eagles, they were stronger than lions. Ye daughters of Israel, weep over Saul, who clothed you in scarlet, with other delights; who put on ornaments of gold upon your apparel. How are the mighty fallen in the midst of the battle! O Jonathan, thou wast slain in thine high places. I am distressed for thee, my brother Jonathan: thy love to me was wonderful, passing the love of women. How are the mighty fallen, and the weapons of war perished! There is nothing fulsome in this eulogy; the heart evidently feels what the tongue utters. It is, indeed, sublimely simple, exquisitely pathetic, inimitably beautiful, and justly discriminating.

But if the remarks contained in the preceding articles be correct, we have much reason to rejoice that our difficulties with England are settled; and that we have now the prospect of lasting peace with this trans-atlantic neighbor. It is true, we could doubtless defend ourselves against—even England; but what of that? the simple fact that a thing can be successfully done, is no proof that there would be any happiness, any advantage in being obliged to do it; peace, on any thing like just and reasonable terms, is much more desirable than the glory of a successful encounter with a potent foe.

But what shall we say of our war with Mexico? Perhaps we cannot say too little about it. Some approve it as just on our part, and others condemn it as unjust; and it is perhaps difficult to decide whose judgment is according to truth. It occurs to us, however, not only that it might have been prevented, but that its prevention would have been quite as honorable, and quite as profitable to the nation, as its prosecution. At all events, it must, even if it be considered to be just, be regarded as a calamity; and the Christian people of this community, let others do as they may, should exert themselves for the restoration of peace. It is true, they may object, What can you and I do? Can we, whose names are unknown to fame, cause our influence to be felt over these United States, and throughout the various provinces of Mexico? As politicians, I suppose, we cannot; but as Christians, we can; as Christians we can cause our influence to be felt throughout the world. We have access to God, and he has access to the inhabitants of these United States, and of Mexico too. Such is his condescension, we can move God, and he can move the inhabitants of the world. Who has not read—'The effectual, fervent prayer of a righteous man availeth much?' and who has not thought of this in connection with the declaration—'The king's heart is in the hand of the Lord as the rivers of water; he turneth it whithersoever he will?' Through God, then, we, who know how to pray, have indirect access to all men; and through his influence we may exert ours even to the utmost bounds of the earth. Let us, then, carry this momentous subject to a throne of grace; let us do it in faith, doubting nothing. God is almighty in power; he can desolate guilty nations with his judgments, and he can build up

those which honor him, in prosperity and peace.

Come, and behold what wondrous works
Have by the Lord been wrought:
Come, see what desolations
He on the earth hath brought.
Unto the ends of all the earth
Wars unto peace he turns:
The bow he breaks, the spear he cuts,
In fire the chariot burns.'

And for our encouragement to pursue this course, let us remember the declaration of our Saviour: 'Blessed are the peacemakers: for they shall be called the children of God.'

But, alas! Mr. Editor, it just occurs to me, that some wise and learned, but ipse-dixical, and withal extremely modest reviewer, may undertake, in the plenitude of his occipital power, to say that the preceding articles will encourage riots, insurrections, war; and the scattering of 'firebrands, arrows, and death,' &c., for aught which I know, the creation of 'gorgons, hydras, and chimeras dire.' It is plain, to my own mind at least, that they are as well calculated to produce such effects, as something else which I have published is to encourage the drunkard in his course. This, it must be confessed, is a backward glance; and though it shows that I do not forget; yet, it does not prove that I cannot forgive; that I cannot obey the mandate which requires us to let persons who have acted in a certain way, be unto us as heathen men and publicans; but in doing this, one does not lose his powers of discernment and discrimination; and cannot, therefore, be justly criminated, if he be really conscientious, for refusing to believe that black is white.

J. GRIER.

For the Preacher.
Presbyterian Alliance.

MR. EDITOR:

What do you think of the idea presented by the caption of this article? Do you conceive that such a thing as an alliance of the various branches of the Presbyterian family in North America can ever be realized? Must our differences for ever keep us asunder? Must we continue to sustain, for all time to come, our present divided condition, and hurl edicts of excommunication against each other, because of attachment to various peculiarities, which are acknowledged not to involve the essence of Christian faith and character? Indications in divine Providence, it seems to me, give us encouragement to hope for better things.

At a conventional meeting of delegates from several Presbyteries of the Synods of Ohio and Cincinnati, held in Columbus, on the second week of June last, for the purpose of considering the propriety and practicability of sending a delegate to the grand Convention of London, a paper was read by Dr. Hoge, proposing a conference of the various denominations of this Continent, who hold substantially, the same views of doctrine and church government. The object of this conference, it was represented, should be to form an alliance, if practicable, between the various denominations, by which they

would recognize each other as harmonizing on certain great and important principles, and would so far co-operate, *unitedly*, making matters of difference to be matters of mutual forbearance. The Doctor accompanied the reading of this paper with a number of pertinent remarks upon the important and salutary influence which he conceived such a measure would exert for the advantage of Presbyterianism and all her leading doctrines. He said, that it was a subject upon which he had been long reflecting, and he desired that it might be laid before the Synods of Ohio and Cincinnati; and if it met their approbation, that they should adopt such arrangements for the calling of this Conference, as their prudence and wisdom might direct. The paper was *harmoniously* adopted by the Convention, after several brief but fervid addresses by several members, in defence of the proposition. A Committee was appointed to prepare a suitable address to the Synods, in which they would urge upon them the propriety and importance of this measure, and ask for Synodical action on it. Dr. Hoge, if I remember, is Chairman of that Committee.

I had the happiness to be present at this Convention, and must say, that a more fraternal and apparently pious assemblage of ministers and elders I never met with. Nothing transpired in all their business transactions which could have suggested the idea that they were not, *in all things*, just what we are, except that, now and then, a brother in his remarks might make reference to a *hymn*. And, indeed, this was all the difference.

And is it not possible that we may be accommodated by our brethren, who are not exclusive Scripture psalmists, so far at least, as to remove every reasonable obstacle to our mutual fellowship and co-operation? I have learned that the Board of Publication for the Presbyterian Church are about issuing an edition of Rouse's version of Psalms. If this be true, it will, no doubt, be introduced to some extent in their churches, and we will no longer be pained with the consciousness that we cannot officiate ministerially, for a Presbyterian brother, without interrupting entirely this ordinary mode of worship, so far as praise is concerned.

The great difficulty in the way of accomplishing such an alliance, will consist in the *uncharitable* demands of certain *sectorians*—individuals who attach supreme importance to a *name*, and a *mere form*, it may be, of an *expression* in an adopted *creed*. W. T. F.

August 17th, 1846.

PALESTINE.
No. 6.

Our object in this article is to show, that the Jews after their return and conversion will exert a most important influence in the conversion of the world. This will not be difficult to show. Even if Scripture were silent on this subject, such a consequence of their return and conversion is what we might reasonably expect. As a people whose history has been more remarkable than that of any other nation on earth, and one of whose distinguishing characteristics has been inveterate opposition to the gospel, their conversion will strike the nations, as with an electric shock, shaking every form and paralyzing every power of infidelity. The enemies of Zion will be confounded, and her friends, animated and encouraged by so illustrious a display of the power of her Lord, will be awakened to new life and energy in her cause. And how incalculable will be the means of extending her boundaries, placed at the disposal of the church in the event contemplated? With the Jews will be received the greater

proportion of the pecuniary resources of the earth, and perhaps every language under the whole heavens. And we may expect that in the ardor of their first love, none will be more devoted than they, to the cause of their long-rejected Messiah, or more willing to devote themselves and their possessions to the advancement of his kingdom and glory. Starting from Jerusalem, under the leadings and followed by the blessings of Christ, their lines going through all the earth, and their words to the end of the world, circling to the end again, how certainly and how soon may it be expected that the knowledge of the Lord will cover the earth as the waters cover the sea? But we are not left to conjectures on this subject, or mere deductions of reason, however plausible. To the same effect is the plain teaching of Scripture. "Now," says the great Apostle of the Gentiles, speaking of the Jews, "if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, *how much more their fullness?*" Rom. 11:12. And again, in the same connection, he speaks of the removal of the blindness of the Jews as immediately connected with the coming in of "the fullness of the Gentiles." Romans, 11:25. These two passages taken together, the one teaching that the Jews are yet to exert a most happy influence upon the Gentiles, and the other that it will be so immediate and extensive that the full conversion of the latter will be, as it were, coincident with the conversion of the former, are sufficient for our purpose. The particular manner in which the Jews will act on the Gentiles is not of so much importance to our present purpose. It is sufficient to have established the facts, *that the Jews shall yet return to their own land, be converted to Christianity, and become the great instrument in the conversion of the world.*

The bearing of all this upon the claims of Palestine, as a centre of missionary operations, is evident. In view of these truths, it would appear, that that land is destined to be even more glorious in the future, than it has been in the past. If in it the light of revealed truth was long preserved, and from it emanated in all the fullness in which it is now enjoyed by us; *in it again* that light is to be converged, to radiate not merely upon a part but upon the whole habitable globe. Upon that land then we would say the church should now arise and shine fullest and brightest: not that spiritual darkness is greater there—not that the salvation of the soul, in itself, is of more importance there—nor merely that that land is endeared to us, as the place in which our God has been most glorified in the past;—but, because it seems to be his pleasure that there he will be most glorified in the future; and because we are not to expect the world to be bro't to His knowledge, until that land and that people to whom it has been given for an everlasting possession, shall be restored to more than their former light and glory. In this view of the subject, most plainly, Palestine should be the centre, and its rightful possessors the special objects of missionary operations. Immediate success may be less, but it will be more important. Every attainment will be the accumulation of that moral power by which ultimately, as in a day, the church will "turn the world upside down." Who can be insensible to the grandeur of a missionary enterprise so directed? It embraces not merely the evangelization of one land and the salvation of one people, but the evangelization of all lands and the salvation of all people, in that order in which it seems to be the purpose of God that it shall be accomplished.

But it may be said, if the restoration of the Jews, and their conversion to

Christianity, and the bringing in the fullness of the Gentiles, be fixed in the purpose of God, any efforts now, before the appointed time shall have arrived, will be unavailing—will be so much labor lost. So good men will sometimes reason. In their tender regard for the divine purposes, they seem to forget that they are to be accomplished by means. It is true, in the events contemplated there may be, and doubtless will be, wonderful, even miraculous interpositions of Providence; but are these to exclude the people of God from acting any part in the great work? Are the wisely-adapted and long-established means to be wholly overlooked in the advancement of the church to her final and universal triumph? If not, if we have any thing to do, why may we not act our part now? We must wait, forsooth, the appointed time! And thus waiting, when will that time come? To us, *never*. Not that the purposes of God shall fail; but "enlargement shall come from another place" while we will be left to suffer the reward of unfaithfulness.

But still it may be asked, what can be done in Palestine, previous to the return of the Jews, that may be expected to have any effect in the great events with which their return is connected? When David had it in his heart to build the temple at Jerusalem, he did not pause for an answer to such a question. Even when it was revealed that the distinction of such a work was not for him, but for his son, he did not feel that he had nothing to do. So far from it, his preparation was so complete, that in the reign of Solomon the temple rose with a rapidity that seemed almost miraculous. May we not imitate his example in the erection of this spiritual temple, *if we have it in our hearts to build it?* Though to behold its completion may be reserved for a future generation, is it impracticable to put in operation a system of means by which, under the blessing of God, the dark cloud of infidelity, and imposture, and superstition, which now envelops that land, may be removed, and all else that intercepts the rays of the Sun of righteousness, that his enlightening and life-giving influences may be felt in all their power, dispelling darkness from every mind, and death from every heart! May there not be such a thing as pouring in a flood of light upon that land, until there shall be such a wall of fire round about it, and such a glory in the midst, that all who approach, however spiritually blinded they may have been, will see and feel that God is there and that the gospel is divine? Then, without a miracle, may we expect the immediate conversion of the returning Jews. And will any one say it is too soon to commence such preparation? Look abroad upon the world! See the children of Israel, every where, with their faces turned towards Jerusalem! Witness the changes which are daily opening up the way of their return! Consider their willingness and ability to redeem their land; and that its present political relations are the most favorable to such a result! And consider the present state of the Jewish mind, as if already, to a very great extent, in the transition state from Judaism to Christianity! Every thing is indicative of the rapid approach of that time when Jerusalem will be a rejoicing and her people a joy.

Convention of Reformed Churches.

First Associate Reformed Church,
Pittsburgh, Pa., Tuesday, September 8th, 1846.

The Convention of Reformed Churches met, pursuant to adjournment, and was opened with prayer by the Rev. Sa-

muel Findley, sen., President of the former Convention.

Rev. William Wilson, Secretary of the former Convention, officiated as

Members Present.

From the General Synod of the Reformed Church of the West:

Rev. David Macdill, D. D., Ohio.

Rev. Samuel Findley, Ohio.

Rev. William Wallace, West Virginia.

From the Synod of the Associate Reformed Church of New York:

Rev. Donald C. M'Laren, New York.

• Rev. John B. Dales, Philadelphia, Pa.

• Rev. James B. Scouler, Philadelphia, Pa.

From the General Synod of the Associate Reformed Church of Pennsylvania:

Rev. John Black, D. D., Philadelphia, Pa.

Rev. A. W. Black, Pittsburgh, Pa. Alternate of Rev. J. N. M'Leod, New York.

Rev. T. W. J. Wylie, Philadelphia, Pa. Alternate of S. B. Wylie, D. D., Philadelphia, Pa.

From the Associate Synod of New York:

Rev. Abraham Anderson, New York.

Rev. William M. M'Elroy, York county, Pa.

Rev. Thomas Beveridge, D. D., Onsbury, Pa.

From the Reformed Disciples:

• Rev. William Davidson, On motion of Mr. A. W. Black, concurred by Mr. Beveridge.

Resolved, That a committee of five from each synod be appointed to act as alternate officers for this Convention.

The Chairman appointed the committee, Messrs. Macdill, J. Black, and Anderson.

Rev. William Wilson resigned the office as Secretary.

The committee having reported in a few minutes, returned and reported they nominated Mr. Findley as Secretary.

1. T. W. J. Wylie, D. D., Secretary.

2. T. W. J. Wylie, D. D., Secretary.

3. T. W. J. Wylie, D. D., Secretary.

4. T. W. J. Wylie, D. D., Secretary.

5. T. W. J. Wylie, D. D., Secretary.

6. T. W. J. Wylie, D. D., Secretary.

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10. T. W. J. Wylie, D. D., Secretary.

11. T. W. J. Wylie, D. D., Secretary.

12. T. W. J. Wylie, D. D., Secretary.

13. T. W. J. Wylie, D. D., Secretary.

14. T. W. J. Wylie, D. D., Secretary.

15. T. W. J. Wylie, D. D., Secretary.

16. T. W. J. Wylie, D. D., Secretary.

17. T. W. J. Wylie, D. D., Secretary.

18. T. W. J. Wylie, D. D., Secretary.

19. T. W. J. Wylie, D. D., Secretary.

20. T. W. J. Wylie, D. D., Secretary.

adoption means of of the ch It was an hour i appointu ing breth praise at son, Dav Macdill. On mo M'Laren appoint the repu day pre future The ed with Wed The with p bers pre Rev. M ler. The were re The Genera terian (union" committ precedit Also, church in Gree solution sociate and Fre red to t This ported lows, vi Who ported union o not be of the V and by 1 mony as astical delegat ported these 1 comme they nominated Mr. Findley 1. T dent, and Mr. Beveridge. settled. 2. T ascerta ence b and to : and to : greeme 3. T Confess 4. T settled 5. H or disag ed diff burm of son ap ments 6. T meet : shall 1 them. Sub approved. Dr. that t attend the different bodies represente nittee The basis of union referred to the last Convention. The Reports were accordingly ma heren theny had an Note On 1 ded re wha re prevented from attending the Convention by indisposition.

of the "basis" as a suitable effecting the contemplated union churches.

s, on motion, resolved to spend in devotional exercises: and, by ment of the President, the follow- hren were employed to lead in nd prayer, viz., Messrs. Ander- ridson, Wylie, M'Laren, and Dr.

tion, Messrs. Davidson, Macdill, Anderson and Dr. Black, were d a committee, to report upon rts of the different churches this ented, and also respecting the tion of the Convention.

onvention then adjourned. Clos- prayer by Mr. M'Elwee.

uesday, Sept. 9, 9 o'clock, A. M. onvention met, and was opened yer by the President. Mem- ers as above, together with the srs. J. B. Dales, and J. B. Scoul-

minutes of the former meeting and approved.

port of the proceedings of the ynod of the Reformed Presby- urch, relative to the "basis of as read, and referred to the of business appointed at the meeting.

memorial from some of the epresented in the Convention, ounty, Ohio, and certain re- oted at meetings of the As- gregations of Indiana, Union, ort, Pa., were read and refer- same committee.

committee being called on, re- part. Their report is as fol-

s, the Convention of 1844, re- he bodies represented, that a he churches represented could cted, except by an alteration tminster Confession of Faith, adoption of a standing Testi- st error as a term of ecclesi- munion. And whereas, the t the Convention of 1845 re- consent of the churches to e compositions, your committee re- minutes to the Convention,

onsider these as points already and

the Convention endeavor to on some supposed points of differ- was between the bodies represented, of their agreement or disa- definite written propositions. he alterations proposed in the of Faith be reconsidered.

he form of the Testimony be his Convention.

ascertained their agreement, ment, on the points of suppos- ce, and having settled the Testimony, that the Conven- committees to draft docu- basis of union.

the Convention adjourn, to Mr. Dales, on _____, where they g these drafts, and act on e minutes read by order of committee.

k wished it to be recorded, necessarily prevented from e had not acted with the com- ort of the committee was ac-

eedings of a meeting of the urches in Pittsburgh and Al- es, proposing union, were rred to the same committee.

on the report of this commit- e of Mr. D. C. M'Laren, se- Mr. A. Anderson, the Conven- d itself into a committee of or a general consideration of

After the remarks of members had been heard at some length, the committee rose, and recommended the plan of business reported by the committee of business, and the plan was adopted by the Convention.

The Convention adjourned. Closed with prayer by J. B. Dales.

Half past 2 o'clock, P. M.

The Convention met, and was constituted with prayer by the President. Members present as above. The minutes were read and approved.

A memorial from Messrs. John Alexander and James Graham, members of a Juvenile Missionary Society, in connection with the First Reformed Presbyterian Church, Philadelphia, recommending to the Convention, union in missionary efforts was read. Also, some resolutions of the Reformed Presbyterian Church of Neshanock in favor of union.

Both these papers were laid on the table.

Entered on the report of the committee of business.

A motion was made that the first recommendation by the committee with the preamble, be adopted. After a somewhat lengthy discussion, but before coming to a decision, the Convention adjourned.

Closed with prayer by Rev. Mr. Davidson.

Thursday, Sept. 10, 9 o'clock, A. M.

The Convention met, and was opened with prayer by the President. Members present as above. The minutes of the last meeting were read and approved.

A memorial was read, signed by Messrs. William Wilson, Thomas C. Guthrie and George Scott, ministers, and Gabriel Adams, elder, of the Reformed Presbyterian Church.

This memorial was in defence of an alteration of the Westminster Confession of Faith.

It was laid on the table.

The Convention resumed the consideration of the business left unfinished last evening; viz., the first recommendation proposed by the committee of business, relative to the alteration of the Westminster Confession of Faith, and the adoption of a standing Testimony against error, as a term of ecclesiastical communion.

An amendment to this recommendation was offered, relative to the method of printing the Confession, and expressing an assent to it, which, after considerable discussion, was adopted.

The question was then taken upon the preamble, and first recommendation as amended, which was adopted.

Dr. Black desired that it be recorded that he voted in the negative.

The Convention then adjourned. Prayer by A. W. Black.

Half past 2 o'clock, P. M.

The Convention met, and was opened with prayer by the President. Members present as above. The minutes of the former meeting were read and approved.

On motion of A. Anderson, seconded by A. W. Black, Resolved, That a committee be appointed to procure the publication of the minutes of the Convention in the periodicals of the different churches represented.

The Rev. James Prestley of the Associate Reformed Church was accordingly requested to attend to this business.

Proceeded to the second recommendation in the report of the committee of business, relating to measures to be employed for ascertaining our agreement, or disagreement, on certain points of real, or supposed difference.

This recommendation was adopted without discussion.

Agreeably to the recommendation just

adopted, on motion of Dr. Macdill, seconded by A. W. Black, it was Resolved, That after ascertaining the points of difference, the delegates of the different churches shall be required to bring in a report of their views on these points.

The members of the Convention were then heard, at some length, on these supposed points of difference.

On motion, the Convention agreed to adjourn till 11 o'clock to-morrow morning, in order to afford time to the delegates of the different churches, to prepare the reports required by the preceding resolution.

Closed with prayer by T. Beveridge.

Friday, Sept. 11, 11 o'clock, A. M.

The Convention met, and opened with prayer by the President. Members present as above. The minutes were read and approved.

The delegates of the Reformed Presbyterian Church presented the following paper, which was ordered to be recorded, viz.

"The undersigned, delegates from the Reformed Presbyterian Church, request to have it recorded, that they opposed the adoption of the resolution requiring an alteration of the Confession of Faith, in those passages which refer to the power of the civil magistrate in matters of religion.

1. Because they believe the doctrines expressed in the controverted passages, as they understand the language, to be true.
2. Because they consider that the attempt to obtain a union by an alteration of the Confession, has been so far unsuccessful.
3. Especially, because they believe that a union will be more readily effected, if, instead of altering the Confession, the Convention had adopted an explanatory act, or a disclaimer, or a new testimony, expressing the sentiments of the united church on this subject.

JOHN BLACK,
A. W. BLACK,
T. W. J. WYLIE.

Pittsburgh, Sept. 11, 1846."

Mr. Wylie presented a paper from the General Synod of the Reformed Presbyterian Church, proposing to the Convention, a union of the different churches represented, in foreign missionary operations. This paper was laid on the table for future consideration.

The delegates were then called upon, agreeably to the resolution passed at the last meeting, for their reports.

The delegates of the Reformed Presbyterian church reported an expression of their views on the supposed points of difference, by referring to their standards, the parts of which relating to these subjects were read.

The report of the delegates of the General Synod of the Associate Reformed Church of the West was handed in in writing, and read.

Also, the report of the Associate Reformed Synod of New York.

The Convention adjourned. Closed with prayer by J. B. Scouller.

Half past 2 o'clock, P. M.

The Convention met and was opened with prayer by the President. Members present as above. The minutes were read and approved. Resumed the business left unfinished in the forenoon.

The delegates of the Associate Church presented a written report, on supposed points of difference, which was read.

The delegate of the Reformed Dissenting Presbytery also presented a written report, which was read.

After some remarks on these reports, on motion of Mr. M'Elwee, seconded by Mr. M'Laren, it was resolved, that these reports

be referred to two committees, consisting of delegates from the different churches, to prepare propositions on the subjects embraced in these reports, and that these committees be instructed to report in part, if practicable, to-morrow morning.

The President accordingly appointed as the first committee, Messrs. Anderson, Dr. Black, M'Laren, Dr. Macdill and Davidson.

As the second committee, Messrs. M'Elwee, Wylie, Scouller and Wallace.

On motion, the third recommendation proposing the reconsideration of the alterations of the Westminster Confession of Faith, was referred to the second of the above named committees.

The Convention then adjourned to meet at 10 o'clock to-morrow morning. Concluding prayer by Wm. Wallace.

Saturday, Sept. 12, 10 o'clock, A. M.

The Convention met and was opened with prayer by the president. Members present as above. The minutes of the last meeting were read and approved.

The first of the committees appointed last evening, reported in part on the subjects referred to them.

This report embraced propositions on Psalmody, Slavery and Communion.

On motion, proceeded to the consideration of these propositions.

The first relating to Psalmody was read, and after some amendments was adopted. From this decision T. W. J. Wylie asked and obtained leave to enter his dissent.

The Convention then adjourned. Concluding prayer by Mr. Wylie.

Half past 2 o'clock, P. M.

The Convention met, and was opened with prayer. Members present as above. The minutes of the last meeting were read and approved.

Proceeded to the next proposition reported by the committee, viz., the proposition on Slavery. After some discussion and amendment, it was adopted unanimously.

On motion, adjourned to meet on Monday morning, at 10 o'clock.

Closing prayer by Dr. Macdill.

Monday, Sept. 14, 10 o'clock, A. M.

The Convention met, and was opened with prayer by the President. Members present as above. Minutes were read and approved.

Proceeded to the 3d proposition, viz., the article on Communion.

A division of the question was called for. The first and second sections, after a brief discussion, were adopted unanimously.

The same committee which had reported the preceding, reported further, a proposition on Testimony bearing. The question was taken on the two sections of this proposition, and carried unanimously.

The same committee also reported a proposition on the Headship of Christ.

While this proposition was under consideration, the Convention adjourned.

Closed with prayer by Mr. Anderson.

Half past 2 o'clock, P. M.

The Convention met, and was opened with prayer by the President. Members present as above. The minutes of the last meeting were read and approved.

Resumed the business left unfinished in the forenoon, viz., the proposition on the Headship of Christ. After some discussion and amendments, the four sections of this proposition were adopted unanimously.

The second committee, to whom the recommendations of the committee of business were referred, reported on the alteration of the Westminster Confession

(Continued on 6th and 7th pages.)

For the Preacher.

MR. EDITOR :

Not finding it convenient, on account of the meeting of Reformed Churches, to forward you a piece at the regular time, on the subject of union, will you please publish the following correspondence on this subject, which took place between the Associate and the Associate Reformed Churches in 1822?

A FRIEND OF UNION.

To the Moderator of the Associate Synod, to meet in Philadelphia, the 4th Wednesday of May, 1822.

The undersigned, members of the committee appointed by the Associate Reformed Synod of the West, to confer with the committee of the Associate Synod, relative to the union of the two churches, beg leave to state, that they have been deprived of an opportunity of giving you a more explicit declaration of their views, on the 2d, 3d, and 4th articles of the Basis of Union, in the manner you have asked it; and for this reason, that none of the members of your committee, but Mr. Bruce, attended our late meeting, which was called for this particular purpose. Therefore, with a view to lay before you in another way, what they believe are the views of their Synod on the articles in question, they transmit to you the following proposal. The bearing which it has on these articles is obvious, and, had you marked more particularly the aspects in which you wished to obtain a more explicit declaration of their views on these subjects, this communication might, perhaps, have been presented in a still more explicit form.

Their proposal is this. That the Associate Synod will receive the constitution and standards of this church, comprehending the Westminster Confession of Faith, Catechisms, Larger and Shorter, Form of Church Government and Discipline, with the Directory for Worship; and this Synod will receive the Testimony of the Associate Church, and agree that it shall be made a term of communion, so far as it may be understood. Provided the following parts be erased, viz., what relates to the controversy concerning the purchase of the common benefits of life. Part 2d, article 9th, section 5th. And also part 1st, section 14th, wherein applicants for communion are required "to join with" the late Antiburgher Synod of Scotland, in certain testimonies, &c. This would require various and extensive reading, not within the reach of the far greater part, even of the ministry, and altogether beyond the reach of the private members of both churches; and the erasure of this part will correspond with a principle laid down by the Associate Church, in their act approving the narrative prefixed to the Testimony; wherein they declare, that "said narrative, from the very nature of the work, can make no part of their profession," &c. On this point, they further propose, that the Testimony be enlarged, by testifying against the Hopkinsian and such other errors as the United Synod shall think proper—and as some have objected to the phraseology used by the Associate Reformed Church in speaking of psalmody, the Associate Synod shall have liberty to alter it, by using more unexceptionable language.

Should the first part of the proposal now made be acquiesced in, it will not be necessary to retain part 1st, section 16th of the Testimony, inasmuch as section 3d, of chapter 23d of the Constitution of this church, accords substantially with the Testimony of your church on that point; therefore no qualifying clause will be necessary.

The information which the proposal as now stated gives you, with your answer to the following query, which is respectfully

asked, will bring the expected union to an issue.

Query. Must a recognition of the principle, that the church possesses the right of making covenants, in support of such principles, worship or church order, as she may approve; and is the church authorized, on the principles of descent, succession, or any other principle, to bind posterity to embrace her views, whether approved or not, or incur the guilt of perjury in case of refusal? And must the application of this principle, to the perpetual obligation of the national covenant of Scotland, and the league of the three kingdoms, be a sine qua non of union?

Your publishing in your printed minutes this paper, with your judgment on the proposal, and answer to the query it contains, and forwarding a copy to each member of this committee, is both requested and expected—and as you have published the proposed basis of union, and your own request of further information on certain articles from us, it will also be right to publish the views now given.

JOHN RIDDELL,

May 13, 1822.

JOSEPH KERR.

To the Committee of the Associate Reformed Synod of the West, appointed to confer with the Committee of the Associate Church, relative to the union of the two Churches.

REV. AND DEAR BRETHREN :

Your letter of the 13th inst., has been laid before us, and the extracts from our minutes herewith transmitted, will inform you of the attention which it has received from us, and of our disposal of it. Its contents and spirit have given us the most unfeigned pleasure, and afford an additional evidence that the Lord is about to heal the divisions which have too long separated brethren.

With you we regret that two members of our committee did not meet with you, that they might have been prepared to explain certain matters contained in your letter. We acknowledge with pleasure, that your statements and proposals go far to remove much of the difficulty we felt in ascertaining the precise sense, in which you understood the second, third and fourth articles in the basis of union. The extent of this satisfaction will appear from the following remarks which we submit to you with the candor, regard for truth, and for the peace of the church, which should characterize the proceedings of a court of Christ.

The first part of your proposal is, that we receive your constitution. This, with the exception of the few articles which you have altered, we have verbatim et literatim received already, and have no objection to repeat it. The alterations to which we allude, are those made in the third section of the 23d chapter of the Confession of Faith—substituting "authorizing" for "tolerating" in the answer to the question, "What is forbidden in the second commandment?" and the phraseology which you use respecting Psalmody. We are not prepared to assert whether these be improvements or not, on the Westminster Confession of Faith; but we state with pleasure, that we perceive no tenet taught in them contrary to the received standards, and we do believe that there is no difference of sentiment between you and us on any part of the "Westminster Confession, Catechisms Larger and Shorter, Form of Presbyterian Church Government, or Directory for Worship." And what a pleasant consideration is it, that there should be such an extensive harmony of sentiment between us, after a separation of forty years, and what encouragement to anticipate a happy union!

We mention this, that you may fully perceive that we have no objection on the ground of any part of our profession

against accepting your constitution. And it is impossible we can, as it and the Westminster Confession are one and the same, except in the articles specified. Notwithstanding, we would much prefer the adoption of the Westminster Confession of Faith itself, just as it stands, as the standard of the United Church. We are perfectly willing to co-operate with you, in new-modelling any article in the testimony which from its design must be altered, as errors and vices change; but we are very averse to alter the least part of that most venerable of all human productions, the Westminster Confession of Faith. The reasons that influence us are these, namely,—First, one alteration in it would prepare the way for others, till it would become mutilated, and perhaps utterly perverted. Secondly, retaining it in its present form, would go far to convince the world and the church, that divine truth, like its Author, is the same yesterday, to-day, and for ever; and that you and we are united in our profession of it. Thirdly, we would thus testify our union, with the numerous and respectable churches of Jesus Christ which have received it as their standard, and prepare the way for their fellowship with us. These considerations have much weight with us, and others will occur to yourselves. Give both, we beseech you, brethren, a candid and impartial examination, and we flatter ourselves that on this matter there will be no diversity of sentiment.

The second part of your proposal respects your acceptance of our Testimony. Your approbation of the general matter and form of that instrument gladdens our hearts, as it testifies your agreement with us in profession, and it will conduce much to facilitate the contemplated union. It would be very desirable that both bodies should coalesce without a single dissentient—an attainment which has not been yet realized in the Union of Churches. On this account, we deem your proposal manly and wise, and what will prevent much labor, which would otherwise have been indispensable in forming a testimony entirely new. You propose a few erasures from the testimony. These are happily very few, and we proceed to give our sentiments concerning them.

The first is the erasure of part 2d, article 9th, section 5th, respecting Christ's purchase of temporal benefits. This made no part of the original Testimony of Seceders, nor of the late statement of the principles of the Antiburghers in Scotland. As we profess to adhere to the same system of principles, this will convince you that we have no insuperable objection to the erasure of this article from our terms of communion. On the other hand, as the omission of it might give occasion to disputes, hostile to the measure on which our hearts are set, and, as we hope to find your views of this matter the same with our own, we would much prefer a substitute, in which the same truth may be exhibited in a more precise and definite manner, and we submit the following, of which the committees that may be appointed, may make a proper use in framing an article for that purpose, which shall be afterwards submitted to both Synods for their consideration, namely, "We declare also, that Christ has obtained complete and eternal redemption for his people. He has by his obedience to the death secured to them every spiritual blessing: 'Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Christ Jesus;' it is through his blood that they obtain pardon of sin, and a title to eternal life, in their justification. It is through his blood they obtain sanctification, perseverance in grace, and eternal glory. Being united to Christ, the divine blessing rests on all their temporal enjoyments. They receive and enjoy the bounties of Providence under the divine favor.

The curse which is on the law of the wicked, is, through Christ, removed from them. The curses of God are sanctified by the Word of God and prayer—Christ that the enjoyment of things is made subservient to the good, and to the glory of God. In time, temporal enjoyments are as food and raiment, in their perishing nature, and as the supporting animal life, are not to be procured by the death of the soul. You propose to erase part 14th, from the Testimony, on the supposed impropriety of approbation of matters with a generality of applicants for communion necessarily be in a great measure acquainted. We presume that you consider themselves under an obligation to recognize and approve the decisions of the church in every particular, and to maintain pure and entire, the standards and ordinances of God—her testimonies, especially the scriptures, and attainments of the Church, and those of both branches of the same. We wish to be distinctly understood, we have no intention of approbation to be given in any church in Scotland; but if the united church approve those attainments she may deem worthy of imitation. Let this be explicitly recognised, and let yourselves the mode of receiving the most unexceptionable to give a statement in the future of those exertions and which we ought to approve in circumstances, to imitate. It will be effected in a new manner, and thus be called for by the respective churches.

You propose to extend the scope of the Testimony by condemning certain practices which meet our cordial approbation.

You have permitted us to assure the language in what you say yourselves on Psalmody, which satisfies us that your views are well known sentiments on the word "merely" were in the last sentence of the article on psalmody in the constitution, "no human compositions," &c. We express our views of the Testimony in the manner of the united church adopted in the Confession in the manner of the Testimony would express the united body on this matter.

The next part of your proposal is the erasure of part 16th, not because it expresses a sentiment different from your own, but because the same sentiment is expressed in chapter 23d, section 3d, of the Constitution. On a careful examination, we ourselves perceive a modification, and of our own sentiment. You perhaps, one idea not recognized, thus express it: "As the law lays indispensable obligations on all classes of people who are magistrates, as such, are to their respective offices in relation thereto," (namely, to the law,) "administering government according to Christian principles," &c.

To satisfy you that there is no objection on the subject, we extract the following: "We declare also, that Christ has obtained complete and eternal redemption for his people. He has by his obedience to the death secured to them every spiritual blessing: 'Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Christ Jesus;' it is through his blood that they obtain pardon of sin, and a title to eternal life, in their justification. It is through his blood they obtain sanctification, perseverance in grace, and eternal glory. Being united to Christ, the divine blessing rests on all their temporal enjoyments. They receive and enjoy the bounties of Providence under the divine favor. Thereof—should be substituted."

of Christ. And this is the case, as to that countenancing and encouraging the true friends of the Christian state—

which he is very eminently and effectually able of; without any encroachment on natural or bothright privileges upon the accounts."

ib's Display, vol. 1st, page 313, note, burgh edition, 1774, of the authority the present civil government.

any thing farther were necessary to see our perfect unanimity on this subject, all doubt is removed by your willingness, of which we have been informed by letter from our member of the committee, gave it to us to modify the article read in your constitution, as we please, we have already expressed a hope that Westminster Confession will be received as it is, the article in the Testimony which you propose to erase, or something equivalent to it, would still be necessary. And, therefore, of its erasure, we would propose, that an article be framed by the God, when united, as the explanation of the united Associate Synod on the said article in the Westminster Confession of which, which shall embody the substance of article in our Testimony, and of that as we have your constitution: which article, when approved, may be substituted instead of the article which is proposed to be erased. The last part of your communication is now to be considered.

his is contained in the following query—"Must a recognition of the principle that the church possesses the right of making covenants, in support of such principles, worship, or church order, as may approve; and is the church authorized, on the principles of descent, succession, or any other principle, to bind her views, whether approved or not, or incur the guilt of perjury in case of refusal; and must the application of this principle to the perpetual obligation of the national covenant of Scotland, and the league of the three kingdoms, be a sine qua non of union?"

To this query we are at some loss to give a satisfactory answer, as we are not sure if we fully understand it. On this point, we deeply regret that our members of the united committee who attended your meeting, is not present to explain your meaning, and that you yourselves have not exhibited it in the same precise and lucid manner as you have done the other parts of your proposal. At this moment, we are unable to find any of our individual or official publications concerning the matters to which it relates except your constitution, and the basis. We shall, however, as far as we do understand the questions, give you our views with candor on the subject.

You ask, "must a recognition of the principle, that the church possesses the right of making covenants in support of such principles, worship, or church order, as she may approve, be a sine qua non of union?" To this we answer in the affirmative. This she has not only a right to do; but in certain circumstances it becomes her duty. This is the truth expressed by us, and we think by you, when we both say, that "public covenanting is a moral duty, to be observed when the circumstances of the church require it." We apprehend, however, that it is on what follows that your difficulty rests, namely, "Is the church authorized, on the principles of descent, succession, or any other principle, to bind posterity to embrace her views, whether approved or not; or incur the guilt of perjury in case of refusal?" This part of the query, taken as a whole, we have no hesitation answering in the negative. But it is necessary to distinguish. The covenant engagements of the church in past times are binding on posterity, so far as these are agreeable to the word of God, and suited to their circumstances, and no farther. This fact is, we think, clearly

the doctrine of Scripture, and is analogous to the operations of the public engagements even of civil societies. The law of God in the hand of the Mediator, which is the law of the church, binds her, antecedent to any covenant engagements, to the whole course of duty to which she can be bound by these engagements themselves. In other words, nothing can be rendered a duty, by any covenant engagements, which was not previously required by the law of God itself. We therefore consider covenanting not as a transaction creating any new duty, but as a bringing of ourselves under a superadded and voluntary obligation to discharge what is previously our duty, by an explicit, and formal, and solemn acknowledgment of the duties required of us by the law of God, and a voluntary and solemn engagement of ourselves, in the strength of promised grace, to walk in all the commandments and ordinances of the Lord, and to keep his judgments, and to do them. This we cannot but think is binding on the church in every age. As, then, covenanting adds no new precept to the law of God and the law of God does not require us to adhere to what we cannot conscientiously approve, no covenant engagements of ancestors can do it.

The application of these principles to the national covenant of Scotland and the solemn league, explains to what extent we adhere to these instruments. They are the productions of fallible men, and were framed with a view to a particular state of the church. We approve of them only in so far as we judge them agreeable to the word of God, and consider ourselves as bound by them only in so far as they are or may be suited to the time and place in which we live. For a farther expression of the sentiments of this church on this subject, we refer you to part 1st, section 20th, 21st, 22d, and 23d of the Testimony, to which, so far as your letter states, you make no exception.

To yourselves, dear brethren, we feel much indebted for the manner in which you have stated your remarks and proposals, especially for bringing the matters in dispute within so narrow bounds. Present the statements which we have made in this communication to your brethren, and let them be candidly interpreted. A high regard for truth has long prevailed in all the branches of the Secession Church, and we trust will long continue. Let no principle of the religion of Christ be sacrificed in effecting our union. This would be too high a price for union, even in the church of God. This would debase our union. Let the united Associate Presbyterian Church ever act, so as to justify their title to their proposed name. Our union ought to be not merely local and external, but in sentiment, in affection, and in practice. We do, however, beseech you to canvass the matter in the spirit of genuine conciliation, and to enable you with the least inconvenience to bring our views before your brethren, we have instructed our clerk to furnish each of you with fifty copies of this letter, and the extracts from our Minutes relating to it.

"Now the God of peace and consolation grant us to be like-minded one toward another, according to Christ Jesus, that we may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ; and receive one another, as Christ also received us, to the glory of God.
FRANCIS PRINGLE, Synod Clerk."

From the Correspondence of the Presbyterian.
July 1st, 1846.

Messrs. Editor—Lately a Prussian General Synod was formed at Berlin.

You will recollect that the king of Prussia, a few months since, assembled at Berlin, the representatives of ecclesiastical interests from the greater part of the Protestant states of Germany. That convention, they say, was to be followed in each of the countries represented, by synodical meetings, for the purpose of discussing questions which concerned religion and the church. A general Synod, in fact, has been convoked in the capital of Prussia, and the opening discourse, delivered by M. Eichhorn, the minister of Ecclesiastical Affairs, was a fair exposition of the king's intention in convening it. "The only rule," said the minister, "which the Protector of the church proposes to its representatives, is, that the church itself should labor for the edification of the church. Agreeably to this declaration, no previously-framed docket of business—no special proposition is submitted to the deliberations of this body by government. It is left to the members themselves to introduce with entire liberty the questions which may appear to them deserving of attention; all cannot receive an immediate solution, the field is vast, and the future has its rights: but in order that the future may be prepared to accomplish its task, the present must do what belongs to it. Never," said M. Eichhorn, "was there a period in which the sovereign did not merely grant, but encourage the free development of the church, with a confidence as ample as that which has fallen to us."

"We do not think," says an intelligent journal, "that these synods which represent Protestant Prussia (much more than the Evangelical church of Prussia) can go into decisions of great importance: their composition is an obstacle to it; and besides, these decisions, (to judge of them from some words dropped by the king, when the members of the General Synod were presented to him by Bishop Neander, their vice president,) will be but simple pre-advisements. "The government," said the Protector of the church to them, "will in no manner attempt to influence your views or decisions; you are perfectly free; but I shall also claim for myself entire liberty of heart and conscience relative to the manner in which I shall receive your decisions, and with regard to those which I shall judge proper to adopt, or to reject." Thus the General Synod, in the main, will only be the king's council in ecclesiastical matters; or, if you prefer it, the king reserves for himself, in regard to the decisions of the Synod, the absolute right of veto."

From the Herald of the Churches.

While the Protestant Synod keeps the world in anxious suspense as to what its majority believe and will achieve, the German Catholic Silesian Synod is holding a simultaneous meeting at Breslau. The first sitting took place on the 4th instant, in the Almshouse Chapel, and after a precursory voluntary on the organ, Ronge delivered an introductory discourse, stating the motives and aim of their assembling. He described this Catholic Synod as differing from all its predecessors—first, in its component parts, which consisted of citizens, peasants, preachers, and members of the learned bodies, instead of nuncios, prelates, bishops, and other hierarchical dignitaries, and differing also in its powers, since the present possessed no external authority, but in default thereof could boast the more influential elements of public opinion, truth, and devoted zeal. The Christian Catholic cause, he said, was not indeed free from both external and internal enemies, and the latter were much more redoubtable than the former, of which their congregation had had bitter experience. It was therefore one chief object which the synod had in view—to establish and strengthen the inner foundations of Christian Catholicism, and by its progressive deve-

lopment to elevate Christianity into humanity!"

After this notable peroration, the proper business of the meeting commenced.—There were fifty-seven deputies present, and Dr. Regenbrecht was elected preses by thirty-nine votes. He opened the proceedings by a speech in which he endeavored to show that Christian Catholicism does not consist in mere negation of error, but in the reception of those deeper and more important religious ideas which form the substance of the Christian religion. It was, therefore, of the utmost importance that this substance should come to be the pervading and ruling principle of their congregations, revealing itself in the living and practical influence of positive Christianity. To the promotion of this end he recommended the appointment of frequent meetings for instruction, in addition to the assemblies for worship, in which the preacher's office was necessarily more confined to edification. Several speakers opposed his proposal, on the ground that in some places it was unnecessary, the felt wants of the people having already led to its adoption, and that in others, local circumstances rendered it unadvisable, if not impossible.

The Contrast.

An exchange paper gives us facts like these:—Saxony, at the period of the Reformation, and until she fell under the power of popery, occupied a lofty position among the states of Germany, and possessed the most important elements of national wealth and power; she has now sunk into insignificance, and has no weight in the balance of political power. On the other hand, Protestant Prussia has arisen from an obscure duchy into a mighty kingdom, is the leading power of the German Confederacy, and the very centre of the learning and the civilization of the world, though her soil is sandy and sterile, and nature has done for her but very little. Again:

Ireland refused to bow her neck to the yoke of his Holiness. Pope Adrian stirred up Henry II. to subdue her, that he might wring from her "Peter's pence," and was the first instigator of that "union" of which the Catholics now so loudly complain. Popery is the blight of her prosperity—the withering curse of her children; but,

Scotland, across the channel, is full of churches, and schools, and colleges—the land of learning, liberty, exalted sentiments, and hallowed wealth—the glory of the British isles. Again:

In Protestant America every man sits beneath his own vine and fig-tree, having none to make him afraid; peace and happiness, knowledge and love, liberty and prosperity every where abound. But,

In Catholic America, in Mexico, and throughout all the Republics south of her, there are despotism and anarchy, desolation and misery, in fair proportion with the universal ignorance and sottishness of the people.

The fairest portion of the world, Italy, Spain, Poland, and South America, have, in the providence of God, been allotted to popery for its inheritance; these are the broad fields of the wealth it calls its own, and none dispute its claims; and yet all these rich and fertile countries have been impoverished, and made wretched by the mother of "abominations." No other countries of the world, ever enlightened by the gospel, have sunk so low on the same scale of intelligence, wealth, and moral worth.

ELECTED BY A MISTAKE.—His Holiness, the present Pope, Pius IX., has been elected by a mistake, or rather he was, as those familiar with elections in "Merrie England," well know, elected as a candidate without the intention of his being fi-

nally elected. It occurred thus: when the cardinals are duly fixed in the conclave, they begin in the evening, by giving the name of one whom they have no intention should ultimately be chosen. This is done to see to whom are the general tendencies of their likings directed, or, in plain Saxon, as a "feeler." It appears, that on the second evening of the conclave, the cardinals, according to the established usage, gave in the names of those whom they did not intend should be elected Pope; and Cardinal Giovanni Maria Mastai Ferretti, Archbishop of Imola, and now Pius IX., was appointed to call out the names as they came out of the urn; and, to his great surprise, he found the first seven or eight billets marked with his own name. His feelings at so unexpected an honor, when it reached the fourteenth slip that his name was written on, were so excited that he fainted. Nevertheless, the calling of the names went on, and to the great surprise of the Sacred College, his name was found to have the requisite number of voices, viz. two-thirds of the number of cardinals present.

THE PREACHER.

WEDNESDAY, SEPTEMBER 16, 1846.

Letter from Dr. Pressly.

London, 5th August, 1846.

MY DEAR BROTHER:

Having taken leave of my dear friends, I set out upon my long journey on the first day of last month, accompanied by Mrs. Dawson of our city, Miss Wright of Pittsburgh, and Mr. George W. Gowdy of Xenia, Ohio. Under the protecting care of a kind Providence, we arrived in the city of New York, on the following Saturday about noon. Here we spent the Sabbath, and were very hospitably entertained in the family of my kind friend, Mr. Thomas B. Rich. The congregation of the Associate Reformed Church in this city, under the pastoral care of the Rev. William M'Laren, though not large, is, I hope, in a healthful condition. When I look back to the time when I was a student of Theology, under the care of the late Dr. Mason, and contrast the condition of our church in this city at that time, with what it is at present, my mind is filled with gloom. Then we had three large and flourishing congregations; whereas, at present, we have but one. And the question naturally arises, How comes it to pass, that in the lapse of thirty years, there has been such a declension? Whatever other causes may have contributed to bring about this state of things, I cannot resist the conviction, that the principal one is to be found, in the abandonment of the distinctive principles of our church on the subjects of communion and psalmody. These principles being abandoned by some of the fathers of our church, the people, to a great extent, came to the conclusion, that on the score of principle, nothing could be gained by remaining in connection with the Associate Reformed Church. And therefore, in many instances, they have entered into the communion of the larger and more popular denominations around them. And hence, in places where we formerly had large and flourishing congregations, while our ministers were faithful in lifting up a testimony in support of our distinctive prin-

ciples, the name of the Associate Reformed Church, is remembered only as a church which once existed. And to my mind, it seems plain, that such a result might have been certainly anticipated. If a church abandons her distinctive principles, why not give up her name? It seems hardly to consist with honesty, to retain the name, after relinquishing the principles in which the name originated.

After spending the Sabbath with our friends in New York, we proceeded, on Monday, to make the necessary arrangements for our voyage. And having secured a passage on board the packet ship Independence, on Tuesday the 7th of July, we bid adieu to the shores of our native country. A propitious breeze favored our departure; the land gradually receded from our view, and we soon found ourselves on the bosom of the unfathomable deep. After I had an opportunity of forming some acquaintance with our fellow passengers, I found that we had in our company a representation of most nations of the earth, and a pretty complete representation of the different portions of the Christian world. But however different may have been our tastes and our principles, there seemed to prevail among us a disposition to render ourselves mutually agreeable in our intercourse with each other. God was daily worshipped, and on every Sabbath we had divine service. Being the only minister of the gospel on board, it of course fell to my lot to officiate.

By the good hand of our God upon us, we had a favorable voyage, and arrived at Liverpool on the morning of the Sabbath, 20th July. I find that I had previously formed an erroneous estimate of the religious character of this city. With the name of Liverpool, I had been accustomed to associate the idea of a place distinguished for its wealth and commerce; but had not formed a very favorable estimate of its religious privileges. On this occasion, being a perfect stranger, I attended three different places of worship; an Independent chapel, a Free church of Scotland, and an Episcopal church. In each of these places I found a numerous and an attentive audience, and heard a plain, practical and strictly evangelical discourse. And what rather surprised me, in the Episcopal church, under the care of Mr. M'Neille, whose pulpit on this occasion was occupied by his curate, the discourse which I heard was very decidedly Calvinistic and evangelical in its character. The Sabbath which I spent in Liverpool convinced me that the people who relish and enjoy such preaching as I heard that day, must be such as fear God and keep his commandments.

Finding that I could take a hasty excursion through Scotland, previous to the meeting of the World's Temperance Convention, I took a steamer at Liverpool for Greenock. And passing through Paisley, and Glasgow, and Edinburgh, I reached this great metropolis on yesterday morning.

According to appointment, the World's Temperance Convention assembled on yesterday, and was organized by calling to the Chair, Mr. Samuel Bowly, Esq.,

and appointing the usual officers. There are present, delegates from England, Ireland, Scotland and the United States. The proceedings of the Convention have thus far been of a spirited and interesting character. A very lively interest is manifested in the advancement of the Temperance cause, and I may add, that the facts which have been brought before the Convention, go to show that there is in this kingdom a prevalence of drunkenness which is literally appalling; and, consequently, that a loud call is addressed to the benevolent, to aid in staying the progress of the desolating evil. Our brethren in this country hear, with the liveliest demonstrations of joy, of the progress of the cause in the United States; and though they kindly give us the credit of taking the lead in this benevolent enterprise, they are determined that they will not long remain behind.

I have been much gratified to witness the kind feelings manifested toward our country. Any allusion to the amicable adjustment of the difficulties which recently threatened to disturb the peaceful relations of the two countries, is received in the Convention with deafening demonstrations of joy. Upon the whole, this Convention will, I hope, exert a very happy influence, not only in promoting the cause of Temperance, but in cementing the bond of friendship between the two countries.

Most affectionately, your brother,
JOHN T. PRESSLY.

(Concluded from 3d page.)

of Faith. This report was laid on the table.

On motion, the papers and memorials laid on the table were referred to appropriate committees—The memorials on union, to the committee on business; those which relate to union in missionary efforts, to the second committee.

Adjourned to meet at 7 o'clock this evening.

Concluding prayer by Dr. Black.

7 o'clock, P. M.

The Convention met, and was opened with prayer by the President. Members present as above. The minutes were read and approved.

The first committee, to which was referred the report of the delegates, reported a proposition on Covenanting. After some remarks by members, the following substitute for this report was offered by Dr. Black.*

After some consideration, the Convention refused to accept of this substitute. Against this decision, Dr. Black, and Messrs. A. W. Black, and T. W. J. Wylie entered their dissent.

The Convention adjourned. Closing prayer by Mr. Davidson.

Tuesday, Sept. 15, 9 o'clock, A. M.

The Convention met, and was opened with prayer by the President. Members present as above. The minutes were read and approved.

Resumed the consideration of the proposition on Covenanting, which, after discussion, was adopted unanimously. The delegates from the Reformed Presbyterian Church declining to vote.

The Convention then adjourned. Closed with prayer by Mr. M'Laren.

Half past 2 o'clock, P. M.

The Convention met, and was opened with prayer by the President.

Members present as above. The minutes were read and approved.

* The proposed substitute will be published in our next number.

The first committee on the report of delegates, proceeded to report a proposition on Fasting, which, after a few remarks, was adopted unanimously. The committee next reported a proposition on Faith, which was unanimously adopted.

The committee next reported a proposition on the Purchase of Christ.

A minority report, on the same subject, was presented by Dr. Black.

After some discussion and amendment, the report of the majority was adopted.

Dr. Black, and Messrs. A. W. Black, and Wylie desired that their dissent should be recorded.

The minority report is as follows:

"The right to all blessings, both spiritual and temporal, being forfeited, full, the right to both is restored. Elect by the redemption of Christ, blessings to the believer are conferred, and all covenant blessings purchased by Christ. For the report Christ purchased nothing.

JOHN BURNETT

The Convention then proceeded to consider the report on the alteration of the Westminster Confession of Faith.

On motion, agreed to adopt the alterations of the 20th, 23d, and 31st chapters of the Westminster Confession, made in the Constitution of the Associate Reformed Church.

The delegates of the Reformed Presbyterian Church declined voting.

The alteration of the 5th section of the 3d chapter of the Confession, proposed by the committee, was adopted.

The alteration is as follows:

"Synods and Councils are to be formed, or conclude nothing but that which is purely ecclesiastical; and are not to interfere with civil affairs, which concern the commonwealth, except by maintaining pointed and faithful testimony against political immoralities, and passing resolutions for the preservation of the purity of the church, according to the Word of God, whatever may be the laws of the State: or by way of advice, for the satisfaction of conscience, if they are thereunto requested by the civil magistrate."

On this question also, the delegates of the Reformed Presbyterian Church declined voting.

On motion, Resolved, That the committee on reports of delegates be instructed to report this evening, at the power of the civil magistrate in relation to things.

Convention adjourned to half past 7 o'clock. Prayer by Mr. Wallace.

Half past 7 o'clock, P. M.

Convention met, and was opened with prayer by the President. Members present as above, except that Rev. M'Leod, D. D., principal, attended in place of his alternate, Mr. A. W. Black.

The minutes were read and approved.

The second committee on propositions reported as follows: viz.

"The second committee on propositions, having before them the Recommendations of the Reformed Synod, the memorial of Mr. Graham and others on the subject of missionary union and co-operation, Report, That while union of the churches represented in the Convention in labors of love in behalf of the Heathen, is much to be desired, union can better be effected where churches themselves shall unite, and an attempt is being made to unite them, which it is to be hoped will be successful, in the opinion of the committee, wisest and best to wait the issue. The committee submitted these views, the committee beg leave to be discharged from their consideration of the subject."

This report was accepted and adopted. The same committee reported a proposition on the power of the civil magistrate.

which, after an amendment, was adopted.

The delegates of the Reformed Presbyterian Church declined voting.

An amendment was proposed to the chapter, 4th section, of the Westminster Confession, as altered by the Reformed Church, "that in the words, 'May be lawfully,' it should read, 'Ought to be called out, and proceeded against by the presbytery of the church, if they belong to communion.'"

It proceeded to the fourth recommendation of the committee of business, viz., settling of "the form of the Testimony."

Motion of Dr. M'Leod, seconded by Dr. Black, Resolved, That the form of the Testimony be a concise declaration of truth, with a condemnation of the errors.

Motion of Mr. Anderson, seconded by M'Leod, Resolved, That both the affirmative and condemnatory part of this testimony be accompanied by Scripture.

Motion of Mr. Anderson, seconded by M'Elwee, Resolved, That this testimony be accompanied with suitable quotations where deemed necessary, illustrations, however, shall form no part of the terms of communion.

Motion was made by Mr. Beveridge, seconded by Mr. Anderson, that this testimony be preceded by a brief narrative however to be considered as a part of the communion. This motion was the following vote, viz.

Resolved—Dr. Macdill, Dr. Black, Mr. Anderson, M'Elwee and Beveridge.

Resolved—Messrs. Wallace, M'Laren, Scouller, Dr. M'Leod, Wiley, and Findley.—8.

Motion of the committee of business, Agreeably to the recommendation, Mr. M'Laren, Mr. Dr. Black, Mr. Anderson and

Dr. Black, Mr. Anderson and Mr. Findley were appointed a Committee of documents for a Basis of Union. Committee to choose their own Chairmen.

Motion was made and carried, that the Form of the preceding Conventions be enlarged, the Catechisms, larger and shorter, the Form of Government, Directory of Worship, and Book of Discipline, be revised; it being understood that the larger, larger and shorter, being on the word of God, shall form a part of the subordinate standards of the United Church, and shall be used, and for use, as a comprehensive system of religious and catechetical instruction.

Motion of Mr. Anderson, seconded by M'Leod, Resolved, that the above be prepared the draft of a covenant of union to the existing circumstances of the Church.

Motion, agreed to meet in Pittsburgh, 7 o'clock, P. M., on the Tuesday the third Wednesday of May, the Reformed Presbyterian Church. The minutes of this meeting were read and approved. The Convention adjourned as above.

Motion, with prayer, singing and the Apostolic benediction. SAMUEL FINDLEY, President. T. BEVERIDGE, Secretary.

Minutes and Proceedings of the Convention, agreeably to the Report of the Committee on Business.

Motion, the Convention of 1844 respecting the bodies represented, that the churches represented could be affected, except by an alteration of the Westminster Confession of Faith, and adoption of a standing Testimony, as a term of ecclesiastical communion; and whereas, the de-

legates of the Convention of 1845 reported the consent of the churches to these propositions; therefore,

1. Resolved, That these points be considered as already settled.

Yet, as some diversity of sentiment respecting the most proper mode of effecting this alteration exists, the Convention agree to the following declaration:

This Convention being fully satisfied that the different bodies here represented, do either entirely, or so far agree in their views of the power of the civil magistrate respecting religious things, as to warrant their union, so far as relates to this subject: and being desirous, where such an agreement exists in their principles, that no hindrance to union should occur on the ground of the form of expressing these principles, therefore agree, that the alterations of the Confession in the parts relating to the magistrate's power, shall be incorporated in that Confession in the following manner: viz.

The present text shall be printed in one column, under the caption, "The Westminster Confession;" the altered text in a parallel column, under the caption, "The Confession of the United Presbyterian Church."

And as members of these churches may have their predilections for other forms of exhibiting their views on this subject, and the Convention do not wish to interfere with such predilections, it shall be judged sufficient as a ground of union, so far as relates to this subject, that all the members of the United Church agree to the doctrines set forth in the altered text to be adopted; and in Baptism, Ordination, and on all occasions when assent to the standards of the United Church is required, it shall be in the following form, viz. "You hereby profess your agreement with the doctrines set forth in the Westminster Confession of Faith, as they are received by the United Presbyterian Church."

The following propositions were adopted by the Convention, on the various subjects reported on by their committees on the reports of the delegates.

1. On Psalmody.

Singing the praise of God is a solemn act of religious worship; and to be acceptable must be conducted according to divine appointment. The book of Psalms contained in the Holy Scriptures, is to be used in the worship of God, to the exclusion of imitations, and all other uninspired compositions, among which we include such songs as are employed under the name of Paraphrases.

2. On Slavery.

Slaveholding, which is the holding of unoffending human beings in involuntary bondage, and considering and treating them as property, subject to be bought and sold, is condemned by the law of God, and censurable by the church.

In what cases a man may sustain to a slave the relation of a master, in the eye of the civil law, without being involved in the sin of slaveholding, is hereafter to be declared by the United Church.

3. On Communion.

1. That the Church cannot in faithfulness receive to her communion, stately or occasionally, those who refuse adherence to her profession, and subjection to her government and discipline, or who refuse to forsake a communion which is inconsistent with that profession which she makes.

2. That in the hearing of the word, in worshiping assemblies of the visible Church, we should regard ourselves as engaged in a solemn act of worship, and holding therein communion with God and his people. We should therefore avoid attending on the ministry of such as are known to be erroneous and opposers of evangelical truth.

4. On Testimony bearing.

1. Testimony bearing includes both the declaration of the truth, and the condemnation of the opposite error.

2. Although the Church should forbear with those in her communion, who have not attained a satisfactory view of every point in her testimony, while they consent to walk according to her profession, do not oppose it, and lie open to instruction; yet as a witness for Christ, she may not recede from a full and particular testimony which she has attained; but whereto she has already attained, she must walk by the same rule, and mind the same thing.

5. On the Headship of Christ.

1. Jesus Christ, besides the sovereignty and dominion belonging to him naturally and necessarily as the Son of God, has as Mediator a twofold kingdom. He stands related to the Church as his proper kingdom given to him by the Father, the subjects of which he makes a willing people by his grace. This kingdom is spiritual, and not of this world, though it exist in it as a visible organized society. Of this kingdom, the Church visible and invisible, he is the alone King and Head.

2. Besides this kingdom, and in subordination to its interests, the Mediator has a dominion given to him over all created persons and things.

3. Among the all things subjected to the Mediator, are to be reckoned the nations of the earth, and their constituted authorities, and where his will is revealed, they are bound in all their political relations and administrations, to be subject to his authority as "Governor among the nations and the Prince of the Kings of the earth."

4. Although the manner of administering his kingdom will be changed, yet Christ will not cease to be the Mediator, but as the Prophet, the Priest and the King shall, in full possession of the glory of God, remain through eternity the Head of his body the Church.

6. On Covenanting.

Covenanting with God is a moral duty under all dispensations of the covenant of grace. We engage in this duty when we lay hold of God's covenant, and take him as our God in Christ. And this is done in a very public and solemn manner, when we subscribe the Confession of the Church's faith, and receive the sacraments. Occasions may arise, when it is proper that Christians should conjointly enter into a solemn and explicit engagement, to hold fast the profession of their faith, and walk in all the commandments and ordinances of the Lord blameless. And as often as God, in his providence, opens the way, and the duty appears seasonable, it shall be regarded as the privilege, and the duty, of all who may see their way clear, to enter into such engagements; while it shall not be required of any as a term of communion, to enter actually into them. And such engagements may be made with the solemnity of an oath, or by subscription with the hand. Such covenant transactions by believers, with God as their own God, and the God of their seed, so far as agreeable to the word of God, bind posterity, and this not only because of their conformity to the word of God, but also in virtue of the public solemn engagement of their ancestors.

In times of danger to the church and to religion, it is consistent with the practice of the faithful in different ages, and with examples in Scripture history, for the people of God to associate by solemn compact, or covenant, for the maintenance of true religion.

We acknowledge that we are bound to prosecute the great work of the reformation, and to abide in the true Protestant religion, as contained in the Confession of Faith and Catechisms, because we believe it is founded on the Apostles and Prophets, Jesus Christ himself being the chief corner-stone. And because our obligation is enforced by the various acts of our reforming ancestors, and of our ancestors down to the present day, in entering into covenant with God.

7. On Fasting.

Fasting is an extraordinary duty, to be attended to when God ministers special occasion to churches, congregations, or individuals. It cannot therefore be inseparably connected with any stated ordinance: nor can its observance be enjoined as essential to the right administration of any ordinance of grace. Yet a day of humiliation preparatory to the administration of the Lord's Supper, is a suitable means of preparation, and should be observed in all ordinary cases.

8. On Faith.

Although the believer may not have sensible assurance of his own state of grace, yet saving faith, resting on no other ground than the testimony of God, and consisting not in a belief that we are in a state of grace, but in an appropriation of Christ and his salvation to ourselves on the ground of the free promise and gift of God alone, has, in its very nature, an assurance or persuasion of the truth, grace, and faithfulness of God in the gospel offer, and of our welcome individually to all that is offered. This assurance or persuasion is not suspended on uncertainties, or conditions to be fulfilled, and is strong or weak in proportion to the strength or weakness of faith. Doubt is so far from being an ingredient in faith, that it is of a contrary nature.

9. On the Purchase of Christ.

Common benefits being of an earthly and perishing nature, and common to believers and unbelievers, are not to be considered as purchased by Christ, but these benefits being by breach of covenant forfeited to all men, this forfeiture is, to believers, removed, and the sanctified use of them restored, by the merit and mediation of Christ.

10. On the Power of the Civil Magistrate.

As the kingdom of Christ is spiritual, acknowledging no other laws and no other rulers than those he has appointed in it, the civil magistrate, as such, is no ruler in the Church of Christ, and has no right to interfere in the administration of its government. He is bound to improve every opportunity which his high station and extensive influence may give him for promoting the faith of Christ, for opposing the enemies of this faith, for supporting and encouraging true godliness, and for discouraging whatever in principle or practice is contrary to it. But, to accomplish these ends, it is not warrantable for him to use any kind of violence towards either the life, the property, or the consciences of men. He ought not to punish any as heretics or schismatics; nor ought he to grant any privileges to those whom he judges professors of the true religion, which may hurt others in their natural rights. It is the duty of the magistrate to protect both the civil and the religious rights of all the members of the community; and while he is bound to do what he can for the promotion of the welfare of the community, and the individuals composing it, he may not assume to himself to control their faith, or manner of worshipping the Father of Spirits. The appointed means for promoting the kingdom of Christ are all of a spiritual nature. The weapons of our warfare are not carnal, but spiritual; and mighty, not through the force of human laws, compelling men to that which they dislike; but, through God, by his Almighty power and grace, making the obstinate and rebellious to yield a cheerful obedience. The civil magistrate ought, however, to restrain those vices which are injurious to civil society, and for which none can justly plead as what they are bound in conscience to practice. He ought to be a terror to evil doers, and a praise to those who do well; and so the proper exercise of his office is, in its consequences, beneficial to the church.

FRIEND OF THE FRIENDLESS.

BY MRS. PIERSON.

Friend of the friendless! Oh! to thee,
 With bleeding heart I turn;
 Thy sunny world is dark to me,
 And evermore I mourn;
 The dear friends I loved—oh! where are they?
 Dead, faithless, cold, or far away;
 But Thou art kind, and ever near,
 To soothe the sigh and dry the tear.

Hope of the hopeless! see the last
 Of my fond hopes is gone;
 A thousand brilliant dreams were past
 And this remained alone!
 Deep in my secret soul it lay,
 My dream by night, my bliss by day.
 'Tis broken—'Oh! 'twas vanity!
 Eternal Hope! I fly to thee.

Joy of the joyless! see how low
 My full-blown joys are laid;
 Where are the precious idols now
 That my fond heart had made?
 See how it bleeds, yet madly clings
 Around the dear but ruined things;
 Help me to cast them from thy throne,
 And kneel and worship Thee alone.

RESULT OF WELL-DOING.

Rise to some work of high and holy love,
 And thou an angel's happiness shalt know;
 Shalt bless the earth while in the world above.
 The good begun by thee shall onward flow
 In many branching streams, and wider grow.
 The seed that in those few and fleeting hours,
 Thy hands unsparing and unwearied sow,
 Shall deck thy grave with amaranthine flowers,
 And yield thee fruits divine, in heaven's immortal bowers.

Jesus of Nazareth.

Probably many of our readers have seen the letter of Publius Lentulus to the Roman Senate, giving an account of the personal appearance of the Saviour. But no matter, it will bear reading more than once, or even a dozen times; and therefore we will copy it. It was the custom of the Roman Governors, when any thing remarkable of great public interest occurred in their provinces, to lay the information before the Senate. Accordingly, when the ministry of Jesus, the humble Nazarene, began to attract general attention in the province of Judea, Publius Lentulus, governor of that province, is said to have written the following letter to the Senate of Rome; and it is stated that Bonaparte, when he rifled the imperial city, obtained it from the public records. Whether this last statement is correct or not, the document itself is generally believed to be genuine.—*Young People's Magazine.*

LETTER TO THE ROMAN SENATE.

"There appeared in these our day a man of great virtue, named JESUS CHRIST, who is yet living among us, and of the Gentiles is accepted for a prophet of truth, but his own disciples call him the Son of God—he raiseth the dead, and cureth all manner of diseases. A man of stature somewhat tall and comely, with a very reverend countenance, such as the beholders both love and fear—his hair of the color of a chestnut full ripe, plain to his ears, whence, downward, it was more orient, curling and waving about his shoulders. In the midst of his head is a seam, or partition of his hair, after the manner of the Nazarites—His forehead plain and very delicate—His face without spot or wrinkle, beautiful with a lovely red—His nose and mouth so formed, as nothing can be reprehended—His beard thickish, in color like his hair, not very long, but forked—His look innocent and mature—His eyes, grey, clear and quick. In reproving he is terrible—in admonishing,

courteous and fair spoken—pleasant in conversation, mixed with gravity. It cannot be remembered that any have seen him laugh—but many have seen him weep. In proportion of body most excellent—His hands and arms most delectable to behold. In speaking, very temperate, modest and wise. A man for his singular beauty, surpassing the children of men.
 PUBLIUS LENTULUS."

MY MOTHER NEVER TELLS LIES.—A few ladies had met at the house of a friend in the city of St. Louis, for an evening visit, when the following scene and conversation occurred:—

The child of one the ladies, about five years old, was guilty of rude, noisy conduct, very improper on all occasions, and particularly so at a stranger's house. The mother kindly reproved her.

"Sarah, you must not do so."

The child soon forgot the reproof, and became as noisy as ever. The mother firmly said, "Sarah, if you do so again I will punish you."

But, not long after, Sarah did so again. When the company were about to separate, the mother stepped into a neighbor's house, intending to return for the child. During her absence, the thought of going home recalled to the mind of Sarah the punishment which her mother told her she might expect. The recollection turned her rudeness and thoughtlessness to sorrow. A young lady present observed it, and learning the cause, in order to pacify her said, "Never mind, I will ask your mother not to whip you."

"Oh," said Sarah, "that will do no good. *My mother never tells a lie.*"

The writer who communicated the above for the St. Louis Observer, adds, "I learned a lesson from the reply of that child, which I shall never forget. It is worth every thing in the training of a child to make it feel that its mother never tells lies."—*Anecdotes for the Family.*

BRITISH AND AMERICAN PREACHERS.

—I heard many of the most celebrated preachers, both in Scotland and England, and generally with great pleasure. But I am happy to find that I am not alone in the opinion, that in proportion to the numbers, (say nothing of the comparative advantages of both,) the American clergy stand higher in talent and eloquence than the British, though they may not in learning. The most striking points of difference between them appear to be these:—the American preacher generally possesses more warmth, energy and naturalness, while the English preacher is more learned, dry, and formal, and has vastly more deference for authorities. In Scotland this is too often the case, and the sermons of many Scotch divines have been aptly compared to a winter evening,—long, clear, and cold. The American preacher labors to persuade, while his English brother is oftener content merely to convince. The former runs oftener into intemperate zeal, but he rarely lingers with the latter in frigid metaphysics or dead morality. As to manner, there is no comparison. We, in America, very properly pay much attention to elocution in early education, but in Great Britain they pay very little or none at all. We have, therefore, a large number whose pulpit manner is very pleasing and often highly finished, while the great majority (there are some brilliant exceptions) of English discourses are delivered with a hum-drum monotony which is tedious and unimpressive to the lowest degree. The character of Scotch preaching, which has always been remarkable for its force and intellectuality, has undergone some modification by the late revolution in the national church.—*Godey's Mag.*

BIBLE READING OF PUBLIC CHARACTERS.—Lord Kenyon, who understood law rather better than the gospel, closed one of his charges to a jury as follows: "Finally, gentlemen, I would call your attention to the example of the Roman Emperor, Julian, who was so distinguished for the practice of every Christian virtue, that he was called Julian the *Apostle*."

But we need not leave our own country for similar examples among our legislators. We find Mr. Hodge, a member of Congress from Illinois, in the course of debate, quoting the following lines as coming from the Bible:—

"While yet the lamp holds out to burn,
 The vilest sinner may return."

And Col. Benton, in the Senate, spoke of our Saviour having cast seven devils out of a certain man, and of the devils taking possession of the swine, who ran violently into the sea and perished, &c. Two members of a State Legislature, at the close of the session, addressed a circular to their constituents—"We hope the course we have pursued, and the votes we have given, will meet your approbation. We hope you will say to us, as Nathan said to David, 'Well done, good and faithful servants.'"

"Mr. Speaker," said a member of a legislative body, earnestly opposing a measure before the House, "Mr. Speaker, I would no more vote for that measure, than I would fall down and worship the golden calf that Abraham made." "Mr. Speaker," said another member, "it was not Abraham that made the golden calf, it was Nebuchadnezzar."

An editor of one of our papers, when giving an obituary notice of a worthy man, remarked—"We may say of him as the Holy Scriptures have so beautifully expressed it—'An honest man's the noblest work of God.'"

One of our own city editors, *himself a clergyman too*, refers to Daniel as having persecuted the Saints before he became a Christian.

The last case I shall give, is taken from Waddy Thompson's recollections of Mexico, in which, speaking of the Hospital of Lazarus, he says, "the inmates would have rivalled in sores and rags, the brother of Mary and Martha!"

How many of these men read their Bibles?—*Cist's Advertiser.*

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The Preacher.

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TERMS.

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Evangelical Alliance

In accordance with previous notice, a conference of representatives from the different churches throughout the world, assembled on Wednesday the 19th of August.

The deliberations of this august assembly were introduced by spending some time in devotional exercises, during which the Rev. E. Bickersteth presided.

Mr. Bickersteth is a clergyman of the Church of England, favorably known in this country by the productions of his pen, and is a most amiable, humble and devoted christian.

After the devotional exercises were concluded, the Assembly proceeded to the transaction of business, calling to the chair Sir Culling Smith, Bart. a man admirably qualified for the station, in whom the hearty piety of the christian are united with the polish and intelligence of a scholar and the gentleman.

There were present on this occasion upwards of one hundred, collected from almost every part of the 'Protestant world,' viz. Sweden, Switzerland, Belgium, France, the West Indies, Scotland, and Ireland, with a number of our own countrymen.

The session of every day, both in the morning and afternoon was spent in devotional exercises. There seemed to be an impression pervading and deepening the minds of this vast Assembly, that the work which we had undertaken to be accomplished, not by human power, but by the help of the Spirit of the Lord.

In my life have I heard prayer more expressive of a deep sense of our nothingness in the world, of our entire dependence on the aid, and of our constant need for the promotion of fraternal love, or the expulsion of every feeling of passion, inconsistent with the love of Christ, continually ascending to the throne of grace.

And the hearer was manifestly present with us, ever to the fervent supplications poured out upon our Assembly, in a remarkable degree, the spirit of brotherly love. While there was no discussion of principle required or desired, and while there was time for free discussion, there was a time, to a remarkable extent, for views in relation to the great meeting and the proper mode of conducting it.

As the result of our deliberations, the following Resolution with regard to the formation of an Alliance composed of christians throughout the world was unanimously adopted:

"The members of this Conference are deeply sensible of the desirableness of forming a confederation on the Basis of great Evangelical principles held in common by them, which may afford opportunity to members of the church of Christ, of cultivating brotherly love, enjoying christian intercourse, and promoting such other objects, as they may hereafter agree to prosecute together; and they hereby proceed to form such a confederation under the name of the **EVANGELICAL ALLIANCE.**"

As in every human association there must be agreement in certain principles which may serve as a bond of union, the Alliance preceded in the next place to prepare a concise and comprehensive system of great evangelical principles, to the support of which the members pledge themselves. These principles are exhibited in the following nine propositions:

"That the parties composing the Alliance shall be such persons only as hold and maintain what are usually understood to be Evangelical views, in regard to the matters of doctrine under stated, viz.:

1. The Divine inspiration, authority, and sufficiency of the Holy Scriptures.
2. The right and duty of private judgment in the interpretation of the Holy Scriptures.
3. The Unity of the Godhead, and the Trinity of Persons therein.
4. The utter depravity of human nature in consequence of the fall.
5. The incarnation of the Son of God, his work of atonement for sinners of mankind, and his mediatorial intercession and reign.
6. The justification of the sinner by faith alone.
7. The work of the Holy Spirit in the conversion and sanctification of the sinner.
8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ; with the eternal blessedness of the righteous, and the eternal punishment of the wicked.
9. The Divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper."

To guard against any misconception of the purport and design of this Basis, it was deemed important by the Alliance, that the following explanatory clause should be subjoined: "It is, however, distinctly declared; First, that this brief summary is not to be regarded in any formal or ecclesiastical sense, as a creed or confession, nor the adoption of it as involving an assumption of the right authoritatively, to define the limits of Christian brotherhood, but simply as an indication of the class of persons whom it is desirable to embrace within the Alliance; Second, That the selection of certain terms with the omission of others, is not to be held as implying that the former constitute the whole body of important truth, or that the latter are unimportant." One point in relation to which many of the friends of truth have felt some concern, is, that in forming such an Alliance, in the present divided state of the church, when it is admitted that there does exist among the followers of Christ, real diversity of opinion in relation to some important doctrines of Christianity, that the truth must, to some extent, be compromised. But to obviate this difficulty, the Alliance is careful to state, that while an exhibition is made of certain great principles, we are not to be understood as maintaining that these "constitute the whole body of important truth." It is not the design of the Alliance, to present to the world a creed, in the technical acceptance of the term, nor to form a new denomination in the Christian world. The grand design of this Basis, is to exhibit a synopsis of the great truths of Christianity, in which all who hold the Head are agreed; that without interfering with existing organizations, Christians as such, may be prepared to co-operate in the defence and spread of our common Christianity, without any surrender of individual views in relation to other principles; and that there may be given to the world a practical exemplification of the real and vital unity of the church of Christ. It was thought to be important, especially in the commencement, that the Alliance should not attempt any thing more than a brief exhibition of the simple, elementary principles of Christianity. And it must surely appear, not only gratifying, but in some degree surprising, that in such a body of Christians, composed of men from almost every country, and from every branch of the church, there should be found to exist such harmony of sentiment in relation to the amount of gospel truth embraced in the Basis. It was with the Alliance an object of special interest to look at those great principles in which all living Christians are agreed, rather than at those in which they differ; and thus to provoke one another to love, rather than to stir up strife. And while it is believed that already something of importance has been accomplished, it is confidently hoped that after, in accordance with the design of the Alliance, there shall be more intimate intercourse among Christians, we shall be prepared to advance further in more fully defining and exhibiting the articles of Christian faith. But for the present, the Evangelical Alliance declares, on the behalf of the Protestant Church of Christ, that in the great principles embraced in our Basis, we are ONE, and thus far we have already attained.

Some additional particulars may be expected in the next number of the Preacher.

JOHN T. PRESSLY.

For the Preacher.

Sabbath Desecration

PECULIARLY OFFENSIVE TO GOD.

No 1.

"What evil thing is this that ye do, and profane the Sabbath day?"—Neh. 13:17.

The first day that ever dawned upon man on earth was the Sabbath. The world's creation was just completed,—man, the last and noblest work of God below, was endowed a living soul,—God looked forth upon the creatures he had made, and

pronounced all very good,—then "the morning stars sang together, and all the sons of God shouted for joy." That was a blessed, a holy day, the day on which God rested from his creative labors, and man, for the first time, contemplated the character and works of his Creator, and adored him in the temple of nature. How many Sabbaths of this description were enjoyed in Eden, we know not.

But alas! man soon fell. Iniquity prevailed over him, and he, with all his posterity, was involved in depravity and sin. The Law of God then became a burden to his soul, and the Sabbath ceased to be a delight. In the ages immediately succeeding man's first transgression, the history of the world is the history of dark and universal rebellion against the Sovereign of the Universe. The language of the human heart then was, "who is the Lord that he should rule over us? the Lord that we should obey him?" And scarcely had the all-prevailing waters of the deluge subsided, by which God, in his wrath, brought awful destruction upon the wicked, when the descendants of the righteous Noah relapsed into the same pollution of guilt, which had distinguished their antediluvian predecessors. They did not like to retain God in their knowledge and his worship was oppressive in their estimation. The laws of Jehovah, holy, just, and good, were forgotten, and God himself excluded from their minds, for the miserable substitute of idols. "Gross darkness covered the people."

Therefore to preserve a seed to do him service, in the midst of this rebellious race, God chose Abraham for himself, and constituted him the "father of the faithful." The children of this noble patriarch then became a peculiar people in the world, and to them, eventually, written by God's own finger on tables of stones, in significance of the perpetuity of their obligation, was presented that inimitable code of moral precepts, the ten commandments, embracing the whole duty of man to God, and to his fellow-man.

Of this code, thus communicated, the precept requiring the observance of one day in seven as holy to the Lord, occupies a position near to its centre, evidencing that it is not the least important of the commandments with which it is associated, if indeed, one divine commandment can, in any sense, be esteemed more important than another. This precept is but a transcript of that law in reference to the seventh portion of our time, which was promulgated to man from the beginning, and then inscribed upon the heart,—which has been obligatory upon him in all succeeding ages, and is destined to be obligatory upon him to the end of time.

Let us then enquire of him, who disregards this law,—who violates this precept,—who monopolizes all time to himself, and gives none to God—who treats every day as common, none as sacred,—let us inquire of such an individual, in the language of Nehemiah, "what evil thing is this that ye do, and profane the Sabbath day?" Do you consider? Are you aware of the aggravated nature of the sin which you thus commit? Have you reflected upon its consequences on yourself and others, and especially upon the famous

aspect which it wears in the sight of God your Creator and Judge?

Sabbath desecration is not a sin of trifling moment. It is rebellion against Jehovah, and consequences, portentous as eternity, are suspended upon it. The prophet Nehemiah, in the name and by inspiration of the Lord, declares that it is an evil thing to profane the Sabbath day, and the inquiry is instituted, what evil thing is it? or in what does its evil consist? Let us therefore endeavor to consider some of the particulars, in which the evil of Sabbath desecration consists.

1. In the first place, we observe that the desecration of the Sabbath is peculiarly offensive to God. It cannot be otherwise. It is a violation of his positive command,—it is a disregard and contempt of his will and authority,—it is rebellion against one of the prominent laws of his government, and God cannot look upon it with complacency. While God is true to his attributes and his throne, he never can regard an offence, which is thus characterized, as a trifling affair. No—he will take cognizance of it,—he will vindicate his own government against all who would practically annul it, or who pursue a course of obdurate recklessness against all its claims upon their submission.

Again, the evil of Sabbath desecration receives aggravation from the ungrateful selfishness by which it is actuated. God has given us six days of the week to be employed in the ordinary avocations of life, and has reserved only the seventh portion of our time to be appropriated to sacred purposes. But we are not satisfied with this generous arrangement.—God, in our estimation, has reserved too large a proportion of our time, for himself,—we want it all. Here is ingratitude the most base, and selfishness the most unreasonable.

Again, this evil may be farther exhibited, by a reference to the history of the Israelites. That people are represented, in the Divine Word, as having enjoyed a distinguishing privilege in the fact that God had given them the Sabbath. But they were unthankful,—did not appreciate this blessing. They became a nation of Sabbath-breakers, and what was the consequence? The judgments of God visited them,—his favors and protection were withheld, and the Babylonians came and carried them into distant and long captivity. Sabbath-breaking was one of the principal sins for which they thus suffered. To this fact Nehemiah referred when he spoke the words at the head of our article. The Jews had just been restored to their covenanted lands, their city rebuilt, and the temple and its worship reinstated and recovered from ruins. But directly, the very same sins, for which they had just ceased to suffer, began to be commonly perpetrated among them. Then Nehemiah "contended with the nobles of Judah, and said unto them, what evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath."

In the threatenings denounced by various prophets, against the perpetrators of this evil, we have an exhibition of the estimate in which it was held by God. Jer. 17: 27. "Thus saith the Lord, if ye will not hearken unto me, to hallow the Sabbath day, and not to bear a burthen, even entering in at the gates of Jerusalem on the Sabbath day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Ezekiel 22 ch. Among the specific iniquities charged against the city of Jerusalem, Sabbath desecration is one,—"thou hast despised my holy things, and hast profaned my Sabbaths. Her priests have violated my law, and have

profaned my holy things; they have put no difference between the holy and the profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them." And Ezek. 23: 38. "This they have done unto me, they have defiled my sanctuary in the same day, and have profaned my Sabbaths;" and because of these things, it is said that the Lord would rule over them "with fury poured out." Amos 8: 4-10.

Sabbath desecration, then, is evidenced to be an evil peculiarly offensive to God, for it is rebellion against his control,—it is actuated by ingratitude and selfishness,—and the history of the Israelites, and the recorded threatenings of the prophets declare that the angry judgments of God are treasured up against the Sabbath-breaker. W. T. F.

Solemn Scenes that will Come.

The time past, when you look back to it, appears as if it were nothing; and you may believe from this, that the time which is to come, will come as quickly, and appear as little, and as unworthy to be suffered to tempt you away from eternity by its pleasures, which are but for a season, as the period of your life that is already gone. The very moment of your final farewell, if you are not previously cut short by death, which is a very possible thing, that moment will come, and old age will come, and the last sickness will come, and the dying bed will come, and the last look you shall ever cast upon your relations will come, and the agony of the parting breath will come, and the time that you will be stretched a lifeless corpse before the eyes of your weeping relations will come, and the coffin that is to enclose you will come, and that hour when the company assembles to carry you to the church-yard will come, and the moment when you are put into the grave will come, and the throwing in of the earth upon it, all—all will come on every living creature who now hears me. And in a few little years the minister who now addresses you, and each one who now listens, will be carried to their long homes; now all this will come; you may have been careless or heedless about these things formerly, but I call upon you now to lay them seriously to heart, and no longer to trifle or to parley when the great scenes of life and eternity are thus set so evidently before you.—What more shall I say; shall I carry you beyond the region of sense to the region of faith, and assure you in the name of Him who cannot lie, that when the hour of laying the body in the grave comes, the hour of the spirit's returning to God comes too. Yes, and the day of reckoning will come; and the appearance of the Son of God in heaven, and his holy angels around him will come; and the opening of the books will come, and the appearance of every one of you before the judgment-seat will come; and the solemn passing of the sentence which is to fix you for eternity will come; and if you refuse to be reconciled to God in the name of Christ, now that he is beseeching you to repent, and if you refuse to return from the evil of your ways, and to do and to be what your Saviour requires you to be and to do, I must tell you what the sentence is, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." To-day, then, while it is called to-day, harden not your hearts, seeing that now is the only accepted time, that you can count upon, and that now is the day of salvation.—Dr. Chalmers.

The Battle of Cappel and Death of Zwingle.

It was a fearful night. The thick darkness, a violent storm, the alarm-bell ringing from every steeple, the people running

to arms, the noise of swords and guns, the sound of trumpets and of drums, combined with the roaring of the tempest, the distrust, discontent, and even treason, which spread affliction in every quarter; the sobs of women and of children, the cries which accompanied many a heart-rending adieu, an earthquake which occurred about nine o'clock at night, as if nature herself had shuddered at the blood that was about to be spilt, and which violently shook the mountains and the valleys—all increased the terrors of this fatal night—a night to be followed by a still more fatal day. . . .

At break of day the banner was raised before the Town-House; instead of flaunting proudly in the wind, it hung drooping down the staff—a sad omen that filled many minds with fear. Lavater took up his station under this standard; but a long period elapsed before a few hundred soldiers could be got together. In the square and in all the city disorder and confusion prevailed. The troops, fatigued by a hasty march or by long waiting, were faint and discouraged.

At ten o'clock, only seven hundred men were under arms. The selfish, the lukewarm, the friends of Rome and of the foreign pensioners, had remained at home. A few old men who had more courage than strength, several members of the two councils who were devoted to the holy cause of God's Word, many ministers of the church who desired to live and die with the Reform, the boldest of the town's-people, and a certain number of peasants, especially those from the neighborhood of the city—such were the defenders who, wanting that moral force so necessary for victory, incompletely armed, and without uniform, crowded in disorder around the banner of Zurich.

The army should have numbered at least four thousand men; they waited still; the usual oath had not been administered; and yet courier after courier arrived, breathless and in disorder, announcing the terrible danger that threatened Zurich.—All this disorderly crowd is agitated; they no longer wait for the commands of their chiefs, and many, without taking the oath, rush through the gates. About two hundred men thus set out in confusion. All those who remained prepared to depart.

Then was Zwingle seen to issue from a house before which a caparisoned horse was stamping impatiently: it was his own. His look was firm, but dimmed by sorrow. He parted from his wife, his children, and his numerous friends, without deceiving himself, and with a bruised heart. He observed the thick water-spout, which, driven by a terrible wind, advanced whirling towards him. Alas! he had himself called up this hurricane by quitting the atmosphere of the Gospel of peace, and throwing himself into the midst of political passions. He was convinced that he would be the first victim. Fifteen days before the attack of the Waldstettes, he had said from the pulpit: "I know what is the meaning of all this; it is all about me. All this comes to pass in order that I may die." The council, according to an ancient custom, had called upon him to accompany the army as its chaplain. Zwingle did not hesitate. He prepared himself without surprise and without anger, with the calmness of a Christian who places himself confidently in the hands of his God. If the cause of Reform was doomed to perish, he was ready to perish with it. Surrounded by his weeping wife and friends, by his children, who clung to his garments to detain him, he quitted that house where he had tasted so much happiness. At the moment that his hand was upon his horse, just as he was about to mount, the animal violently started back several spaces, and when he was at last in the saddle, it refused for a time to move, rearing and prancing backwards, like that horse which

the greatest captain of modern times mounted as he was about to lead his army when he saw Napoleon on the ground: "It is a bad omen! Zwingle mastered his horse, gave a slight tap to the spur, started forward, and appeared.

At eleven o'clock the first attack was made, and all who remained in the square about five hundred men—were torn with difficulty from their families, and walked away as if they were going to the place of battle. There was no plan; the men were isolated, some running before, some in the rear, their extreme confusion giving a fearful appearance; that those who remained behind, the children, and the women, with gloomy forebodings, as they saw them pass, and after, the remembrance of the tumult and mourning, drew from Oswald Myconius: "I recall it to mind, it is as if a hammer struck my heart." Zwingle, armed with the usage of the chaplains of the reformation, rode mournfully before the protracted multitude. Myconius saw him, was nigh fainting, disappeared, and Oswald began to weep.

He did not shed tears in the quarters where he had been every house was changed into a place of prayer. In the midst of the sorrow, one woman remained only cry was a bitter language the mild and sweet faith. This was Anna, Zwingle's wife. She had seen her husband, her brother—a great mate friends and near relatives proaching death she forebode soul, strong as that of her husband, to God the sacrifice of his sections. Gradually the Zurich precipitate their tumult dies away in the distance.

But the death of one man passed all others. Zwingle was in a post of danger—the helmet and the sword hanging at his side, the axe in his hand. Scarcely had he begun, when stopping to see a man, says J. J. Hottinger, as if by the vigorous arm of a giant struck him on the head and fell. Yet Zwingle arose, when the sword which struck him succeeded in throwing him down again. He stands up; but the fourth lance—a thrust from a lance—leaves him sinking beneath so many wounds his knees. Does not the darkness spreading around him appear thicker darkness that is about the church? Zwingle turns and said thoughts; once more he looks at his head which had been so lately with calm eye upon the ground, exclaims: "What evil can indeed kill the body, but cannot kill the soul." These were his words.

He had scarcely uttered these words, he fell backwards. There he remained lying on his back, his hands and eyes upturned to heaven. Meanwhile Zwingle lay on the ground, near the road by which the people were passing. Of the victors, the gross of those flickering torches were to corpse, Zurich humbled the Reform lost—all cried out, God punishes his servants who recourse to the arm of man.

Reformer had been able to approach
le at this solemn moment, and pro-
these oft-repeated words: "Chris-
t not with sword and arquebus,
th sufferings and with the cross,"
le would have stretched out his
hand, and said, "Amen!"

of the soldiers who were prow-
er the field of battle, having come
he Reformer without recognising
Do you wish for a priest to con-
ourself?" asked they. Zwingle,
t speaking, (for he had not
th.) made signs in the negative.
ou cannot speak," replied the sol-
"at least think in thy heart of the
r of God, and call upon the saints!"
le again shook his head, and kept
s still fixed on heaven. Upon this
itated soldiers began to curse him.
oubt," said they, "you are one of
etics of the city!" One of them,
curious to know who it was, stoop-
vn and turned Zwingle's head in
ection of a fire that had been light-
r the spot. The soldier immedi-
at him fall to the ground. I think,
surprised and amazed, "I think
wingle!" At this moment Captain
ger of Unterwalden, a veteran and
ioner, drew near: he had heard
t words of the soldier. "Zwin-
exclaimed he, "that vile heretic,
e!—that rascal! that traitor!"
raising his sword, so long sold to
anger, he struck the dying Chris-
the throat, exclaiming, in a violent
"Die, obstinate heretic!" Yield-
der this last blow, the Reformer
p the ghost: he was doomed to
by the sword of a mercenary.
ous in the sight of the Lord is the
f his saints."

ngle was dead. A great light had
xtinguished in the church of God.
by the word as were the other
ers, he had been more so than
action; but this very power had
is weakness, and he had fallen un-
e weight of his own strength.
e was not forty-eight years old
he died. If the might of God
accompanied the might of man,
ould he not have done for the Re-
tion in Switzerland, and even in the
But he had wielded the arm
od had forbidden; the helmet had
ged his head, and he had grasped the
e sword. His more devoted friends were
ves astonished, and exclaimed:
know not what to say!—a bishop
is!" The bolt had furrowed the
the blow had reached the Reform-
l his body was no more than a
l of dust in the palm of a soldier!"
ubigne's History of the Reforma-
ol. 4.

World's Temperance Convention.
great assemblage took place in
his lines on, on the 5th of August last. The
spread: York Evangelist contains notices
thicker: considerable portions of its proceed-
church- but does not give the number in
and the- nor, in order, the series of
head the- dings. At its first opening, there
with the- present about 250 delegates from
ent Temperance societies, and on
following days the number was great-
arged. The United States, Eng-
Scotland and other portions of
Britain, were the sections from
the greatest number attended,
n there were individuals from sever-
er portions of the world.

following expression of great
ples was adopted by the Conven-
vith but one dissenting voice.

Presb. Her.
esolved, That, in the opinion of
onvention, as a means of extending
temperance Reformation, the follow-
uths should be spread throughout
world, and that Temperance men

and Temperance organizations be ex-
horted to give them the widest possible
extension.

"That alcohol, the intoxicating princi-
ple, is a subtle poison, at war with the
physical, intellectual, social and religious
interests of man.

"That it is generated by the process of
fermentation, and is the same, though ex-
isting in different degrees, in cider, wines,
and malt liquors, as in distilled spirits.

"That it is a perpetual fountain of
disease, poverty, crime, temporal and
spiritual death, never needful or useful
to men in health, in any clime, or any
employment.

"That total abstinence from it as a be-
verage, is the only true principle of the
Temperance Reformation, the only hope
for the drunkard, and security for others.

"That the whole manufacture and
sale of intoxicating drink as a beverage,
though a source of revenue to govern-
ment, is a manufacture of human misery,
and highly injurious to the souls and
bodies of men, and should not be licen-
sed more than other evils by human gov-
ernments.

"That the word of God often pre-
scribes total abstinence to avoid existing
evils, and that the spirit of Christian love
directs us to shun wine, or any thing
whereby our brother stumbleth, or is of-
fended, or is made weak.

"That a voice comes up from every
part of the globe, calling upon kings, and
all who are in authority, upon reflecting
and influential men of all climes, upon
parents, teachers of youth, medical men,
ministers of religion, and all who love
their race, to put forth the hand and stay
the plague which is filling our land with
wo, and, unless checked, will continue
to sweep thousands of succeeding genera-
tions prematurely and wretchedly to
eternity."

Beauties of High Church Episcopacy.

Was Bishop Hobart ever a sinner?

You startle, gentle reader. But read
the following from the preface of an "Ad-
dress to a Sunday School," by Bishop
Hobart, published by "The General Pro-
testant Episcopal Sunday School Union,"
in No. 1, of Series IX, of their S. S.
Library. I copy it exact, to the letter,
putting the italics as they are in the origi-
nal:

"Bishop Hobart was a great man, and
a useful man in the church, as long as he
lived, and when he died, he died like an
Apostle.

"He loved God, even from the time he
was an infant. When he was a little babe,
only a month old, his father and mother
took him to church. There he was bap-
tized, and thus became a member of the
church, and one of God's children. As
he was then too young to speak for him-
self, his sponsors made three solemn prom-
ises to God for him. Their first promise
was, that *he would not be a sinner*; their
second promise was, that *he would be a
Christian*; and their third promise was,
that *he would behave like a child of God
as long as he lived*. And he did what
they promised."

Here is Perfectionism a step or two in
advance of that of Oberlin. His sponsors
solemnly promised to God for him, That
he would not be a sinner; that he would
be a Christian; and that he would behave
like a child of God as long as he lived.—
"And he did what they promised."

I ask, then, in wonder, Was Bishop
Hobart ever a sinner? Did he ever re-
pent? Could he ever say the Lord's pray-
er in sincerity, "Forgive us our tres-
passes?" Alas! what a low account of
the Divine law is made by high church
Episcopacy! This is the food that she
gives to babes, to instill into them these
notions of self-righteousness, based upon

the efficacy of baptismal regeneration,
and upon the grace subsequently con-ferred
by confirmation and the Lord's supper!—
What a system is a religion of forms and
priestly interventions to harden the heart,
bolster up the soul in self-righteousness,
and to make void the law and the gospel
of God!—*New York Evangelist.*

REV. DR. KING. A letter from Dr.
King, dated, Athens, July 24, 1846, and
read at the recent meeting of the Ameri-
can Board, gives a statement of his going
to Syra for trial, and being threatened
with mob murder if he landed from the
vessel. He was in consequence obliged
to return to Athens.

Dr. King says, that his enemies had a
violent pamphlet circulated extensively,
which excited the passions of the mob:—
Presb. Adv.

"My lawyers went on shore, but all
came again on board, just before I left for
Athens, with the two who accompanied me
from that place.

"From them I learned that the danger,
had I gone on shore, was quite as great
as I had supposed; that the priests had as-
sembled in the court-house, waiting for
me, that the High-Priest himself was to
have been present; that a multitude sur-
rounded the court-house, and that when it
was heard that I had got out at a certain
place, some ran in that direction; that
when my lawyers went on shore in the
morning, they found at least ten thousand
people waiting my arrival. Even one of
my lawyers told me that he felt almost
afraid to go on shore in the midst of them.

"In fact, I have every reason to believe
that there was a murderous plan deeply
laid by the priesthood of Athens and at
Syra to rid themselves of me at once, and
that they thought themselves sure of their
prey. But the Lord turned their counsel
into foolishness, hindered all their designs,
and they now feel disappointed and surly
that I am not yet condemned, that I am
still in the land of the living."

Candidates for the Ministry in Prussia.

In Prussia, students of theology pass
two examinations, after having finished
their studies at the University. They
can have their first examination imme-
diately after, or they can wait as long as
they choose. One year must intervene
between the two examinations. The Ex-
amining Committees are members either
of the Theological Faculties or Provincial
Consistories. The first examination is
called *præ nenia concionanti*—for licen-
sure; and the second *pro ministerio*—for
the ministry. No one can accept a call
till he has passed both.

At the end of 1845, there were 1072
examined for the licensure, and 1446 for
the ministry—in all, 2518. Of these,
120 were in the service of the church as
teachers of religion; the others were in-
structors in schools, or tutors in families.
The number of pastors in the Evangeli-
cal Church is 5,839, for about, 10,000,
000 of people. On an average, 180 can-
didates a year accept of calls. For the
last six years, an average of 230 candi-
dates for a year have passed examination
for a license, and 261 for the ministry.—
The average age at which candidates enter
the ministry, is thirty-five or thirty-six
years.

Unemployed Ministers.—The above
Prussian statistics, furnished us by our
German correspondent, may well be con-
sidered with reference to the subject of
unemployed ministers in this country.—
The fact that we have such a demand for
ministers, and at the same time so many
ministers out of employment, has been a
stumbling-block to many. It is indeed an
evil sorely to be regretted, and yet it is no
proof of an abuse or a defect in our system

of education. And great as is the evil
with us, it is the merest trifle compared
with the same in Prussia;—for there, it
seems, when 261 pass an examination for
the ministry, only 180 find a settlement.

Let our systems of education be per-
fected as they may, they will of necessity
bring many into the ministry, who on trial
will make the discovery that they have
not all the aptitudes of mind and person,
to render them acceptable as pastors. We
know the case is a hard one for such in-
dividuals. They are often as men and
Christians, our best men; it may be,
thorough scholars; and yet are wanting in
tact, or in something needful to commend
themselves to the people. But it is con-
soling to know, that this evil under our in-
stitutions is far less than in other coun-
tries, and that it is not confined to the
clerical profession. In the other profes-
sions, the number of those who fail to find
full employment in their professions, after
the expense of an education, is even greater
than that of failures in the ministry.—*N.
E. Puritan.*

How they do in Scotland.

COL. SCHOUER, the editor of the Lowell
Courier, is visiting the places of interest
in England, Scotland, and Ireland. He
writes home familiar letters which appear
in his Courier. He says—

"In none of the churches in Scotland,
except the Episcopal and Catholic, is there
any musical instrument used to aid the
singing. Each church has what is called
a Precentor, whose seat is in front of the
minister. He wears a gown and band.—
When the hymn is given out, he selects
the tune, and he has small signs with the
names of the tunes painted on them.—
When he has selected the tune, he fixes
the sign containing the name of the select-
ed tune on a little pedestal, so that the con-
gregation can see it, and then they all
rise, and he leads off, and the whole con-
gregation join with him. There is some-
thing about this mode of singing which I
prefer to any other. It is less mechanical
and more hearty than the singing of
choirs. Ministers here all wear gowns
when in their pulpits, and their sermons
are delivered extemporaneously, for the
Scotch have a great horror of written
sermons."

Education in Prussia.

SOMETHING WORTHY OF NOTICE.—
When I was in Berlin, I went into the
public prison, and visited every part of the
establishment. At last I was introduced
to a very large hall, which was full of
children, with their books and teachers,
and having the appearance of a Prussian
school-room. "What," said I, "is it pos-
sible that all these children are imprisoned
here for crime?" "O, no," said my con-
ductor, smiling at my simplicity, "but if
a parent is imprisoned for crime, and on
that account his children are left destitute
of the means of education, and are likely
to grow up in ignorance and crime, the
government places them here, and main-
tains and educates them for useful employ-
ment." This was a new idea to me. I
know not that it has ever been suggested
in the United States; but surely it is the
duty of our government, as well as its
highest interest, when a man is paying the
penalties of his crimes in a public prison,
to see that his unoffending children are
not left to suffer and inherit their father's
vices. Surely it would be better for the
child, and *cheaper* as well as better for
the state. Let it not be supposed that a
man will go to prison for the sake of
leaving his children to be taken care of—
for those who go to prison usually have
little regard for their children. If they
had, the discipline of the Berlin prison
would soon sicken them of such a bar-
gain.—*Professor Stowe's Report.*

For the Preacher.
THE UNION.
 No. 4.

Since our last communication, the Convention of Reformed Churches has met, and a most delightful meeting it has been. The result must be most encouraging and gratifying to the friends of union, and I am sure it must have been still more so, had they been present and listened to the discussions of the delegates throughout their protracted sessions. Their proceedings are not liable to the common and, in many cases, just objection, that they sought union at the expense of truth. They seemed, throughout, to seek union in the way it is promised in the word of God to be brought about; by union in the truth—the only kind of union which can be expected to last, or to prove a real blessing to the church. Thy watchmen (says Isaiah 52: 8) shall lift up the voice: with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion. Here the foundation of the union to take place in the latter day, is by the prophet laid in the watchmen seeing “eye to eye.” Where this unhappily is not the case, union is not the first thing to be sought. We have previously a great and important duty to perform towards brethren, endeavoring, by all Scriptural means, to bring them to see eye to eye with us. Then, and not till then, can we and they comfortably unite together in church fellowship. To seek union without this, is not to heal the breaches of Zion aright, but rather, as the prophet says, to build up the wall, and daub it with untempered mortar: the Lord is against such a wall, and it must finally fall.

It was therefore pleasing to see that the delegates of these churches sought after such a union as this. And now that the result of their deliberation is before the churches, can any person discover a single article of divine truth professed in any of these churches, which has been sacrificed? Are we not now united in the truth and therefore prepared for entering into a Scriptural union? Can we expect the countenance of the Head of the Church in keeping up divisions, the boundaries of which instead of being clearly defined in his word, must be referred to *modes and preferences* of exhibiting the same things? Our people can, with the Bible in their hands, tell why we are not in union with other branches of the church of Christ, but any one who tries to tell why we are not united, must find a reason somewhere else than in the Bible. Under these circumstances some may think our union is certain, and it is so easily accomplished that man can do it, and therefore prayer to that God who buildeth up Zion and healeth her divisions, is unnecessary. But the history of the past should admonish us, that however contemptible the obstacles now in the way of union may appear to some, if they are left to the management of man, they may become a great mountain, requiring the power and spirit of our New Testament Zerubbabel to remove out of the way. It would appear from the correspondence which passed between two of the synods now proposing union, in 1822, and which was published in the last number of “The Preacher,” that the churches which they represented approximated as near towards union then, as they have done now, and yet after acknowledging on both sides, that no Scriptural principle of difference existed, the division has been kept up for twenty-four years longer, and much strife it must be confessed has existed during that period, and they have interfered very materially with each other, in the maintenance and advancement of the cause of Christ. Instead of striving together against the common enemy, they

have wasted their energies in striving against each other. According to the published correspondence of that period, the Associate Church agreed to accept the constitution of the Associate Reformed; while the latter agreed to receive the Testimony of the former with a few unimportant alterations and omissions, which were readily agreed to. How explicit the testimony of the Associate Synod given at an unusually large meeting and without a single dissenting voice, as to the harmony in principle existing between these two churches. “We are not prepared to assert whether these (the alterations in the W. C.) be improvements or not, but we state with pleasure, that we perceive no tenet taught in them contrary to the received standards, and we do believe there is no difference of sentiment between you and us on any part of the Westminster Confession, Catechisms Larger and Shorter, Form of Presbyterian Church Government or Directory for Worship. And what a pleasing consideration is it, that there should be such an extensive harmony of sentiment between us, after a separation of forty years, and what encouragement to expect a happy union!” Who could have expected that a correspondence conducted in such an excellent spirit as this, and manifesting such a near approximation of views should have terminated not only without effecting any thing, but by leaving these churches farther apart, and in a worse state of feeling towards each other than before it commenced. Do not these things admonish us, that however easy it may appear to heal divisions in the church, or however slight the causes which separate, the wisdom of man must utterly fail here? “Except the Lord build the house, they labor in vain that build it: except the Lord keepeth the city, the watchmen waketh but in vain.”

We have another object in calling attention to this correspondence now. It is asserted in certain quarters that we have become indifferent to divine truth, and that to this cause is to be attributed the near approximation which we see taking place in these churches in our day. But here we have the testimony of the fathers of these churches, many of whom have gone to their reward, and whose memory is above suspicion, that no difference of sentiment existed between them. Let us avoid the error of these fathers after such an acknowledgment—dropping the subject of union and neglecting to use measures for removing divisions which, according to their own account, were *causeless*. Let the people of these churches, who are so deeply interested in the results, strengthen the hands of their rulers, and if they see them ready to flag on account of any unexpected difficulties which may arise, encourage them to persevere.

In the attempt at union in 1822, the people stood by as lookers on, rather than persons who had so much at stake. They took very little notice to the acknowledgment made upon both sides of unanimity of sentiment, they soon forgot that such an acknowledgment had ever been made, and were easily persuaded, after a while, that some great difference of sentiment *did* exist, which warranted continued separation. Now again we have the same pleasing sight exhibited before our eyes—the brethren of these churches meeting together and comparing views, and coming to the same conclusion, that no difference of sentiment exists to warrant our separation. Let the people not be satisfied with hearing this; let them see from a careful comparison of the standards of their respective churches, that these things are so; and, after having come to an intelligent conclusion, then we are persuaded that, although our ecclesiasti-

cal rulers may become discouraged and think of dropping the matter, they will not be satisfied so to do—petitions will be poured in from every quarter, urging the continued prosecution of this great object, until it shall have been completed. But if, through the good hand of God upon us, no such delays shall now take place, our people will be better prepared for entering into a comfortable union when they see that unity of sentiment already exists, and all that any one of them has had to yield, is merely some change in the form of exhibiting that sentiment.

After this (somewhat long) digression, we now resume our original design—to show, from the standards of these churches, that unity of sentiment *does* already exist upon those points on which they were supposed to differ. And the next of these which claims our attention is “Psalmody.”

As all the churches represented in Convention have received the Westminster Confession of Faith and Catechisms, so if there is any thing there calculated to have a bearing upon this subject, they must be regarded as one in receiving it. And we are confident that there are principles laid down there, and statements made there, which, if fairly and honestly carried out, must bring us to the same views on every thing relating to the subject of Psalmody, for which we are required to testify at the present day. The whole controversy on this subject may be reduced to two points: 1st. The suitability of the inspired Psalms for gospel worship: 2d. The exclusive use of these Psalms. On the first, the Confession of Faith states, chap. 21, sect. 5, that singing Psalms is part of the instituted worship of God. And we might as well question what Bible they refer to in the Scripture proofs appended to each chapter, as question what Psalms they mean here. If, however, any doubt existed upon this subject, it must be removed by looking at the particular Scripture proofs which they append to the statement, and from this it would appear that they mean the same compositions as Paul refers to in Col. 3:16, and Eph. 5:19, under the names, psalms, hymns and spiritual songs; and James 5:13, when writing to the twelve tribes scattered abroad, under the name of Psalms. And as there cannot be a doubt that James means the Book of Psalms, this also must be meant by the Westminster Divines. On the second, namely, the exclusive use of these Psalms, the Shorter Catechism teaches, under sins forbidden in the second commandment, 251st, ‘worshipping God by images or any other way not appointed in his word; and Larger Catechism, Q. 109, Any religious worship not appointed by God himself. Now, has God appointed the use of any other compositions for the purpose of religious praise, than the Book of Psalms. If not, then, according to the standards solemnly adopted by these churches, he has forbidden the use of all such compositions; and no church can fairly and honestly adopt the Westminster standards, and yet refuse to take the ground that the Psalms of Inspiration are exclusively to be used in singing the praises of God.

But all these other churches have something further upon this subject than is to be found in the Westminster standards, and no other construction can fairly be put upon their language than this, that they maintain the exclusive use of the inspired Psalms. In the testimony of the Reformed Presbyterian Church, chap. 24, sect. 8, it is stated: “The Book of Psalms, which are of divine inspiration, is well adapted to the state of the church, and of every member, in all ages and circumstances; and these Psalms, to the exclusion of all imitations and uninspired compositions, are to be used in social worship.” In the Testimony of

the Associate Church, Part II, sect. 1, it is stated: “We do not sing in public worshipping, and in families; and that we were designed for this purpose by the Holy Spirit. Every human composition must be as inferior to the writings of the best men as the word of God.” In an act of Psalmody, emitted by the Associate Reformed Church, it is asserted: “The will of God that the sacred Scripture be used in his worship, to the end of the world.” The substitution of devotional songs by uninspired men, in the place of sacred songs, is therefore a violation of the worship of God.” As the poetical version of the commonly called the Psalms of David, which hitherto has been used in us, is a safe translation of these, and has been very instrumentally promoting sincere and unaffected worship, it shall be retained in the Convention under the inspection of Synod, and other version equally safe and more adapted to the improvement of the English language, shall be used.” “The ministers and elders of the Synod assembled, further declare the above mentioned principles to be always received among them, as an approbation of them, and as being implied in the vows which other church officers come under at the baptism of their churches, and which they are not to conform their practice to, shall be considered as corrupt simplicity and purity of the worship of God, and liable, as such, to censure of the church.”

“That the version of the Psalms now in use among us, be exclusively used in singing the praises in his public and private worship, the congregations under the Synod.”

“That when our ministers of other churches, they be, and be directed to adhere closely to the use of a Scripture Psalmody, and to whatever, to sing compositions of human.”

“That for the full understanding of the preceding resolution, we hereby resolve, following minute, passed by the Associate Reformed Synod in 1802, that the Psalms of David are merely human, in Article 3, chap. 3, of Public Worship, which possibly refer, as is manifest from the nature of the subject, to any compositions which contain the doctrines of the Christian religion. Under that expression are included those religious poems, however venerable in themselves, in which the subject be scriptural, yet the standards of management are the works of human genius, and which aim at any thing more than adopting the Psalms of David as the Bible by the inspiration of God, in Christian worship, by a version of the laws of versification will admit of the same distinction is observed in the Scriptures, and expositions of the Scriptures, and expositions of the Scriptures upon them; the latter are allowed to be human compositions, and they account the former the word of God, and by this principle must be interpreted in the Constitution of the Associate Reformed Church.”

Now after comparing these testimonies, can any person doubt that the churches harmonize upon this subject? They not only acknowledge the superiority of the inspired Psalms for social worship, but also the use of them to the exclusion of all human compositions. It is seen that none of the standards of churches take the ground that the

is to be used to the exclusion of all portions of Scripture. We shall not ask the question, whether the United Church is prepared to take this ground, or whether she should take it. But we can help thinking that where there is an attachment to present views, and a desire to get in human psalmody by a word movement, there will be no objection to the clause added by our denomination upon this subject.— mentioning “uninspired compositions;” they add, “among which we include such songs as are employed under the name of Paraphrases.” By Paraphrases here, they evidently mean such as take so much liberty in versification, that they can no longer be regarded as inspired compositions, for they are included under *uninspired* compositions. And it is a pretty good evidence to us that the Spirit of God did not design that body of Scripture to be sung, in such liberties must be taken with it that it can be suitable for singing, that it be regarded as Scripture no longer, but as an uninspired composition. As to the songs sung upon particular occasions in the church, or by individuals, we have no objection transferred into the Book of Psalms; for example, the song contained in Chron., 16 chap., is found in the 66th and 106th Psalms; and the song in the 22d chap. of 2 Sam., makes the 22d psalm. There is certainly, something very significant in this—that the Spirit has transferred certain occasions into the standing psalmody of the church, while he has omitted others, and given them in somewhat of a different form. No other interpretation can be given, but that he designed them only for a particular occasion, and that the former were to form part of the psalmody of the church. That sufficient for praise—all that is collected into it, the Holy Ghost being a witness. If this ground is not held, we do not see where the place is to be. One may say, that the Psalms is not sufficient with the addition of the other songs found in the Bible; another, that select passages of Scripture ought to be added; and any insist upon Evangelical hymns. We have a sufficient Psalm Book. The United church, then, adopt the principle that we have a sufficient system of psalmody. This would seem to be the ground in our day, when the church is in such danger of swinging from her former position here; and whether she explicitly or implicitly uses the songs in use under the name of Paraphrases, as excluded or not, she who intelligently and honestly holds this ground can countenance the same. **A FRIEND OF UNION.**

For the Preacher.

On Revivals—No. 5.

“A refreshing shall come from the Lord.”

“A refreshing to review the days of old, when he made Jerusalem a rejoicing, and Zion a rejoicing. But, heart sickens at the sudden re- vival, God leaves poor human nature to manifest itself—no external advance will produce only briars and thorns, unless the Spirit be poured upon us in a high. In this influence we have a refreshment which is enhanced by the con- sideration of the darkness on the landscape of the only sets off the brighter points of the rainbow, sparkling at intervals upon the clouds. The prophet describes this in Isa. 32:12—19. It was illus- trated in the reign of good Hezekiah, when the Lord distinguished with a time of refreshing, as noticed in our last. But,

alas! this bright season of revivals was followed by a sad and sudden decline in the reign of Manasseh, who, notwithstanding the privileges of his birthright, wrought wickedness with both hands, and did evil with all his might, and filled Jerusalem with idolatry and blood, till God humbled him with sore affliction. 2 Kings, 21:1, and 2 Chron. 33:1. Though he effected some reformation, yet the tide of corruption rolled on during the reign of Amon, who did evil in the sight of the Lord, as his father Manasseh did, and Judah became ripe for judgment. Good Josiah being raised up, effected much good. He kept a passover, such as was not kept since the days of Samuel. 2 Chron. 34 and 35. This good prince was mortally wounded in battle with Necho, king of Egypt; and there was sore lamentation made for him. God took him, for the people were not worthy of so good a prince, and they were left to themselves, and abandoned to their wicked rulers, for God had purposed to punish them by seventy years’ captivity in Babylon, for they had provoked the Lord to anger with their graven images and their strange vanities. Jehoahaz reigned three months, when the king of Egypt put him down, and carried him to Egypt, after he had condemned the land in a hundred talents of silver and a talent of gold, and set Eliakim to reign in his brother’s stead, and turned his name to Jehoiakim. He reigned eleven years, and did that which was evil in the sight of the Lord. Against him came up Nebuchadnezzar, and bound him and carried him to Babylon, and spoiled the house of the Lord. Jehoiachin his son reigned three months, and did that which was evil, and Nebuchadnezzar carried him also to Babylon, and left Zedekiah, his brother, in his stead, who reigned eleven years and did evil. He proudly disregarded the word of the Lord by Jeremiah, and rebelled against Nebuchadnezzar, and hardened his heart from turning to the Lord God of Israel, and all the priests and people transgressed very much after all the abominations of the heathen, and profaned the house of the Lord. *The Lord God of their fathers sent to them by his messengers, rising up betimes and sending; because he had compassion on his people and on his dwelling-place.* But all this long-suffering and kindness, with the best external means, produced no good fruit—“they mocked the messengers of God and misused his prophets, until the wrath of the Lord arose against his people till there was no remedy.” We may read it, and tremble at the fearful judgment that came upon Israel and Judah. Isa. 5:4-7, and 2 Chron. 36:13-17, 21. The Chaldean army slew many of all ages and sexes with the sword, and spoiled the country, from the palace and temple to the cottage, and carried the residue to Babylon to endure seventy years’ captivity. God might have poured out his Spirit, and rendered effectual the moral culture, so that his vineyard would have brought forth fruit to perfection; but then it would not have so clearly demonstrated the necessity of the Spirit’s influence nor man’s dependence and accountability. Many times did he deliver them: but they provoked him with their counsel, and were brought low for their iniquity. Nevertheless he regarded their affliction when he heard their cry: and he remembered for them his covenant and repented according to the multitude of his mercies, and made them to be pitied of all those who carried them captives. They had some light and reviving in their sore bondage. There were Daniel and the three holy children, distinguished for wisdom and piety; and there were many godly captives who wept at the remembrance of Zion, as they hung their harps in pensive sadness on the willow-trees, amid the scoffs of the heathen. These pious Israelites could not forget

Jerusalem, which they preferred above their chief joy. God makes a way for his people to return at the end of their captivity. *What a time of refreshing!* The Lord did great things for them, whereof they were glad. Ps. 126. The Lord stirred up the spirit of Cyrus, king of Persia, to proclaim liberty to the captives. “Who-soever will, let him go up to build the house of the Lord at Jerusalem.” Then rose up all those whose spirit God had raised to go to build his house and repair the holy city: Ezra 1:1-5. They repaired the altar and restored the worship; the sacrifice, as it is written in the law of Moses, the man of God, and *praised the Lord after the ordinance of David, king of Israel.* Ez. 3:2, 10, 11. The gospel proclaims a more glorious liberty, and whosoever will, let him come and take of the benefits and consecrate his service cheerfully to build up the gospel temple, that all nations may see the salvation of our God.

There were enemies who conspired against the enterprise in the days of Ezra, and who, for a time, stopped the good work; but God overruled their wrath, to procure more decided favor from Darius, and the work prospered under the prophesying of Haggai and Zechariah, and the house was finished and dedicated, and Israel kept the feast of dedication with joy, for the Lord made them joyful, and turned the heart of the king of Assyria unto them to strengthen their hands in the work of God. Ezra, 6:5, 14, 22. Who can read and appreciate this chapter, and not be affected to tears? The Spirit of God restrains the foes, overrules their wrath, stirs up their friends, and the work prospered, and was completed, for the people had a *mind to work.* The books of Ezra and Nehemiah record the history of a glorious revival, and the church rose from the dust and from the pots, to appear as the wings of a dove, covered with silver, and her feathers with yellow gold. What zeal, and self-denial, and faith, and repentance, and reformation! The people assembled with fasting and sackcloth, and they read in the book of the law of the Lord their God, one-fourth part of the day, and another fourth part they confessed their sins and worshipped the Lord their God. Nehemiah, 9:1-3. Theirs was not the morbid appetite of this dyspeptic age, that is satisfied with half an hour’s service, but of strong men, who gave themselves wholly to the work of the Lord, from morning to night. They separated themselves from the filthiness of the heathen, and put away their strange wives, after that Ezra had prayed and confessed, weeping and casting himself down before the Lord. And there assembled unto him out of all Israel, a very great congregation of men, women and children, for the people wept very sore, and trembled at the commandment of the Lord, and said, let it be done according to the law. “Arise, for this matter belongeth unto thee: we also will be with thee: be of good courage and do it.” Then Ezra, with deep affliction, proceeded to this severe act of discipline, and required all who had married strange wives to put them away, or forfeit their place in Israel; and all the congregation who trembled for this matter, answered and said, “As thou hast said, so must we do, until the fierce wrath of our God, for this matter, be turned from us.” Ezra, 9:10.

Nehemiah succeeded, and completed the work begun by Ezra and the temple and city were rebuilt, and the worship of God restored, and the church was reformed and purified, and they kept their feast with joy, for the Lord made them joyful, and they blessed the God of their fathers, who had put such a thing into the king’s heart to beautify the house of the Lord; but the enemies were cast down when they saw the work was of God. Nehemiah, chap. 8,

records a *refreshing time* when they kept their feasts and read the law, which excited the people to tears; and the Levites who read and gave the sense, stilled the people with good words. After confession and prayer with thanksgiving, they entered into a covenant by an oath, to serve the Lord and walk in all his ways. This time of refreshing restored the whole order and purity as in the days of David. The songs of Zion were collected into a canonical book, the system of divine praise was perfected by this divine collect, and our Lord and his Apostles recognized *The Book of Praises*, and make no provision to have any alteration in the system of praise. The synagogue was now set up, which became the model of the New Testament Church, or of Presbyterianism. After this the Jews were cured of idolatry, and were punctiliously exact in observing the letter of the law, but they had lost the spirit and power of religion when Christ came, so that they received him not; and except your righteousness exceed theirs ye cannot enter the kingdom of heaven.

A revival of religion was greatly needed and John the Baptist was raised up in the spirit and power of Elias to prepare the way of the Lord. The ministry of Christ and his disciples, together with that of John, prepared the way for the gospel kingdom and the great revival, which began on the day of Pentecost, when three thousand souls were converted as the first fruits of an abundant harvest. Christ, the prince of preachers, and his inspired Apostles, had little success till the Spirit was poured out in fulfilment of prophecy. Joel, 2:28-32. Isa. 44:3. Ezek. 36:25-27. We might here trace the wonderful works of God, who had remembered his grace and truth to the house of Israel, and by the gospel preached with the Holy Ghost sent down from heaven, caused his salvation to be known to the ends of the earth, converting the chief of sinners, sustaining them in the greatest conflicts, amid fierce and fiery trials, and bloody persecutions, till Pagan Rome became Christian—till kings became nursing-fathers: but soon the church suffered a dark and melancholy decline, until the sixteenth century, when again the Spirit was poured from on high, which produced an entire change on the aspect of society, changed habits, improved morals, gave new life.

The two cardinal doctrines of the Reformation were: 1st. Man’s justification in the sight of God by FAITH ALONE. 2. This faith is wrought in the heart by the ALONE GRACE OF GOD. The opposition made by the popes, and kings, and emperors, only turned out to the furtherance of the gospel. So renowned names mixed up with the disputes, served to give it respect and conciliate general favor toward the Reformers. The immense movement was in progress. The history of the Reformation is the history of a great revival of religion. After the Diet of Worms it was thought to be shut up with Luther in a strong castle, but it broke forth on all sides throughout Christendom. When Charles V. and Leo X., and royal estates and Romish priests set in against it with the most strenuous efforts and violent invectives, the new sect, few in numbers, and among whose numbers there was no organization, no concert or concentrated power, yet, by the energy of its faith and its conquests, caused alarm to Papal Rome. It was as the first appearance of spring, the seed bursts from the earth spontaneously, till the Continent, but especially Geneva and the British Isles, rejoiced in this time of refreshing. B.

PALESTINE. Letters recently received from Jerusalem, state that all Palestine is a prey to the horrors of famine, caused by the drying up of the rivers and streams.

THE PREACHER.

WEDNESDAY, OCTOBER 7, 1846.

The Convention which was to meet in Mercer, for conference on the subject of union, is postponed till farther notice is given.

Extra copies of the minutes of the proceedings of the late Convention of Reformed Churches, may be had at the office of The Preacher.

Presbytery of Monongahela.

At the late meeting of this Presbytery, Rev. Samuel M. Coon, of the General Assembly Presbyterian Church, presented a certificate of good ministerial standing, with a request to be received as a member of Presbytery. After declaring his cordial approbation and acceptance of our standards, he was received.

A call, properly authenticated, from the congregations of East Brook and Shenango, under the care of the Presbytery of the Lakes, was accepted by Rev. R. A. Browne, and at his own request, he was dismissed to connect himself with that Presbytery.

A call from the Second Church, Pittsburgh, was presented to Mr. John G. Brown, probationer. This call was also accepted, and arrangements were made to ordain and install him, as the pastor of that church, on the last Tuesday of December.

A call from the congregation of Hinkston, Kent'y., addressed to Rev. J. C. Steele, was declined.

Nine young men were received as students of Theology. There are now sixteen students under the care of this Presbytery, in addition to six who have lately been licensed as probationers for the holy ministry.

Prospect of Union.

We observe, in one of our exchange papers, the opinion expressed, that the proceedings of the late Convention of Reformed Churches were not such as give much prospect of union. We have an opinion the very opposite of this. From the deliberations of that Convention, which it was our privilege to witness, we look for the union of at least three of the bodies represented, as confidently as any thing future can be regarded. It is true, the delegation from one of the churches dissented from some of the propositions adopted, and declined voting on others. This is to be regretted, but it does not follow that there is no hope even of this church coming into the union. That this was not to be inferred was repeatedly declared by one of her delegates on the floor of the Convention. Among the people of that church, so far as we are acquainted, there is a very decided and strong feeling in favor of union, and among her ministers are some of its oldest and ablest advocates. It was her honor to give the first impulse to the movement now in progress, and we shall be slow to believe that she will be the first,

may the only party to recede now, when it has become clearly evident that union is attainable. But if it should be so, if her stand against union were now decided, it would not follow that there could be no union among the other bodies represented. The propositions adopted harmonized the views of all the other delegates, and, we doubt not, will be generally satisfactory to their respective churches. And if so, under what pretence could they remain separate? A UNITED PRESBYTERIAN CHURCH there will certainly be. They who doubt this must think these churches have very little of the spirit and power of religion.

Meeting of the First Synod.

The First Associate Reformed Synod of the West, met in the 1st Church, Pittsburgh, on Thursday the 1st of October. The opening sermon was preached by the Rev. William Wallace, moderator of the last meeting. Rev. William Taggart was chosen moderator of the present meeting.

As we expect to give the minutes in the next number, it is unnecessary to say any thing more at present, than that the reports of Presbyteries, and the proceedings of the Synod, show continued and increasing prosperity. The members were generally in attendance. A good amount of business was transacted in a short time and with great harmony. Throughout, it was one of those meetings in the conclusion of which the 133d Psalm may be sung, as on this occasion it was, with propriety and heartiness.

Behold, how good a thing it is, And how becoming well, Together such as brethren are In unity to dwell.

The Evangelical Alliance.

We call the attention of our readers, to the account of this august assembly, given by Dr. Pressly, on our first page. This grand effort to give to the world a practical exemplification of the real and vital unity of the church of Christ, and to unite Christians, as far as possible, in the defence and spread of their common religion, marks an era in the church's history. Though it should fail, the fact that it was conceived and attempted will give distinction to our age. But it has not failed. Every thing has been accomplished which could reasonably have been expected. The leading spirits of the Protestant world have met together, and made known their desire with united hearts at a Throne of grace, and, under the clearest smile of God's favor, have given a form and an impulse to a movement, which, if wisely directed, promises the most important results to the interests of religion throughout the world.

A number of books have been received, but owing to our engagements in Synod have not been read, and a notice of them must be deferred to the next number.

The receipt of ten dollars is acknowledged from Mr. John Fergus.

SUMMARY.

JERUSALEM. It is said that M. Gobat, the new Bishop of Jerusalem, proposes to direct his exertions more towards the Mussulman population than to the Jews, as almost all former missionaries have hitherto done: and this task will be the more easy for him, as he has in his former travels acquired considerable knowledge of the manners and language of the Arabians.

THE EPISCOPAL SEMINARY. The quarrel respecting the Episcopal Seminary, which has kept that branch of the Church in a fever for some time, appears not to be quite laid yet. Bishop De Lancey, of the Western New York Diocese, having recommended the subject to the consideration of the Convention, lately in session, a Committee reported that the question of dissolving the Seminary here, ought to be left to the consideration of the next General Convention.

THE ENGLISH MINISTER. In the English Parliament the notorious Hume has introduced a motion to have the British museum opened on the Sabbath to visitors. He pretends that if such places of amusement were opened for Sunday recreation, it would greatly tend to promote the public morals! Lord John Russell smiled complacently on the scheme, and approved of it highly; but he and his worthy coadjutor thought it would be advisable to defer a decision until the next meeting of Parliament. The morals of the world are certainly not advancing.—Presb.

POLITICAL LIBERTY IN FRANCE. A Frenchman cannot be a member of any company, society, or companionship, except such as may be authorized by the government, which authorizes none but such as are entirely unconnected with civil, moral, religious, or political matters; if any such exist, they are merely tolerated, and the government is empowered to prohibit their meetings, or dissolve them, even if they have been authorized. A Frenchman cannot call or assist in public meetings to consider or discuss any question relating to general or local interests. Even private meetings of more than twenty persons are prohibited, if in any way connected with political matters.

ASSOCIATE REFORMED CHURCH EXTENDING. The Associate Reformed Church has lately been awakened to the importance of increased missionary effort, both at home and abroad. Besides a mission recently established in Palestine, the calls for laborers in the domestic field have not been unheeded. In December last, a congregation was organized at Thompsonville, Ct., and on 30th August, a neat and commodious house of worship, just finished, was opened by a sermon from Rev. Peter Gordon, late of June street, in this city, and Pastor elect of the church, under the most pleasing auspices. In Boston, also, and at Fall River, Mass., congregations are being gathered with much promise of usefulness. The same might be said of Philadelphia and other parts of the country.—Christian Intelligencer.

ITALY. The accounts from Rome are to August 4th. The popularity of the new Pope is unbounded, and nothing else is heard in the states of the church, but blessings on his name. The amnesty has been fully carried into effect, and the persons set at liberty have returned to their homes, to which they have been welcomed by the uproarious applause of their fellow townsmen. The rejoicings led to disturbances, in the course of which the Swiss Guard was called out, and several persons were killed. Several cardinals,

governors of towns and provinces, turned their faces against the measures of the Pope; one or two even went so far as to refuse to publish the amnesty. His Holiness has held his first conclave, in which he delivered a speech, thanking his cardinals for his election. The popular Cardinal Gizzi, has been nominated Secretary of State. He retains the same liberal and enlightened views as the Pope.

CHRISTIANITY ABOVE COSTS. Those who really value Christianity believe in its importance, not only for the spiritual welfare of man, but for the prosperity of human society, and that in its revelation and teaching, so much which mounts above earth, and stands on universal acknowledgment. While many things about it are dark, they still plainly hold it in a sacred structure, the pillars of the heavens. They wish its principles, and all its great truths, to be proclaimed over the whole earth. But they do not value Christianity, nor believe in its importance to society or individuals, about sects and schisms, and the numerous changes upon the shallowly often refuted objections founded on a variety of discordant creeds and doctrines.—Hon. Daniel Webster.

RELIEF TO THOSE STRUCK BY LIGHTNING. An aged lady, correspondingly kindly favored us with the following mode of affording relief to those who may be struck by lightning, as follows: "When one is struck by lightning, the first thing applicable is cold vinegar—bathing the person throughout. Should the patient be in pain in the arm or any other part, bleeding be resorted to, and give glauber salts, which is more efficacious than any other. Should that not give ease, give calomel, and let the salts be repeated through the person appearing, and bleeding should be resorted to if they afford no relief, no matter how long it may be continued. This I know of my own family; and in all probable cases, have lost a valuable servant, whose remedies not been tested.

A professor of religion, in his indolence—his utter aversion to any exertion, was once listening to a discourse on the joys of heaven. After he had said a good deal, he said, "Heaven is a place of rest—no one will have to labor, or be fatigued there." The indolent man claimed, "Glory to God! that is for me." We very much enjoyed the course, unless he had taken in terms. Christ "was diligent in business." Christ exemplified by a life of abstinence.—West. Chris. Adv.

Popish Processions

A popish procession is such a novelty in our city and street show, excites considerable curiosity. In popish countries, that is, where popish power has gained the mastery, which it only aims at here, matters of every day are happy Portugal, or in England, however, they are not the affairs that they are here, reverend fathers, their gowns and make a procession, son that happens to be in the they are passing, is obliged to that and kneel down upon the honor of the reverend fathers.

unmindful of his duty, in this respect he is forcibly reminded of it, by the of a policeman or the bayonet of a soldier. But, in our country, the priests are quite contented to have the people at them, in their silks and lawns, their crosses and banners, without caring themselves in the dirt to show reverence: they do not expect as of this species of piety in our stiff-republicans, as they find in the disciplined populace of Italy or Portugal. "But every thing in its proper place," says the expectant Jesuit; "the ordering of heretic heads and the bending of heretic knees, are the reward of piety and perseverance." There is another point in which the processions here excel those in Europe: there, they are not graced by the presence of the beautiful nuns. No such there as nuns going about the streets, in ill-matched pairs, an old and a young one together! No, poor things! they are literally caged birds there! singing their sad notes in hopeless imprisonment. Perhaps, once in the year, they are taken to the country in carriages and on a holiday, under the strict and sour eye of the old woman, their jailer, and soft title in the novels is, "the Superior." The Author of "Rome in the Nineteenth Century" says: "I often them last spring, in their annual processions; and it was delightful to see their countenances of almost anxious joy, and wild astonished eagerness with which they gazed on the houses, the passengers, the arriages, the fields, the trees, the face of nature and the interdicted of man." There is still another point of superiority in our popish processions over those of Europe. It is the presence of children. It is pleasant to see the Jesuits and their disciples taking so much interest in children. They don't do it in popish countries, and hence results the abounding ignorance of the foreign Romanists. In one country, it is true, the popish ecclesiastics do for children and provide for them.—Alexander VI. had four sons and a daughter, while he was living in priestly luxury, and an accredited historian speaks of his paternal feelings in the following terms: "The tenderness of the father for this spurious offspring was extreme beyond all expression; his only wish was to load them with riches and honors; and in the execution of this purpose he trampled with contempt upon the dictates of reason and the remonances of religion laid in his way."—It was the pope who divided the newly discovered Continent of America into two halves, and gave the halves to Portugal and Spain. The world was freed of this Nero, by the happy accident of his falling from the poison which he and his father, Cæsar Borgia, had mixed for themselves. I commend our Catholic neighbors for their love of children, and for their eagerness to teach them. If they are not so diligent papists, for being taught to read, they will become the better citizens and Christians. And I advise the clergy to reconquer and amend their doctrine of celibacy. There is a sect in our country in which they embrace the doctrine of the "spiritual Father," and the Catholic sect hold to the doctrine of the "spiritual Father." But apprehend that both these systems are theoretical, and I therefore advise the Catholic priests to do as others do—marry and live virtuously and happily each with his wife, according to the Scripture, and let the Scripture from their own New Testament. "It behooveth, therefore, a man to be irreprehensible, the husband of one wife—well ruling his own house, bringing his children subject with all chastity"—1 Tim. 3: 2-4. J. F. M.

RONGE. The Frankfort Journal, under date of Breslau, August 12th, states that Ronge, the apostle of the new Reformation, has been sentenced to four months' imprisonment, for preaching without a license from the authorities.

The Treasurer of the General Synod of the Associate Reformed Church, acknowledges the receipt of the following sums:

	For. Miss.	Home Miss.
Oct. 1, 1846.		
Mechanicstown cong., per Rev. W. H. Jamieson,	\$9.50	
New Lebanon cong., per Rev. W. H. Jamieson,	4.50	
Yellow Creek cong., per Rev. W. H. Jamieson,	9.00	
Cadiz cong., per Rev. Wilson,		18.00
Mount Jackson cong., per Rev. Neil,	3.87	3.00
Waterford cong., per Rev. J. J. Findley,	3.00	
W. W. Wilson, by Rev. Johnston,	5.00	
Female Miss. Soc., Fairview (O.), per Rev. Forsyth,	18.26	
Female Miss. Soc., Washington (O.), per do.,	5.20	
Females in Hopewell, by Rev. Shields,	6.00	
Chambersburg, Gettysburg and Hill congs., by Rev. Gracey,	20.00	
Prospect cong., by Rev. W. Findley,	6.50	
Slippery Rock, by Rev. Neal,	2.22	
James Pearson, by Rev. J. S. Buchanan,	2.00	
Margaret Pearson, by do.,	2.00	
White Oak Spring cong., by Rev. W. Findley,	6.85	
Brush Valley, by Rev. Weed,	4.00	
De Kalb cong., by Rev. R. G. Thompson,	5.00	
Mr. Wm. Thomson, by Rev. Niblock,	5.00	
Mrs. Mary Ross, by Rev. Ekin,	1.50	
Mrs. W. Boggs, by Rev. Wright,	15.00	

SCHEDULE OF APPOINTMENTS, BY THE PRESBYTERY OF MONONGAHELA.

Deer Creek.		
J. C. Steele,	2d Sabbath	October.
Weir,	3d	" "
"	4th	" "
"	1st	November.
Coon,	2d	" "
M' Lane,	3d	" "
Armstrong,	4th	" "
Coon,	1st	December.
J. C. Steele,	2d	" "
J. D. Steele,	3d	" "
Armstrong,	4th	" "
Mount Gilead.		
J. D. Steele,	1st Sabbath	October.
Coon,	3d	" "
M' Lane,	1st	November.
J. C. Steele,	3d	" "
Bower,	1st	December.
Armstrong,	3d	" "
Raccoon.		
M' Lane,	1st Sabbath	October.
Armstrong,	4th	" "
Shafer,	2d	November.
J. D. Steele,	4th	" "
Bower,	2d	December.
J. C. Steele,	4th	" "
St. Clair, (Ohio.)		
M' Lane,	2d Sabbath	October.
Coon,	4th	" " to moderate a call.
Bower,	2d	November.
Weir,	4th	" "
J. D. Steele,	2d	December.
Shafer,	4th	" "

East Palestine.		
Coon,	2d Sabbath	October.
J. D. Steele,	1st	November.
J. C. Steele,	4th	" "
Bower,	3d	December.
Industry.		
J. D. Steele,	3d Sabbath	October.
Weir,	2d	November.
"	1st	December.
Coon,	4th	" "
Rocky Spring.		
Armstrong,	2d Sabbath	October.
M' Lane,	4th	" "
J. D. Steele,	2d	November.
Coon,	4th	" "
"	2d	December.
Weir,	4th	" "
Brighton.		
J. C. Steele,	1st Sabbath	October.
"	3d	" " to dispense the supper.
Weir,	1st	November.
Coon,	3d	" "
Shafer,	1st	December.
Coon,	3d	" "
Beaver.		
Bower,	1st Sabbath	October.
"	4th	" "
"	4th	November.
"	4th	December.
Hanover.		
Armstrong,	1st Sabbath	October.
Bower,	3d	" " to dispense the supper.
Bower,	1st Sabbath	November.
Weir,	3d	" "
J. D. Steele,	1st	December.
J. C. Steele,	3d	" "

MARRIED.

At Oakland, near Pittsburgh, September 3d, by Rev. J. F. M' Laren, Rev. ROBERT AUDLEY BROWNE to Miss MARY, daughter of William Eichbaum, Esq.
 On the 15th instant, by Rev. D. R. Kerr, Rev. WILLIAM JAMIESON to Miss MARY JANE FLEMING, of Allegheny.
 On Tuesday, the 29th ult., by Rev. Richard Gailey, Mr. LOUIS VOIGHT to Miss AMANDA MILLER, all of Mount Pleasant, Westmoreland county, Pa.
 On the same day, by the same, Mr. HAZLETT MILLER to Miss ANNE ELIZABETH STOTLAR, all of the same place.

OBITUARY.

DIED, at his residence near Allegheny City, on September the 14th, 1846, Mr. GUSTAVUS SANDAL, in the 39th year of his age.
 About four months ago he was bitten by one of his own dogs, not supposed to be rabid, but it turned out that the animal was mad, and Mr. Sandal's death was from hydrophobia. On the Saturday previous to his death, which was the 12th instant, he felt a severe pain in his wrist and arm, and supposing it to be inflammatory rheumatism, (which frequently troubled him,) he went to the doctor for medicine for that complaint, but in the night he awoke with a strange sensation in his throat, and a smothering at his heart. He went to the pump and drew some water, but when he would have drunk of it, he could with great difficulty get it to his lips. He then for the first time supposed the dog had been mad, which turned out to be the case. As soon as it was day he sent for his physician and two or three friends, elders of the church, and to them he made known his situation, seemed perfectly composed, and spoke for hours most beautifully and feelingly. He kept in his right mind until within a few moments of his death, which took place on Monday afternoon, in presence of a great number of his neighbors and friends. Mr. Sandal was, for many

years, and up to the time of his death, a member of the First Associate Reformed Church in Allegheny. He was liberal in his donations for benevolent and religious purposes—a friend to the poor—utterly opposed to pomp, show, or ostentation of any kind. He was a native of France—a good citizen of the United States—an affectionate husband, a kind father, and greatly beloved by all who knew him. At his own request, those who attended his funeral went on foot: it was the largest procession of the kind I ever recollect to have seen. His mortal remains rest in the Mount Union Cemetery, belonging to the A. R. C., Allegheny. Well may we say with the Psalmist in the 90th Psalm:

As with an overflowing flood,
 Thou carriest them away;
 They like a sleep are, like the grass
 That grows at morn are they.
 At morn it flourisheth and grows,
 Cut down at even doth fade;
 For by thine anger we're consumed,
 Thy wrath makes us afraid.

F.
Mrs. MARGARET DICKEY, wife of John Dickey, an elder in the A. R. Church of Wheeling, departed this life on the 25th of July, 1846, in the 28th year of her age. She had been for some years a member of the church, and by her regular observance of the duties of religion in her family and in the public sanctuary, notwithstanding her delicate state of health for some years; together with her hope of a happy immortality, expressed during her late sickness, and in the prospect of immediate death, afford ground for the surviving friends and relatives not to sorrow as they that have no hope. Although the loss of a wife, mother and friend so amiable in her disposition naturally, and that disposition chastened and improved by divine grace, must be sensibly felt, yet the consolation is, that "blessed are the dead who die in the Lord."

DIED, at his residence, Bedington, Berkeley county, Va., on the morning of the 14th ult., WILLIAM HAMILL, Esq., aged 60. His death was calm, through hope of acceptance in Christ Jesus.

DIED, at the residence of her parents, near East Brook, Mercer county, Pa., on the 19th ult., MARY ANN, daughter of William and Mary Brakey, and granddaughter of Mr. John M'Cloughry, formerly of Kortright, N. Y., in the 16th year of her age.

PAYMENTS FOR THE FOURTH VOLUME OF THE PREACHER, (Not otherwise received for.)

Robt. Gorsuch	Thomas Love
S. B. M'Chesney	John Dodds
Peter Fisher	John Johnston
Sam'l Loudon	Adam Johnston
John M'Nair	E Bullock
Jno. D. M'Williams	Smith Hamill
Jemima Kyle	Wm Ekin
Sam'l Robinson	Robt Stewart
Wm Rhey	Duncan McGeehan
George M'Cormick	James Fleming
And Cunningham	Wm F Davidson
Maberry Smith	Isaac Buchanan
And Smith	John Smiley
John M'Connell	James Patterson
Gabriel Adams	Dr M'Lelland
Matthew Marshall	David M Russel
Jos Dorrington	James M'Cormick
Rev W M M'Clure	Mut Maburn
John Liggett	James Brown
Mrs E Liggett	John Young
Rev W Davidson	Rich Rutherford
Rev Henry Connelly	Mrs Mary Taylor
Rev A O Rockwell	Wm Douglass
Wm M'Brien	Mrs Susan Craig
Joseph Connelly	George Mabon
James Kerr	Thomas Dick

THE PRESBYTERY OF THE LAKES

Will meet in Waterford, on the 1st Wednesday of January, 1847, at 11 o'clock, A. M., and will be opened with a sermon by Rev. J. K. Riddle.

Scale of Supplies adopted by Lake Presbytery.

Buchanan—October, 3d Sabbath, Bear Creek;—4th Sabbath, Lawrenceburg;—November, 1st Sabbath, Georgetown.

M. Adam—October, 3d Sabbath, Mercer;—4th Sabbath, Clarksville;—November, 1st Sabbath, Delaware.

H. H. Thompson—October, 1st Sabbath, Crooked Creek;—2d Sabbath, Sugar Creek;—3d Sabbath, Mill Creek;—4th Sabbath, Crooked Creek;—November, 1st Sabbath, Crooked Creek;—2d Sabbath, Bear Creek;—3d Sabbath, Vernon;—4th Sabbath, Lawrenceburg.

Rev. Riddle—October, 4th Sabbath, Bear Creek;—November, 1st Sabbath, Vernon, and dispense the supper.

Rev. J. J. Findley, to dispense the supper at Cranberry, time optional.

Jos. H. PRESSLY, Clerk.

THE MANSFIELD PRESBYTERY.

Probationers and congregations may observe that there are some alterations made in the original scale. These were made on account of some important information having reached the moderator and clerk, after presbytery adjourned. They deemed it necessary to make them in order to meet the pressing wants of petitioners.

All whom this scale may concern, will please remember that they are to be regulated by it, rather than the original one.

EDINBURGH.

Mr. Pollock, 1st Sabbath October.
Cochran, 2d " November.
" " 2d " April.

MOUNT GILEAD.

Pollock, 4th Sabbath September.
Cochran, 4th " October.
Miller, 4th " November.

BROKEN SWORD.

Pollock, 3d Sabbath September.
Cochran, 3d Sabbath November.
" 1st " February.

FERRYSBURG, WAYNE CO.

Cochran, 2d Sabbath February.

CENTRE & FERRYSBURG, WOOD CO.

Mr. Cochran, 4th and 5th Sabbaths November, and all of December and January.

MOUNT HOLLY.

Mr. Cochran, 4th Sabbath September.
Reid, 3d " October.
Miller, 1st " December.
" 1st " February.
Cochran, 4th " "
" 1st " April.

ALEXANDRIA.

Pollock, 4th Sabbath October.
Cochran, 1st " November.
Miller, 3d " January.
" 3d " February.
Cochran, 2d " March.

HEBRON.

Cochran, 3d Sabbath September.
Miller, 2d " December.
" 2d " January.
Peacock, 2d " February.
Cochran, 3d " March.

PINE RUN.

Pollock, 2d Sabbath October.
Findley, 3d " to dispense the Lord's supper.
Mr. Miller, 1st Sabbath January.
Cochran, 1st " March.

WORTHINGTON.

Mr. Andrews, 4th Sabbath October, to dispense the Lord's supper.
Mr. Miller, 3d Sabbath November.
" 3d " December.
Cochran, 3d " February.
" 4th " March.
" 3d " April.

MISCELLANEOUS.

Pollock, Findley's pulpit, 3d Sabbath October.

Mr. Cochran, 1st and 2d Sabbaths October, optional.

Mr. Cochran, Reid's pulpit, 3d Sabbath October.

Mr. Miller, Peacock's pulpit, 2d Sabbath February.

Mr. Miller, the rest of his time optional. J. H. PEACOCK, Clerk.

The following was presented by Dr. Black, as a substitute, at the late Convention of Reformed Churches:

COVENANTING.

Proposition 1. A religious covenant, or vow, is of the like nature with a promissory oath, and consists in a solemn engagement with God to discharge all known duty, the divine law being the rule. Covenants may be either personal or social. And their obligation continues until the ends of them be effected.

Proposition 2. A personal covenant is the solemn engagement of the individual recognising the claims of the true religion upon him, either to discharge his whole duty, or to perform certain specific duties to which he is especially called in the providence of God.

Every individual believer is in covenant with God.

Proposition 3. A social covenant is the solemn engagement of men in society, with one another and with God, recognising the obligation of the divine law upon them in their associated character, and binding themselves to perform either the entire duties of their associated state, or more specific and extraordinary duties to which the providence of God may call them. Society is a moral person, and, as such, subject to the law of God. Social covenants may be either ecclesiastical or national.

Proposition 4. An ecclesiastical covenant is a solemn engagement of the church of God, to perform all such present duty as divine Providence may point out, and especially to arise and meet those great emergencies which may occur in her own condition, and that of the world around her. When the church is called to peculiar and extraordinary duty, she is bound to enter upon its discharge in the use of God's ordinance of public social covenanting, engaging herself anew to Almighty God, and vowing to Him, in the strength of promised grace, to be valiant for his cause and interest in the world.

Proposition 5. National covenanting is the solemn engagement of the Nation, or State, whatever be the form of its government and administration, to take Jehovah as its God, to submit itself to the mediatorial rule of Jesus Christ as he is the Prince of the Kings of the earth, to take his law as its rule, and to discharge its duties, both ordinary and extraordinary, as called thereto in the providence of God.

If civil government be an ordinance of God, its administrators are bound to acknowledge him whose ministers for good to man they are. If civil government be among the all things committed by the Father to the Son, to be controlled and directed for the divine glory and the good of the church, its administrators are bound to acknowledge him as their Lord. If the divine law, where it is revealed, is the rule of magisterial administration, civil society is under obligation to engage itself to discharge the duties it requires.

"Blessed is the nation whose God is the Lord."

How to go to sleep. A friend once said, that, amongst other symptoms of high nervous excitement, he had been painfully harassed for the want of sleep. To such a degree had this proceeded, that if, in the course of the day, any occasion led him to his bed-chamber, the sight of his bed made him shudder at the idea of the restless and wretched hours he had passed upon it. In this case it was recommended to him to endeavor, when he lay down at night, to fix his thoughts on something, at the same time vast and simple—such as the wide expanse of the ocean, or the cloudless vault of heaven—that the little hurried and disturbing images that flitted before his mind might be charmed away, or hushed to rest, by the calming influence of one absorbing thought. Though not at all a religious man at that time, this advice suggested to his mind, that if an object, at once vast and simple, was to be selected, no one could serve his purpose so well as that of God. He resolved to make the trial and think of Him. The result exceeded his most sanguine hopes; in thinking of God he fell asleep. Night after night he resorted to the same expedient. The process became delightful; so much so, that he used to long for the usual time of retiring, that he might fall asleep, as he termed it, in God. What began as a mere physical operation grew by imperceptible degrees into a gracious influence. The same God who was his repose by night was in his thoughts by day.

WRITE IT IN GOLD. "The great, comprehensive truths," says President Quincy, "written in letters of living light on every page of our history are these: Human happiness has no perfect security but freedom; freedom, none but virtue; virtue, none but knowledge; and neither freedom, nor virtue, nor knowledge, has any vigor or immortal hope, except in the principles of the Christian faith, and in the sanctions of the Christian religion."

HILL & BROWNE, WHOLESALE WALL PAPER WAREHOUSE, 87 Wood Street, West side, Pittsburgh.

American Sunday School Union Depository.

M'DONALD & BEESON, (Patterson's Old Stand, No. 78 Market Street.)

KEEP constantly on hand, all the Publications of the American Sunday-School Union, which they will sell at Philadelphia prices. They are now receiving and opening a Lot of One Thousand Dollars worth, and will keep on hand at all times about that amount; so that there will be no difficulty at any time in procuring a full supply of the books;

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E. WALKER, Publisher, 114 Nassau Street, New York.

The Preacher.

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V. DAVID R. KERR, EDITOR.

OFFICE, N. W. CORNER OF THE DIAMOND AND MARKET STREET.

W. ALLINDER, PRINTER.

TERMS.

PREACHER will be published semi-monthly, the first and third Wednesdays of every month, at ONE DOLLAR per annum in advance, paid within six months, one dollar and a half be charged.

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There is a private conveyance does not offer, persons will please transmit through the Post Office.

Any person who will procure five subscribers, and transmit the money, shall be entitled to a copy of the Preacher for one year.

Extracts from the Minutes

First Associate Reformed Synod of the West.

The First Associate Reformed Synod of the West, met in conformity with adjournment and was constituted with prayer by Moderator, the Rev. W. Wallace. Those called the following persons to their names:

ROLL.

Presbytery of Big Spring.
Ministers. Elders.
 Under Sharp,* Skiles Woodburn.
 Gracey, Shields,
 Jones.†

Presbytery of Blairsville.
 Osborn, John Wilson,
 Kinstry,† John Pollock,
 Conner,† James Martin,
 Gailey,†
 Fulton,†
 Duff, James M'Math,
 M'Cuhan,†
 Weed,* Andrew Brown.

Presbytery of Monongahela.
 M'Connell,†
 Weir,
 Dinwiddie, D. D.,
 Pressly, D. D., Alexander Dallas,
 Ekin, Alexander Phillips,
 Grier,† James M'Connell,
 Bower,
 Burnett,† James Crawford,
 Wright, James Henry,
 Buchanan,†
 Buchanan,
 C. Steele †
 R. Kerr,
 Calahan, John Curry,
 M'Laren, Dr. William Kerr,
 M. Coon.

Presbytery of the Lakes.
 Niblock, Wm. Jamison,
 Neill, David Barnett,
 Findley, Wm. B. Evans,
 J. Findley,†
 Breaden, Joseph W. Christy.
 W. Oliver,†
 H. Pressly,
 K. Riddell,
 Browne.

Presbytery of Steubenville.
 Buchanan,† M. O. Junkin,
 Anderson Wilson,
 Clokey,
 Donaldson,†
 Galloway,*

Samuel Taggart,
 William Lorimore,
 J. S. Buchanan,† John Hosack,
 Alexander Young, Robert Kerr,
 Thomas L. Spier, Archibald Stewart.
 Wm. H. Jamison,†
 Wm. Wallace,†

Presbytery of Mansfield.

James Johnson,* James Ross,
 David P. Reid,
 James H. Peacock,
 Samuel Findley, Jr.,†
 James Miller,†
 Joseph Andrews,
 R. G. Thompson,†
 James Walker.†

Second Presbytery of Ohio.

William Taggart, Samuel Thompson,
 Samuel Findley, Sr.,†
 Benjamin Waddle,†
 Hugh Parks,*
 Stephen L. Haft,†
 E. B. Calderhead,
 H. L. Forsythe,
 Samuel Wallace, Ephraim Barnett.
 A. D. Clark.†

Those marked (*), were absent at the first calling of the roll.

Those marked (†), were absent during the meeting.

Those marked (‡), left before Synod adjourned.

The Rev. William Taggart was chosen Moderator and took the chair.

The Clerk tendered to Synod the resignation of his office. His resignation was accepted, and the thanks of Synod were returned for the faithful and able manner in which he had discharged his duties.

In an election to fill the office, David R. Kerr was chosen.

Adjourned to meet at 3 o'clock, P. M. Closed with prayer.

THURSDAY, 3 o'clock, P. M.

Synod met and was opened with prayer. The minutes of the previous session were read and approved.

The Rev. R. Gracey was appointed assistant clerk.

The Moderator announced the appointment of the following committees:
 Committee of Overtures—Messrs. Sharp, Burnett, Wm. Findley and S. Taggart.
 Committee of Correspondence—Messrs. Dr. Pressly and M'Laran.
 Committee of Accounts—Messrs. Grier and S. Taggart.
 Committee of Revision—Messrs. Gracey and Osborn.

Committee to review the minutes of the Presbytery of Monongahela—Messrs. Shields and J. H. Pressly.
 Minutes of the Presbytery of the Lakes—Messrs. Wilson and Lorimore.
 Minutes of the Presbytery of Blairsville—Messrs. J. J. Buchanan and Young.
 Minutes of the Presbytery of Big Spring—Messrs. Ekin and Duff.
 Minutes of the Presbytery of Steubenville—Messrs. Duff and Gilmore.
 Minutes of the Presbytery of Mansfield—Messrs. Samuel Wallace and Calderhead.

Minutes of the Second Presbytery of Ohio—Messrs. Wright and Grier.

Absentees, at the last meeting of Synod,

were called on for their reasons of absence, which were heard and sustained.

The Board of Superintendents of the Theological Seminary reported.

The Presbytery of Monongahela reported.

The Presbytery of Steubenville reported.

The Presbytery of Mansfield reported.

The Second Presbytery of Ohio reported.

The Presbytery of Big Spring reported.

The reports of these Presbyteries were referred to the committees appointed to review their minutes, respectively.

The report of the Superintendents of the Theological Seminary was referred to the Committee of Overtures.

It was directed that the Missionary Sermon be preached to-morrow evening, in this church, at 7 o'clock.

It was Resolved, That Dr. Pressly, who had lately returned from the London Convention, be requested to give a brief sketch of its proceedings, and that the hearing of his address be made the order of the day for to-morrow afternoon at 2 o'clock.

It was Resolved, That a committee of one minister and one elder from each presbytery be appointed to take into consideration the state of Synod's Fund, and report, soon as possible, some practicable and efficient plan for meeting any deficiency in that Fund which may now exist, and all demands in future.—Messrs. Sharp, Ekin, Breaden, Lorimore, Peacock, Osborn and Forsythe, ministers, and Messrs. Woodburn, M'Connell, Evans, Robert Kerr, Ross, Thompson and M'Math, elders, were appointed that committee.

It was Resolved, That Synod spend one hour, in devotional exercises, to-morrow afternoon, immediately after the address of Dr. Pressly, and that Messrs. Conner and Neill be a committee of arrangements for that purpose.

Adjourned to meet to-morrow morning at 9 o'clock.

Closed with prayer.

FRIDAY, 9 o'clock, A. M.

Synod met and was opened with prayer. The minutes were read and approved.

In accordance with a previous understanding, the opening sermon was preached last evening by Rev. Wm. Wallace, from Ephesians 4: 2.

The Presbytery of the Lakes reported.

The Presbytery of Blairsville reported.

These reports were referred to the Committee of Overtures.

The Committee appointed, at the last meeting, to act as the agents of Synod for the purpose of securing a legacy left to the Associate Reformed Church, by Mrs. M'Mehan deceased, of Steubenville, Ohio, reported.

Adjourned to meet at 2 o'clock.

Closed with prayer.

FRIDAY, 2 o'clock, P. M.

Synod met and was opened with prayer. The minutes were read and approved.

The Committee on Devotional Exercises reported the appointment of Rev. Messrs. Sharp, Johnson and Weir to lead in prayer, praise and reading of the Scriptures.

Proceeded to the order of the day, and heard from Dr. Pressly a very interesting account of the proceedings of the Evangelical Alliance, which met in London on the 19th of August.

Synod then engaged in devotional exercises.

On resuming business, the Committee to review the minutes of the Presbytery of Big Spring reported, that the proceedings of that Presbytery had been regular, and their minutes correctly kept. The report was adopted.

The Committee of Overtures made the following report in the case of an appeal which accompanied the report of the Presbytery of the Lakes.

The case carried up by appeal is that of W. M'Laury, who, according to his own showing, in his paper of appeal, has engaged in family worship in the use of Psalms and Hymns of human composure—and has also used them in the public worship of God, when attending divine service where they are employed. For his offence, in this matter, the Session of Bethel congregation suspended him from the office of the eldership and the communion of the church. From this decision Mr. M'Laury appealed to the Presbytery of the Lakes. Presbytery confirmed the decision of the Session, and from this decision Mr. M'Laury now appeals to Synod. Your committee consider the proceedings of Presbytery in the case regular and constitutional, and their decision correct.—We therefore offer the following resolution:

Resolved, That the decision of the Presbytery of the Lakes, whereby the suspension of W. M'Laury from the office of the eldership and the communion of the church, by the Session of Bethel, is confirmed, be and hereby is ratified.

The resolution was adopted, and the whole report ordered to be published.

It was resolved that when Synod shall finally adjourn, it adjourn to meet in Mansfield, Ohio, on the last Thursday of September, 1847.

Adjourned to meet to-morrow morning at 9 o'clock.

Closed with prayer.

SATURDAY, 9 o'clock, A. M.

Synod met and was opened with prayer. The minutes were read and, after some amendment, approved.

In accordance with the direction of Synod, the missionary sermon was preached last evening by Rev. W. P. Breaden, from Rom. 3: 1-2.

The Committee to take into consideration the state of Synod's Funds, reported.

The Committee to review the minutes of the Presbytery of Monongahela, reported that the proceedings of that Presbytery had been regular, and their minutes correctly kept. Adopted.

The Committee to review the minutes of the Presbytery of Mansfield reported some carelessness in the order and record of their proceedings, and submitted the following resolution, which was adopted:—Resolved, That the Presbytery of Mansfield should be more careful to have their minutes correctly kept, and also to observe more closely presbyterial order in their proceedings.

Dr. C. C. Pressly

The committee to review the minutes of the Presbytery of Steubenville reported that the proceedings of that Presbytery had been regular and their minutes correctly kept. Adopted.

A similar report was made by the committee to review the minutes of the Second Presbytery of Ohio, which was adopted.

A similar report was made by the committee to review the minutes of the Presbytery of Blairsville, which was adopted.

The treasurer of Synod reported.

This report was referred to the Committee of Accounts.

The clerk was directed to issue an order in his own favor, on the treasurer of Synod, for the sum allowed for his official services.

Took up the report of the committee on the state of Synod's Fund.

The report concluded with the following resolutions, which were adopted.

Resolved 1st, That it is expedient that the sum of eight hundred and fifty dollars be annually provided for Synod's Fund until otherwise directed; to be apportioned as follows:—Big Spring Presbytery, \$70;—Monongahela, \$240;—Lakes, \$130;—Blairsville, \$105;—Steubenville, \$140;—Second Presbytery of Ohio, \$115;—Mansfield, \$60.

2d, That inquiry be now made of the ministers present, as to their contributions to this Fund for the two preceding years, and particularly as to their compliance with the action of Synod at its last meeting, and that the ministers of such congregations as have not forwarded contributions, or have not contributed such an amount as would be an equitable proportion for them, be, and hereby are, enjoined to attend to this duty without delay.

In accordance with the 2d resolution the ministers present were called on to state, if they had conformed to the action of Synod, at its last meeting, on behalf of Synod's Fund.

After hearing these statements the subject was re-committed.

Adjourned to meet at 2 o'clock.

Closed with prayer.

SATURDAY, 2 o'clock, P. M.

Synod met and was opened with prayer. The minutes were read and approved.

The Committee of Accounts reported that they had examined the report of the treasurer and found his accounts correctly kept. Adopted.

Rev. Alexander Wilson was appointed to preach the missionary sermon at the next meeting of Synod, and Rev. Wm. Lorraine his alternate.

Rev. Benjamin Waddle was appointed the alternate of the moderator to preach the opening sermon at the next meeting of Synod.

The committee to review the minutes of the Presbytery of the Lakes reported, that the proceedings of that Presbytery have been regular, and their minutes kept with care and accuracy. Adopted.

Messrs. M'Laren, Dr. Pressly and the Clerk were appointed a committee to make selections from the minutes for publication.

Took up the report of the committee on the legacy of Mrs. M'Mehan, when, on motion, the thanks of Synod were given to the members of the committee, and they discharged.

Information having been received that a legacy had been left to the Theological Seminary under the care of this Synod by George Irvine deceased, of Chester county, Pa., on motion, Dr. Pressly and Thomas Hanna, Esq. were appointed a committee to take such legal steps as may be neces-

sary to secure said legacy, and to receive and receipt for the same.

Adjourned to meet on Monday morning at 10 o'clock.

Closed with prayer.

MONDAY, 10 o'clock, A. M.

Synod met and was opened with prayer.

The minutes were read and approved.

The committee on Synod's Fund reported the following additional preamble and resolution which were adopted.

Whereas, it appears from answers to the inquiries, under a preceding resolution, and the measures taken, that the deficit in Synod's Fund will not exceed two hundred dollars, Resolved, That a small contribution be desired from each congregation, for the special purpose of liquidating said debt, to be forwarded as soon as possible.

The clerk gave notice that he made the sum allowed him for his services a contribution to Synod's Fund.

The donation was accepted with an expression of the thanks of Synod.

The thanks of Synod were tendered to the citizens of Pittsburgh and Allegheny for their kindness and hospitality to its members.

The clerk was directed to issue an order on the treasurer, in favor of Thomas Daniels, (Sexton), for his services during the sessions of Synod.

The treasurer of Synod was directed to pay on order from Dr. Pressly, the licentiates, or others, who may be employed in supplying his pulpit during the approaching session of the Seminary, such moneys as may be due them for their services.

Adjourned to meet in Mansfield, Ohio, on the last Thursday of September, 1847.

Closed with prayer, praise and the apostolic benediction.

WILLIAM TAGGART, Moderator.

DAVID R. KERR, Clerk.

REPORTS.

Report of the Board of Superintendents of the Theological Seminary.

On meeting in Allegheny, at the close of the last session, we found our Seminary still in a prosperous condition.—In consequence of severe illness, Dr. Dinwiddie had been unable to attend to his duties during a considerable part of the session. But happily, Dr. Pressly being prepared to meet such an emergency, and enjoying, in the kind providence of God, improved health, the young men prosecuted their studies without any serious interruption.

The number of students who had been in attendance is thirty-eight, viz., John G. Brown, D. C. Cochran, Jonathan Herron, Wm. H. Jamieson, Wm. T. M'Adam, H. H. Thompson, and M. H. Wilson, of the fourth year;—Robert Armstrong, S. W. Clark, John Maclean, D. H. Pollock, and A. G. Shafer, of the third year;—S. P. Berry, James C. Campbell, James H. Fife, James Grier, Jr., Samuel Jamison, Leonard H. Long, Thomas M'Cagne, W. S. M'Laren, and Randall Ross, of the second year;—and Wm. Dalzell, Wm. C. Jackson, Wm. A. M'hard, S. Patterson, Chesterfield Robb, Joseph White and Robert Bryce, of the first year.

The examination was as thorough as the time to which we had limited ourselves by precedent would allow. The usual discourses were delivered by students of the third year. And of the exercises in general, we would say that they were creditable alike to Professors and Students.

A communication was received from a committee of the Theological Society, in which they informed us that in consequence of the neglect of a number of the students to attend upon its exercises, they were no longer possessed of much interest nor productive of much benefit, to such as wish to support it, and requested "that the performance of its duties be made a part of the regular exercises of the Seminary." In relation to this matter, the following resolution was adopted:

Resolved, That while we do not feel authorized to make it obligatory upon the students to attend to the exercises of the Theological Society, connected with the Seminary; yet, in view of the benefit to be derived, we cordially recommend to them, to give a regular attendance upon these exercises.

In conclusion, we may be permitted to remind the Synod, that this Institution has already been a source of great benefit to our branch of the visible church,—from this fountain have gone forth streams which have made glad the city of our God, and to express the conviction that it well deserves the fostering care of Synod.

JAMES GRIER, Chairman.

WILLIAM BURNETT, Sec'y.

Pittsburgh, Oct. 1st, 1846.

THE MONONGAHELA PRESBYTERY REPORT.

That no remarkable change has taken place in the state of religion amongst us since our last report. The cause of godliness, we trust, is steadily progressing; at least in proportion to the increase of our numbers. Though no new vacancy has been formed within the past year, those previously organized are gradually gathering strength, under the blessing of God on the means of grace which they enjoy.

Candidates, have from time to time, presented themselves to prepare for labor in the vineyard of the Master. Within the present year we have received, as students under our care, Jonathon Herron, J. S. Erwin, Samuel Patterson, Chesterfield Robb, Vincent Cockins, James T. M'Clure, Robert Henry, Joseph Reed, James Kelso, Samuel Kerr and John C. Glenn.

Three young men having gone through the regular course have been licensed to preach as probationers for the ministry.—Rev. Alexander Blaikie was received regularly amongst us, but has since been dismissed, at his request, to join the Presbytery of New York. Rev. J. F. M'Laren, from the Synod of New York, has been regularly received, and installed in the pastoral charge of the First Church, Pittsburgh. John G. Brown has received and accepted a call from the Second Congregation, Pittsburgh, and arrangements have been made for his ordination and installment at our next quarterly meeting. The Rev. John J. Buchanan has been installed pastor of the congregation at Millin.—At our late meeting, Rev. Samuel Coon, from the Ohio Presbytery of the Presbyterian Church, presented regular testimonials of ministerial standing and dismissal, and on declaring his cordial approbation of the standards of our church, was received, and his name added to our roll. R. A. Brown was dismissed to join the Lake Presbytery, having taken a charge under the care of that Presbytery.

And now, brethren, that you may be directed by the Spirit of all grace and wisdom, is the prayer of your brethren in the bonds of the gospel.

Done, Second Church, Pittsburgh, October 1st, 1846.

JOHN GILMORE, Mod.

J. H. BUCHANAN, Clerk.

REPORT OF THE MANSFIELD PRESBYTERY
Whilst with feelings of gratitude we record the kind providence of the Lord in the preservation of the health of us all, thus enabling us to preach the gospel with diligence, we wisely reason to rejoice that the Lord is, in some degree, prospering our hands, and our field of operations is enlarging.

During the year, we have secured five missionary stations: Mount Holly, Perryburg (Wm. Broken-sword, and Hebron.

At our meeting in Mansfield, 16th of December, Rev. J. K. B. his own request, was dismissed to sister Presbytery.

On the 8th of April, the relation between Rev. Joseph A. and the congregation of Black River was dissolved, and the whole of his life is devoted to Savannah.

At our present meeting, Mr. Palmer, at his own request, was to place himself under the care of Presbytery of Springfield.

Whilst we hope that pure religion will advance among us, we deplore the apathy of many of our members, especially in their attendance upon meetings.

In view of the great goodness with the Lord has blessed us during the past year, and the riches of his abundant mercies, we earnestly recommend the approach of a day of Thanksgiving. And whom dwelleth the fulness of the head bodily, may strengthen by grace, and direct you in all your ways by his unerring Spirit, is the sinners of your brethren in the Lord.

SAMUEL FINDLEY, Mod.

JAMES H. PEACOCK, Clerk.

THE SECOND PRESBYTERY OF OHIO

That the people, of whom we have oversight, appear to relish social worship, and appreciate the means of grace. A few exceptions, endeavor to attend and live peaceably.

At our meeting in Washington, 1st day of April, Rev. Alexander was, at his own request, furnished a certificate of his good ministerial standing and regular dismissal, to connect himself with the Presbytery of Illinois. Mr. James Buchanan was and obtained a certificate of his good standing, as a probationer, and good standing, as a probationer, the holy ministry, with a view to himself under the care of the Presbytery of Springfield.

The pastoral relation between Samuel Wallace and the Church branch of his charge was, by mutual consent, dissolved: and the time is now equally divided between Lebanon and East Union.

At a meeting in the Fairview, on the 12th of August, Mr. A. B. president of Franklin College, presented testimonials for ordination, which were read, and he was duly ordained as a minister of the gospel.

Messrs. John Cowan and Messrs. Gor, applied to be taken under the care of students of Theology. A committee of three ministerial members was appointed to examine them according to the constitution: they have been examined, and are expected to enter upon the study of Theology at the commencement of the ensuing session of your Seminary in Allegheny.

We have under our inspection two probationers and two students of Theology. May the Great King influence our liberations and discussions for the glory and the good of souls.

Done, by order of Presbytery, this 1st of October, 1846.

SAMUEL FINDLEY, Moderator.
BENJAMIN WADDLE, Clerk.

REPORT OF THE PRESBYTERY OF BIG SPRING.

Since our report to General Synod, we have transacted no business which deem of sufficient importance to be mentioned in a report to your venerable body. It were easy, if we thought it to be so, to give you a report of the usual work; but the funds of Synod are in a condition which admonishes us to exercise care, lest we diminish them by causing matter to be printed which ought to appear elsewhere else than in a presbyterial report.

We therefore conclude, with merely expressing the hope, that all your deliberations may be conducive to the glory of God and the good of man.

J. SHIELDS, Clerk.

THE LAKE PRESBYTERY REPORT.

That it has again been made our duty to record the death of one of our ministerial brethren. The Rev. Samuel F. died on the 16th of March, 1846, of an illness, which was brief but painful, endured with christian resignation, and it is believed, in the hope of a blessed immortality. Thus has the providence of God, for the third time within the space of two years, admonished us, to work while it is called to-day; for the cometh wherein no man can work. At our meeting on the 29th of April, Rev. Joseph K. Riddle, presented a certificate of dismission from the Presbytery of Mansfield, and his name was added on our roll.

At the same meeting, Mr. William Dalva was received as a student of Theology the second year.

Complaints having been lodged against James Greene, Presbytery declared necessary to put him on his trial. This was issued at our meeting on the 15th and resulted in his conviction. He has been suspended from the office of the ministry and from the communion of the church, until satisfactory evidence is afforded of his repentance, and of his prospect for future usefulness.

At the same meeting, a call from Eastbrook and connections was presented to Rev. Robert W. Oliver, and by him accepted. Arrangements have been made for his installation.

At the same meeting, a call from Kittanning and connections was presented to Joseph K. Riddle. This call he holds and for consideration.

At the same meeting, a call was received from Eastbrook and connections, assigned to the Rev. Robert A. Browne. This is sustained as a regular presbyterial call, and has been forwarded to the Monongahela Presbytery, to which Rev. Browne belongs.

At the same meeting, a call from Meriden and connections, and also one from Crooked Creek and connections, both of which are addressed to Mr. Wm. T. Galloway. They were sustained as regular presbyterial calls; and have been forwarded to the Second Presbytery of Ohio, which Mr. M'Adam belongs.

At our meeting on the 1st inst., Rev. Robert A. Browne presented a certificate of dismission from the Monongahela Presbytery; and his name was placed on our roll. Arrangements have been made for his installation as pastor of Eastbrook and connections; the call to which, he has accepted.

At the same meeting, Mr. Richard Ward was received under our care as a student of Theology of the second year. From a decision of Presbytery, Richard Ward, Esq., has taken an appeal to the Synod. All papers necessary to a full investigation of the appeal are herewith transmitted.

By order of Presbytery,
WM. FINDLEY, Moderator.
JOSEPH H. PRESSLY, Clerk.

REPORT OF THE BLAIRSVILLE PRESBYTERY.

To us the providence of God, has again demonstrated the importance of his own exhortation, "Whatsoever thy hands findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest." After a short but severe illness, Rev. Jonathan Gill departed, in April last, to realize we hope the fulfilment of the Master's promise, "Be thou faithful unto death, and I will give you a crown of life."

Rev. M. M'Kinstry, after passing the winter in the South, has returned to our bounds; but without being able as yet to resume his labors in the ministry.

At a special meeting in February, Rev. Samuel Hill, of the General Assembly Presbyterian Church, presented his request to be received as a minister into the Associate Reformed Church. Having presented a certificate of good standing, and professed his cordial reception of our standards, especially on the subjects of Communion and Psalmody, the request was granted.

Mr. David Pollock, a student under our care, having spent the usual time in the Seminary, was (his trials and examination being sustained), licensed to preach the gospel in April last.

The order of Synod, at its last meeting, respecting the Funds, has been attended to. To meet punctually our proportion of Synod's Fund, we had made a distribution of the amount among our congregations, and are encouraged to believe that all that is requisite, is to let the people know what are the wants of the church, when they will be cheerfully met.

We have nothing materially differing from former reports, to present on the subject of religion. We are inclined to believe that zeal for the cause of the Redeemer, love for the brethren, and practical piety generally, are on the increase. And as one of the means, the subject of Union, we think has been in a good degree blessed, in calling into more lively exercise a spirit of prayer, and greater diligence in searching the Scriptures.

That you may be abundantly successful in advancing the purity of Zion, and thus bind her more closely in the bonds of peace, is the prayer of your brethren.

J. W. DUFF, } Com.
R. GAILEY, }

Treasurer's Report.

The First Associate Reformed Synod of the West in account with Thomas Hanna, Treasurer.

SYNOD'S FUND.	
1845.	CR.
Sept. 1. Balance Treasury as per Report,	\$21.67
" 24. Robinson Run cong., per Rev. Grier,	20
Oct. 6. W. O. Spring cong., by W. Findley,	7
Prospect cong., by do.,	7
" 8. Cadiz cong., by Wilson,	20
Nov. 15. Mercer cong., by Dr. Dinwiddie,	14
Dec. 24. Birmingham cong., by Buchanan,	3
1846.	
Jan. 3. Piney Fork cong., by Clokey,	8
" 13. Steubenville cong., by Buchanan,	10
Chartier's Cross Roads cong., by Spear,	10
Indiana cong., by Gilmore,	5
Raccoon, by Robt. Nevin,	5
Paris, by Rev. Galloway,	2.75
Jonathan's Creek, by Calderhead,	10

Mount Gilead, by W. Watt,	5
Feb. 3. Deer Creek, by John M'Gill,	6.79
March 30. Industry, by James Potter,	5
April 1. Spear Spring, by Rev. Callahan,	6
Dekalb, by R. G. Thompson,	5
Auburn, by do.,	8
Rev. D. F. Reid,	9
April 6. Unity, by Jas. Green,	7
" 9. Deer Creek, by Mr. Carnahan,	6.75
" 18. St. Clairsville, by Rev. Young,	20
" 21. Mount Olivet, by H. M. Wilson,	5
May 2. Rev. R. A. Browne, donation,	5
" 5. Upper Wheeling, by Rev. W. Taggart,	13.75
Barr Hill, by Callahan,	3
Laurel Hill, by Mr. Wilson,	6
Lebanon, by S. Wallace,	13
Washington (O.), by Forsyth,	4
Fairview (O.), by "	4
Paris (O.), by Galloway,	6.55
Mrs. Amanda Wiley, by do.,	3
Hopewell, by Jones,	10
Mahoning, by Breaden,	5
Chester, by S. Findley, jr.,	1.75
Sulphur Spring, by do.,	1.50
Troy, by do.,	3
Antrim, by S. Findley, Sr.,	19.71
Turtle Creek donation, by Osborne,	13
Bethel donation, by do.,	24
Mansfield cong., by Johnson,	6.40
Auburn, by Thompson,	5.25
Big Spring, by Sharp,	30
Unity, by Conner,	10.50
Martinsburg, by Peacock,	4.52
June 22. Wolf Creek vacancy,	2
" 22. Knoxville, by D. R. Kerr,	5
W. Warren, by D. R. Kerr,	1
W. White, by do.,	1
Aug. 22. Mifflin, by J. J. Buchanan,	5
Sept. 9. Antrim, by S. Findley, Sen.,	10.28
" 17. Raccoon, by Mr. Nevin,	10
Oct. 1. Piney Fork, by Clokey,	12
Upper Wheeling, by William Taggart,	11.50
Cadiz, by Wilson,	20
Troy, by S. Findley, jr.,	2.80
Sulphur Spring, by do.,	1.63
Barr Hill, by Callahan,	4
St. Clairsville, by Young,	30
Moorfield, by Parks,	7
Martinsburg, by Peacock,	3.16
Mount Vernon, by do.,	2.62
Wooster, by do.,	3.25
Bethel and Turtle Creek, by Osborne,	20
Jonathan's Creek, by Calderhead,	13
Rush Creek, by do.,	7
Robinson's Run, by Grier,	31.26
Crooked Creek, by William Findley,	6.61
Prospect, by do.,	8
Crooked Creek, by Waddle,	20.07
East Union, by S. Wallace,	5
Mount Jackson, Neil,	5
Slippery Rock, do.,	5
Butler, by Niblock,	10
White Eyes, by Reed,	3.50
Millersburg, by do.,	3.75
Short Creek, by J. S. Buchanan,	11.60
Middle Wheeling, by do.,	1.55
West Alexandria, by do.,	7
Richmond, by Lorimore,	9
West Middletown, by S. Taggart,	15
White Oak Spring, by W. Findley,	8
J. J. Findley's,	10
Mansfield, by Johnson,	14
Chartier's Cross Roads, by Spear,	10

Kittanning, by Riddle,	7.50
Steubenville, by Buchanan,	13
Bethel (Ia. co.) Pa., by N. C. Weed,	6.66
Brush Valley, by do.,	4
Puckety, by Duff,	10
Evansburg, by Breaden,	4
Sunbury, by do.,	3.60
Portersville, by do.,	2.40
Fairview, by Forsyth,	9.50
Farmanah and Tuscarora, by Shields,	22.35
Chanceford, by Jones,	4
Females in do., by do.,	4.25
Sewickly and Mount Pleasant, by Gailey,	15
Union, by Ekin,	20
Mount Nebo, by Burnett,	10.25
Chambersburg, by Gracey,	12
2d Church, Pittsburgh, by Brown,	20
1st Church, Pittsburgh, by M'Laren,	20
Washington (O.), by Forsythe,	6.68
Erie, by J. H. Pressly,	15
Birmingham, by J. H. Buchanan,	5
Paris, by Galloway,	10
St. Clair, by Wright,	30
Mrs. Hannah Sylvester, by Wright,	5
Union, by Ekin,	15
Presbytery of Big Spring, by Gracey,	16
Allegheny City, by Dr. Pressly,	25
Mount Nebo, by Burnett,	4.48
Total,	\$1097.14

1845.	Dr.	
Nov. 19. Paid Dr. Dinwiddie, on order,	\$80.00	
1846.		
Jan. 31. Paid do. on do.,	60.00	
April 17. Paid do., do.,	60.00	
Aug. 31. Paid do. in full for his services as Professor, for session ending April, 1845,	65.00	
Oct. 5. Paid sexton of 1st Church, for services during the sittings of Synod, per order,	5.00	
Paid Dr. Dinwiddie, per order, for services for the session ending April, 1846,	450.00	
Paid Dr. Pressly, per order, for salary for session ending April, 1845,	300.00—1020.00	
Balance in Treasury,	\$77.14	
Dr. Pressly's order for his salary for session ending April '46, is due to him and unpaid.		

THEOLOGICAL SEMINARY FUND.	
1845.	CR.
Sept. 22. Balance in Treasury, as per Report,	\$21.39
1846.	
Jan. 13. A member of A. R. C. by Dr. Pressly,	5.00
" 21. A legacy of Mrs. Sarah M'Mechan, dec'd, in part, by Hans Wilson, administrator, of Steubenville, Ohio,	140.00
Total,	\$166.39
1846.	
March 27. Paid George M'Intyre, per order, for services as sexton, for the session ending March 1845,	12.00
Same, for session ending March 1846,	12.00
Same, for glazing and other repairs on session room,	1.86—25.88
Balance in Treasury,	\$110.51

YOUNG MEN'S FUND.	
1845.	
Sept. Balance in Treasury, as per Report,	167.09
Oct. 21. By a student, on his note, in part,	50.00
1846.	
Jan. 19. By do., on do., in part,	20.00
April 21. Bequest of David M'Kee, in full, by Dr. Pressly, Executor,	100.00
May 9. By student, on his note,	10.00
Oct. 1. By do., on note, in full,	50.00
Total,	397.09
1845.	
Dec. 5. Paid student, per order, took note at five years,	50.00
1846.	
March 6. Paid student on note, as above,	50.00
March 14. Paid do. on note, as above,	45.00
March 18. Paid do. on note, as above,	14.00—159.00
Balance in Treasury,	\$238.09

The Evangelical Alliance.

After the nine articles embraced in the Basis, had been considered and adopted by the Alliance, as a bond of Union among its members, our attention was in the next place occupied with the consideration of the

OBJECTS,

to the accomplishment of which, our efforts are to be directed. These were defined by the Alliance, in the four following propositions:

"1. That, inasmuch as this proposal for union originated, in a great degree, in the sense very generally entertained among Christians, of their grievous practical neglect of our Lord's 'new commandment' to his disciples, to 'love one another,' in which offence the members of the Alliance desire, with godly sorrow, to acknowledge their full participation—it ought to form one chief object of the Alliance to deepen in the minds of its own members, and, through their influence, to extend among the disciples of our Lord Jesus Christ generally, that conviction of sin and short-coming in this respect, which the blessed Spirit of God seems to be awakening throughout his Church; in order that, humbling themselves more and more before the Lord, they may be stirred up to make full confession of their guilt at all suitable times, and to implore, through the merits and intercession of their merciful Head and Saviour, forgiveness of their past offences, and Divine grace to lead them to the better cultivation of that brotherly affection which is enjoined upon all who, loving the Lord Jesus Christ, are bound also to love one another, for the truth's sake which dwelleth in them.

2. That the great object of the Evangelical Alliance be, to aid in manifesting, as far as practicable, the unity which exists amongst the true disciples of Christ; to promote their union by fraternal and devotional intercourse; to discourage all envyings, strifes, and divisions; to impress upon Christians a deeper sense of the great duty of obeying our Lord's command, to 'love one another;' and to seek the full accomplishment of His prayer: 'That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me.'

3. That, in furtherance of this object, the Alliance shall receive such information respecting the progress of vital religion in all parts of the world as Christian Brethren may be disposed to communicate; and that a correspondence be

opened and maintained with Christian Brethren in different parts of the world, especially with those who may be engaged, amidst peculiar difficulties and opposition, in the cause of the Gospel, in order to afford them all suitable encouragement and sympathy, and to diffuse an interest in their welfare.

4. That, in subserviency to the same great object, the Alliance will endeavor to exert a beneficial influence on the advancement of Evangelical Protestantism, and on the counteraction of Infidelity, of Romanism, and of such other Forms of Superstition, Error, and Profaneness as are most prominently opposed to it, especially the desecration of the Lord's-day; it being understood that the different Branches of the Alliance be left to adopt such methods of prosecuting these great ends, as may to them appear most in accordance with their respective circumstances, all at the same time pursuing them in the spirit of tender compassion and love.

In promoting these and similar objects, the Alliance contemplates chiefly the stimulating of Christians to such efforts as the exigencies of the case may demand, by publishing its views in regard to them, rather than accomplishing these views by any general organization of its own.

That Reports, Minutes, and other Documents in promotion of the above objects be published by the Alliance at the time of its meetings, or, by its order afterwards; and that similar documents may be issued from time to time by its various Branches on their own responsibility."

Thus far the proceedings of the Alliance had been characterized by a remarkable degree of harmony. But on proceeding to the consideration of the subject of general organization, a disquieting topic was introduced. The first article under the head of organization, submitted to the Alliance by the select sub-committee was expressed in the following language:

"The Alliance shall consist of those persons in all parts of the world who shall concur in the principles and objects adopted by the conference, it being understood, that such persons adhere as Christians in their individual capacity."

The Rev. J. H. Hinton, a Baptist minister of London, proposed to amend this article by introducing after "those persons," in the first clause, the words, "not being slaveholders." So that the article as amended would read thus: "The Alliance shall consist of those persons, *not being slaveholders*, in all parts of the world who shall concur in the principles and objects adopted by the Conference, it being understood that such persons adhere as Christians in their individual capacity."

This amendment gave rise to a protracted and animated discussion. From the beginning some apprehensions were entertained that this subject would be introduced, and that thereby the harmony of the Alliance might be interrupted. There was consequently an anxious desire on the part of many of the members if possible, to prevent the introduction of the subject of slavery, both from an apprehension of the distracting influence which it might exert, and from the impression that it did not belong to a body constituted as was the Evangelical Alliance. But, when it was introduced, there was ample scope allowed for the freest discussion. And my own impression is, that the discussion was productive of good results. Our British brethren had evidently been misled by slanderous misrepresentations proceeding from some of our own countrymen, whose object would seem to be to ingratiate themselves with foreigners by abusing their own country. This discussion afforded the American brethren an opportunity of communicating to their transatlantic friends correct information as to the position which the American church occupies with regard

to slavery. And it was quite manifest that in the progress of the discussion, a salutary impression was produced upon the members of the Alliance. After various other amendments had been proposed, and the whole subject had been referred to a large Committee, it was finally disposed of by withdrawing the original motion and all the amendments, and adopting the following arrangement in its stead:

"1. That whereas brethren from the Continents of Europe and America, as well as in this country, are unable, without consultation with their countrymen, to settle all the arrangements for their respective countries, it is expedient to defer the final and complete arrangement of the details of the Evangelical Alliance, of which the foundation has now been laid, till another General Conference.

2. That the Alliance consist of all such members of this Conference, and members and corresponding members of the divisions of the Provisional Committee as shall adhere to the principles and objects of the Alliance. Persons may be admitted to membership of the Alliance by consent of all the District Organizations, or by a vote of a General Conference, and to membership of any District Organization by such mode as each District Organization may determine.

3. That the members of the Alliance be recommended to form District Organizations in such manner as shall be most in accordance with the peculiar circumstances of each district. Provided, however, *first*, that neither the Alliance, nor the respective district organizations, shall be held responsible for the proceedings of any District Organization; *secondly*, that no member of any District Organization shall, as such, be a member of the Alliance; and, *thirdly*, that whenever a District Organization shall be formed, the members of the Alliance, within that district, shall act collectively in its formation. That, in furtherance of the above plan, it be recommended, for the present, that a District Organization be formed in each of the following districts, viz:—

- The United Kingdom of Great Britain and Ireland.
- The United States of America.
- France, Belgium, and French Switzerland.
- The North of Germany.
- The South of Germany, and German Switzerland.
- British North America.
- The West Indies.

And that additional District Organizations be, from time to time, recognized as such by the concurrence of any three previously existing Branches.

4. That an official correspondence, be maintained between the several District Organizations, and that Reports of their proceedings be interchanged, with a view to co-operation and encouragement in their common object.

5. That a General Conference be held at such time and place, and consist of such members of the Alliance, as by correspondence between the District Organizations, and under the guidance of Divine Providence, shall hereafter be determined by their unanimous concurrence. Provided, first, that any member of the Alliance who was entitled to attend this Conference, and shall retain his membership, shall be entitled to attend the next also; and, secondly, that all questions relating to the convening of it, shall be determined by such members only of the District Organizations, as shall be also members of the Alliance. A Conference of any two or more of the District Organizations may be held by mutual agreement."

It will thus appear that the time and place of another meeting of the Alliance have not been determined. These things are to be arranged hereafter by the

Branches acting in concert, who shall have been formed in the countries represented in the Alliance. Now remains to be seen, whether Branches can be formed in each of the different countries, on such principles as shall be acceptable to all others. The object being attained, the way will be open for the calling of another General Council, in which the different parts of the Protestant church throughout the world shall be represented.

In the conclusion of my remarks, permit me to say, that whatever may be the ultimate results which may grow out of this movement, some good effects have already been realized.

1. Christians of different denominations and of different countries, have been brought to a more intimate acquaintance with each other, and as the result of this, have been brought to feel a lively interest in each other's welfare.

2. The Christian intercourse of the Alliance, has exerted a happy influence in softening that asperity of feeling which has prevailed to a criminal extent in the different branches of the church.

3. The effect of this meeting on the members of the Alliance, has been to impress their minds more than before, with a sense of the unity of the Spirit in the bond.

In this Alliance, Christians more or less in their views of God have met together; have had a change of views, and have spent Christian conference and various exercises. And as the result of internal intercourse, they have found a remarkable extent they all say the same thing and are animated by the same spirit. And past experience encourages the hope, that even in many things in which we are otherwise minded, a little more intercourse and free interchange may bring us to see eye to eye.

Thus may be brought about the consummation contemplated by our Lord: "That they all may be one as thou Father art in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me."

JOHN T. BARR

Erskine College.

MR. EDITOR:
As "The Preacher" finds its way to many families in the South, I thought that some account of the commencement of Erskine College, the second day after the commencement of the meeting of the Associated Synod of the South, which might interest your southern readers, also the liberal-minded, and the North.

Erskine College is situated in the Erskine District, S. C., and is under the care of the Associate Reformed Church of the South. It has been in existence for the last eight or ten years, and is in a more prosperous condition than previous time.

The last annual catalogue contained the names of 91 students. A larger session than usual is expected at the commencement of the next session.

The annual commencement of the institution came off on the 16th of September, in a manner both imposing and encouraging. On the previous day John C. Barrett delivered a lecture before the Lyceum, and a Synod of Science; after which the Band entertained the audience with the charms of music.

commencement day was ushered in by a strong refreshing breeze, and the sky was overspread with clouds, which were pierced by the gathering multitude from every direction, and the brightening rays of a southern sun. The exercises were opened by the Rev. Dr. Thornbe, of the College Edifice, the place of exhibition. The procession was headed by the band of Music, followed by the Cadets of the command of Colonel A. Patton; the cadets were followed by the students, who had not yet entered the military ranks, and these were followed by the Faculty, Clergy, and Alumni; in all, forming quite an imposing appearance. The exercises of the day were opened by the Rev. Dr. Thornbe, of the College Edifice, the place of exhibition. The procession was headed by the band of Music, followed by the Cadets of the command of Colonel A. Patton; the cadets were followed by the students, who had not yet entered the military ranks, and these were followed by the Faculty, Clergy, and Alumni; in all, forming quite an imposing appearance. The exercises of the day were opened by the Rev. Dr. Thornbe, of the College Edifice, the place of exhibition. The procession was headed by the band of Music, followed by the Cadets of the command of Colonel A. Patton; the cadets were followed by the students, who had not yet entered the military ranks, and these were followed by the Faculty, Clergy, and Alumni; in all, forming quite an imposing appearance.

in Synod it was determined to send two missionaries forthwith to Texas, to explore that field. Rev. J. M. Young and Rev. W. W. Patton were appointed to conduct that mission. Steps were also taken to embark in a foreign mission to Africa. It was ascertained that individuals were willing to furnish the Synod with at least a dozen or fifteen servants to be educated by the Synod and sent on a mission to Africa. The Synod appointed a committee to select two from those who had been so generously offered, and directed that they should be placed under the care of the Kentucky Presbytery and prepared for the mission field. The President of Erskine College, Rev. E. E. Pressly, having tendered his resignation to the Synod, the Rev. Dr. John T. Pressly was unanimously chosen to fill the place, and strong hopes are entertained that he will accept. Dr. P. stands high in the South, not only with the A. R. Church, but also with other denominations, and with men of no religion; and from the Halls of Erskine he might exert an influence of the most salutary kind through all the Southern States. Should he accept the Presidency of the College, which is now rising fast in reputation and influence, we would fain hope that many young men in the North, especially those of delicate constitutions would seek their education in the balmy, genial groves of Erskine. W. R. H. P. S. The New York Observer and the Watchman and Observer will please copy this article.

6. That the election of office-bearers of this Church, in its several congregations, belongs, by unalienable right, exclusively to the members in full communion. 7. That the church solemnly recognizes the obligation to hold forth, as well as to hold fast, the doctrine and law of Christ, and to make exertions for the universal diffusion of the blessings of His gospel, at home and abroad. 8. That "as the Lord hath ordained" that they who preach the gospel should live of the gospel—"that they who are taught should communicate to him that teacheth, in all good things"—that they who are strong should help the weak—and that having freely received, they should freely impart the gospel to those who are destitute of it—this church looks to the voluntary contributions of the members of the church, influenced by regard to the authority of Christ, for the means of upholding and extending Christian institutions. 9. That the United Church regard, with a feeling of brotherhood, all the faithful followers of Christ, and shall endeavor to maintain the unity of the whole body of Christ, by a readiness to co-operate and hold fellowship with all its members in all things in which they are agreed. That the United Church, in their present most solemn circumstances, join in grateful acknowledgment to the Great Head of the Church, for the measure of spiritual good which he has accomplished by them in their separate state—their deep sense of the many imperfections and sins which have marked their ecclesiastical management—and their determined resolution, in dependence on the promised grace of the Lord, to apply more faithfully the great principle of church-fellowship—to be more watchful in reference to admission and discipline—that the purity and efficiency of our congregations may be promoted, and the great end of our existence, as a collective body, may be answered with respect to all within its pale, and to all without it, whether members of other denominations, or "the world lying in wickedness."

The Sabbath day is kept with great propriety. The Clyde, during the week, is alive with steamers, and boats of all descriptions, plying hither and thither, at all times of the day, presenting a scene of busy life hardly to be excelled. But on the Sabbath every thing is hushed; the fires of the engineers are put out, and the boats lie quietly at the wharves; the stores are closed, and the churches are opened, and the people, dressed in their Sunday clothes, go therein and worship God.

LETTER FROM JERUSALEM. The (London) *Jewish Chronicle* of June 11th, contains the following:

The Ten Tribes.—On the 16th ult. a letter arrived here from the synagogue authorities of Sepheth, stating that in consequence of important information having reached them as to the country where our brethren of the Ten Tribes are to be found, a resolution was immediately passed to elect from among their congregation a man ready and capable for a mission to that country. They appeal to us for co-operation, and also to select here in Jerusalem one from the Sephardim (Portuguese Jews), and one from the Ashkenasim (German and Polish Jews), and to send the three messengers together, who will have to travel for several months through enormous deserts. It is stated that these Ten Tribes constitute an empire of their own, have their own king, and possess great quantities of ammunition. They are of high stature, and have altogether an athletic appearance. They are generally occupied with the study of Kabala, are strictly religious and very wealthy, being in possession of many gold mines. They do not permit a foreigner to settle among them; even to sojourn for a few days can be obtained only by the payment of an enormous tax, with the exception of Israelites, who are received as friends by them, permitted to reside among them, and are altogether recognized as their own brethren. The synagogue authorities here have also consented to the mission, though we shall have to incur a heavy expense, which so long a journey requires. It is hoped that the messengers will be despatched after Pentecost, to deliberate with their brethren on Judaism in general.

ENDOWMENT OF THE ROMAN CATHOLIC CHURCH. An assurance to the effect that the Ministry contemplate the payment of the Roman Catholic priesthood of Ireland, is given in very positive terms by a Belfast journal (the *News Letter*). The following is the paragraph containing the statement: "We have received a communication from a friend, whose name, if we had authority to make it public, would be a guaranty for the absolute fidelity of his statements, that a letter from a Cabinet Minister is in existence, and has been seen by several parties, who were both grieved and surprised at its contents, which states, that it is fully determined upon, by the present Government, to endow the Romish priesthood in Ireland. This intention, it was further stated, would be kept a profound secret until the fast approaching general election would be over; though it must be admitted, the best plan for preserving the secret has not been exactly hit upon. Those who were permitted to read the letter referred to, merely pledged themselves not to divulge the name of the Minister by whom it was written, and have not the least reluctance to divulge the circumstances in the most public manner; but, on the contrary, feel bound to do so in the hope of arresting the threatened evil. The writer further states that the endowment is to be drawn partly out of the revenues of the Establishment and partly out of a new charge on land."

Union between the Secession and Relief Synods.

The following is the basis of union agreed upon, betwixt the Committees of the Secession and Relief Synods: The committee, after carefully considering the matter, were unanimously of opinion that the two religious bodies whom they represent—the United Associate Synod and the Synod of Relief—being substantially one in doctrine, worship, and order, should, without unnecessary delay, be formally united under the name of "THE UNITED PRESBYTERIAN CHURCH OF SCOTLAND," composed of those ministers and congregations who are under the jurisdiction of the Synods formerly known as the "United Associate Synod" and the "Synod of Relief," and that the following principles should be solemnly recognized as the basis of their union:

1. That the word of God, contained in the Scriptures of the Old and New Testaments—the only rule of faith and manners—is the law of supreme and ultimate authority in this church.
2. That the Westminster Confession of Faith (the substance of which is to be found in another form in the Catechisms, Larger and Shorter) is, with the exception of such passages as attribute, or seem to attribute, to the Civil Magistrate authority in matters of religion, the Confession of this Church—expressive of the sense in which we understand the Holy Scriptures.
3. That the Presbyterian form of Church Government without any superiority of office to that of teaching presbyter, and in a due subordination of Church Judicatories, founded on and agreeable to the word of God—is the government of this Church.
4. That the Ordinances of Worship shall be administered in the United Church as they have been in the bodies of which it is formed, and that the Westminster Directory of Worship continue to be regarded as a compilation of excellent rules.
5. That the term of Communion with this Church is a credible profession of the faith of Christ—a profession made with intelligence, and justified by a corresponding character and deportment.

Religion in Scotland.

Mr. Schouler, in a letter from Glasgow, June 30th, gives the following account of the religious character of the Scottish people:

There are certain characteristics of the Scottish people which are in the highest degree elevated and grand. There is a deep religious sentiment pervading the great mass, and is exhibited in their daily walks of life. The custom of saying grace before meals is nearly universal. I have often sat down with the mechanic and his family to partake of their frugal and sometimes scanty meal, but in no instance have I seen a portion of the food touched until a blessing was invoked and thanks given to the common Father of us all, for his blessing and his bounties.—And what more beautiful sight can there be than this—to see the father and the mother, surrounded by their numerous progeny, offering up the homage of their hearts to God for the food which is spread on the board before them? In most cases, the food is of the most plain and simple kind—"oatmeal porritch" and buttermilk form the "chief o' Scotia's food." Many of the sons and daughters of this land have been reared from infancy to manhood and womanhood without having eaten aught else, except on some holiday occasion or on Sabbath mornings.

On board of the steamboats, and at the public tables in the hotels, grace is said before meals, either by the captain of the steamer, the keeper of the hotel, or by some of the company. Family worship and reading of the Scriptures are very generally practised here by the people.—

THE PREACHER.

WEDNESDAY, OCTOBER 21, 1846.

Theological Seminary.

The exercises in the Theological Seminary of the First Associate Reformed Synod of the West, will be resumed on the first Monday of next month.

JOHN T. PRESSLY.

THE CHRISTIAN INSTRUCTOR.

The subscription list and papers of this periodical have been transferred to Rev. J. B. Dales, Philadelphia. The Instructor will be published monthly, in octavo form, containing thirty-two pages, at the low price of one dollar per annum, in advance, or one dollar and a quarter at the end of the year. The first number of the new series will be issued on the first of November.

We should like to see the patronage of this paper extend without the limits of the Northern Synod, and receive a cordial welcome in many places in the West. Mr. Dales is admirably qualified to make it just such a paper as is needed by the Associate Reformed Church.

We have a prospectus in our office, to which we shall be glad to receive the names of any persons disposed to subscribe.

Working in Printing Offices on the Sabbath.

From some late developments, it would seem that this species of Sabbath desecration has become a thing of common occurrence in our goodly city. A complaint to this effect was lately made at the Mayor's office, against the publishers of one of our Dailies which has, hitherto, had the reputation of being conducted on principles of more strict morality than any of its cotemporaries. The prosecution seems to have been instituted more for amusement than any thing else—perhaps there was something of a disposition to have "our neighbors appear no better than ourselves." Certainly it was not from any great respect for the sacredness of the day, as the information was given by a cotemporary editor, who is known to have had work done in his office on the Sabbath, and who has the distinction, if we are correctly informed, of issuing the first and only sheet that has ever been published in our city on the Sabbath day.

But, however this may be, the result of the proceedings was to make it notorious that working on this day is a thing of common, even constant occurrence, in some of our printing establishments. We were sorry to learn this. The talent and enterprise with which our daily papers are conducted, claim a good degree of admiration, and we regret exceedingly, that their good name should be tarnished with such a charge as this. Is it necessary that it should be thus? Is it impossible to conduct such papers without such infringement of sacred time? This will not be pretended. If it were, it would only prove that these papers should not be issued on Monday. There is no such pressing necessity in any thing which they contain, as would

justify such a systematic and glaring violation of a plain and positive law of God.

There is another question which may be asked in connection with this subject: How is it that working men can be so easily induced to deny themselves the rest of the Sabbath? We ask this not in reference to the theology but the manliness of the thing. The right of every man to the rest of the Sabbath is clear and indisputable. It is a high privilege given him by his Creator, as well adapted to his temporal as his spiritual interests, and which he cannot surrender without injury to the one as well as the other. Leaving its importance to his spiritual interests out of view, it is a fact clearly ascertained, that a rest of one day in seven is essential to bodily strength and vigor, and any good length of life. We wonder, therefore, that the American mind, so full of the idea of right and of the resistance of wrong, should to such an extent and so tamely submit to a deprivation of a privilege, to which they have a right as clear and inalienable, as they have to "life, liberty and the pursuit of happiness." It is vassalage to submit to such a deprivation; it is tyranny to demand it; it is injustice to accept of it even when offered.

We are glad to believe that the conductors of the daily press of Pittsburgh, have yet to pass through many degrees before they reach the recklessness with which the claims of the Sabbath are treated in similar establishment in other cities. But they are not altogether guiltless of the offence, and we must be excused in bearing respectful but decided testimony against it.

Union of the United Secession and Relief Churches, Scotland.

We give in this number, the basis of union agreed upon by committees appointed for the purpose, and upon which it is now confidently expected these two Synods will soon formally unite. Before the rise of the Free Church, the United Secession Synod was first among the dissenting bodies in Scotland. The Relief Church, although less numerous and influential, was originally organized on substantially the same principles, and has continued to maintain substantially the same testimony for the truth. Like some of their descendants in this country, they should have been united long ago, and like them, have been negotiating for this purpose for a number of years. At length, under the influence of the spirit of unity and peace, which, at this time seems to be every where animating the church of Christ, their negotiations are likely to be crowned with success. They propose to organize under the name of the "United Presbyterian Church of Scotland."

New York Episcopal Convention.

The Convention of the Eastern Diocese of New York, which met on the 1st instant, in the city of New York, directed that \$2,500 be paid out of the Episcopal Fund, for the support of their suspended Bishop, Right Rev. B. T. Onderdonk, D. D.: provided sufficient security were given, that it would be re-

funded if a "competent authority" should decide that it was not "rightfully appropriated." There were some in the Convention who wished it given without any proviso. It was argued by one, that "a Bishop did not derive his authority from man, and could not be deprived of it by man:" consequently, B. T. Onderdonk had a right to a salary. This was episcopacy too high for the majority of the Convention, and the force of the argument was lost. The only condition on which they would allow any thing out of their Fund to be so devoted, was that represented above, which made it rather a precarious charity. It is full time the friends of this unhappy man, for his own sake and for the sake of religion, would allow him to go into retirement.

RICHMOND CLASSICAL INSTITUTE.

The catalogue of the officers and students of this school has been on our table for some time, and should have been noticed sooner. It is located in the town of Richmond, about ten miles west of the city of Steubenville, Ohio. Richmond is easy of access from all directions, and is surrounded by an intelligent and moral community. The Institute has been in successful operation for about three years, and already numbers sixty-four students. The Faculty are spoken of as men well qualified for their duties. The terms of tuition are \$5,00 per session in the English department, and \$8,00 in the higher branches. Good boarding can be obtained at from \$1,00 to \$1,25. Any persons wishing farther information can address, Rev. W. Lormore, Secretary of the Board of Directors.

The next session will open on the first Monday of November.

BOOK NOTICES.

ISLE OF WIGHT.

This is a neat little volume giving an account of wanderings in the Isle of Wight, in the pithy style of Old Humphrey. It is uniform with Carter's Family Library. The youthful mind, for which it is intended, will be well exercised and much interested in its descriptions.

Published, and for sale by Robert Carter, No. 56 Market street, Pittsburgh.

THE GREAT SUPPER.

This is the title of a small *duodecimo* of 150 pages, containing three discourses on some of the leading doctrines of grace, by Ashbel G. Fairchild, D. D. They were originally prepared for the benefit of his own congregation in Uniontown, Pa., without any view to farther publication than they received from the pulpit. But circumstances were such as to call for their publication from the press, and they were so favorably received, that a call was soon made for a second edition. It is this edition which is now before us, with an introduction by Professor McGill, itself worth the price of the book. Altogether, it is a clear and able exposition of important truth as it is in the Bible.

Published, and for sale by L. Loomis, Agent, Wood street, Pittsburgh.

COTTESHALE'S LETTERS TO MESSRS. YOUNG AND BIRD.

These letters are a defence of the views set forth in Dr. Fairchild's and in reply to works of Rev. M. Bird of the Methodist Episcopal Church, each of whom published a book in refutation of the "Great Supper." They contain strictures on the publications and a very able defence of the views of the doctrines of grace.

Also, for sale by Lake Loomis.

NATIONAL SYSTEM OF BOOKS By John Fleming.

The second edition of this work has been laid upon our table. It is a disposal of the first edition, and is regarded by those most and most capable of judging. Published, and for sale by Lake Loomis & Beeson, No. 78 Market street, Pittsburgh.

LITERARY EMPLOYMENT.

The September number of this work has been received, and its character as a valuable collection of religious, literary and philosophicalledge.

ITEMS.

THE POPE'S DIVISIONS.—The Pope has divided the Kingdom into eight Catholic Bishops. Bianchet who had already been Bishop of Oregon, has been appointed Archbishop of all France before this time. The new Archbishop was priests and eight nuns.

ENGLAND. Separation of State.—All over England there is a press which comes out in hotels, that the next great the separation of church and State is already, in some places, a question in elections in Commons.

IRELAND. The potato crop is a failure. Every where and in the greater part of the Isles, and on the Continent of Russia, there are the accounts of the blight which vegetable into a putrid mass, hogs will not devour.

ITALY. The new Pope is said to be increasing. His does is marked with a really surprising in a Pope determined on introducing reforms notwithstanding the forms of Austria, Naples and Sicily.

REFORMATION IN DENMARK.—The church, Dublin, converted to the Romish priesthood. A priest's clerk for more than a century, and signed the Great Supper, and signed the Great Supper, in the usual manner.

HOLLAND. The emigration to the United States is very great. Free only 8,000 inhabitants, but emigrated en masse.

DRINKING HABITS OF ENGLAND. The Dr. Cox says in a letter from London recently published in the New Evangelist—"The drinking habits of the whole population, with some notable exceptions, are I think increasing, and are becoming more and more horrid and abominable! Who can wonder the beautiful and spacious places of that metropolis? The taverns, the wine vaults, and the retailers of strong drink, are a characteristic of London, pervading the city, frequented by almost all the wealthy to a proverb, and innumerable in every street you find them, noisy, nor modest and retiring, but advertising in capitals, and entangling the deluded million—"By Her Majesty's most gracious permission."

A gentleman attached to Gen. Kearney's expedition says, in a letter from St. Louis to a brother in St. Louis, "the most miserable country I have ever seen. The hovels the people live in are built of mud, one story high, with no flooring. They sleep on the ground, and have neither beds, tables, or chairs. In fact, they burrow in the earth like prairie dogs. We entered on the 18th of August."

Sanctification of Clergymen.—The General Convention, by the strong majority of 7 to 33, has struck out the second present Constitution which ministers of the gospel from any civil or military office in

Copenhagen, Sept. 11th.—The Convention of the States of Rothscholden was made and re-echoed with enthusiasm, in favor of the immediate abolition of slavery, and the emancipation of all the slaves, number, in the Danish possessions in the West Indies. A complete list in money will be made to the

OF ENGLAND. The whole clergy in the church of England, is about 16,000, the number of churches about 14,000, the whole number of laity about

LAKE PRESBYTERY. In consequence of its late adjournment, the Lake Presbytery neglected to make adequate provision for the vacancies under its jurisdiction. In order to supersede the necessity of meeting for that special purpose, undersigned were requested to make arrangements as circumstances would permit. In accordance with the request, we forward for publication the following:

- SALE OF SUPPLIES.**
- Pine Grove.**
Wm. T. M'Adam, 2d and 4th Sabbaths
 - Adam,** 1st and 3d Sabbaths
 - Adam,** 1st Sabbath January.
 - Cranberry.**
Wm. T. M'Adam, 3d and 5th Sabbaths
 - Adam,** 2d and 4th Sabbaths
 - Mercer.**
Wm. T. M'Adam, 2d Sabbath November.
 - Simpson,** 4th " December.
 - Madison,** 1st " January.
 - Clarksville.**
Wm. T. M'Adam, 4th Sabbath November.
 - Simpson,** 3d Sabbath December.
 - Delaware Grove.**
Wm. T. M'Adam, 2d Sabbath December.

Bazetta.
W. T. M'Adam, 5th Sabbath November.

Sugar Creek.
W. T. M'Adam, 3d Sabbath November.
H. H. Thompson, 5th " "
John Neil, 1st " January.
Wm. Findley, 2d " "

Crooked Creek.
H. H. Thompson, 1st Sabbath December.

J. K. Riddle, 3d and 4th Sabbaths December.
Wm. Findley, 1st Sabbath January.

Clintonville.
J. Buchanan, 1st Sabbath December.

Unity.
J. Buchanan, 2d Sabbath December.
" 4th " "

Vernum.
J. Buchanan, 3d Sabbath December.

Mill Creek.
J. Buchanan, 1st Sabbath January.

Georgetown.
H. H. Thompson, 1st Sabbath January.

We would merely add, that in consequence of the ill health of some of the probationers, and the failure in fulfilling appointments by others, many of our vacancies have been much disappointed; it is therefore desirable that the above appointments should be punctually fulfilled.

J. J. FINDLEY,
JOSEPH H. PRESSLY.

MARRIED,
On Thursday, 24th ult., by Rev. R. D. Harper of Xenia, Mr. JAMES CRAIG to Miss CAROLINE KIMBLE, both of Clark county, Ohio.

On the 14th inst., by the same, Dr. J. N. ANDERSON, of Xenia, to Miss ELIZA J. STEWART, of Clark county, Ohio.

On Thursday, the 8th inst., by Rev. David R. Kerr, Mr. DAVID CAMPBELL to Miss ELIZA M'ELROY, of Pittsburgh.

OBITUARY.
Mrs. MARGARET FINDLEY, consort of the Rev. Samuel Findley, of Antrim, Guernsey county, Ohio, departed this life, on the 22d day of September, in the 54th year of her life. On the morning and forenoon of the day preceding her death, she was in the enjoyment of good health. About 1 o'clock, P. M., she was suddenly struck with a death-like coldness externally, and with a violent inflammation of the stomach and bowels. Notwithstanding the most vigorous medical aid was almost instantly exerted, no reaction could be induced. She continued to sink almost discernibly by moments, until after very great suffering, which she endured with marked patience, she breathed out her spirit to God who gave it, at the hour of 7 o'clock the ensuing evening. Death, in this case, did not only seize its victim with violence, but, as to the husband of the deceased, with a kind of stealth. He had parted with her in good health, and left home two weeks before the lamented event, to attend the Convention of orthodox churches in Pittsburgh, and from there he had gone about 40 miles further, to attend to some family business, which had been awaiting his attendance in Butler county. There he received, by letter, the intelligence of her illness, and he hastened home, still cherishing the fond hope that the disease had given way, and that he would find all well. But, alas! on the evening before he reached home, and at the distance of 35 miles from home, he received the melancholy intelligence that she, who had shared with him in all the varied cares of life, for more than 33 years, was laid in her grave. And what Christian bosom will not yearn in sympathy for the poor little children, five in number, and these from ten to twenty years of age, that wept around the bed of

their departed mother, in the absence of their earthly father?—It was surely a trial!—but as the elder of them well remarked in writing to a correspondent, their Heavenly Father was present. Through grace they bore the trial to the astonishment of all in attendance. The health of the deceased during the past year had been firmer than it had been for 15 years previous, and fond hopes had been entertained, by her family, that she would yet attain to a good old age. But how quickly has death blasted the sweet hope! Her friends and family, though they do sorrow, and sorrow bitterly, they "do not sorrow as those that have no hope." A few reminiscences will close this article.

The deceased was the mother of eleven children; nine of whom survive to lament, as with one heart, the bereavement which they have suffered in her death. At the early period of the 16th year of her life, she united herself with the Associate Reformed Church, under the ministry of the Rev. John X. Clark, of New York. On the 18th day of April, 1813, she was united in marriage to her surviving husband, and she was a faithful and persevering partner of his cares till the day of her death. The fact, that all her children, as they arrived to years of reflection have joined themselves to the Lord's people; and that she left two sons in the ministry, and one daughter engaged in the same cause, as the consort of an able and zealous laborer in the Lord's vineyard, speaks volumes to her praise as a Christian mother. Notwithstanding the severity of her last illness, and her extreme suffering, which, from good health, terminated her earthly existence in about 28 hours, she was not heard to utter a single murmur. She had evinced, for some weeks before, an unusual cheerfulness and serenity of mind. Her judgment remained perfectly sound to the last; and she gave her dying benediction to her children with nearly her last breath, in the utmost composure. The doctor in attendance and others, united in prayer, at her request, a short time before her departure. Upon the whole, judging the tree by its fruits, where these were best known, her friends firmly believe that death has been to her "the crown of life."—that by it, she was taken from the cares and sorrows of earth, and translated to be forever with the Lord, setting forth the praise of him who hath loved her and washed her from her sins in his own blood, and made her meet for the inheritance of the saints in light. What a warning this, to husbands to hold their relations to their wives and to children, to hold their relation to their parents, entirely at the disposal of a Divine Providence! And what a warning to all, to watch and pray, lest the Son of Man may come at an hour when they think not!

N. B. It is worthy of note, as an evidence of the esteem, in which the deceased was held, as well as of the Christian sympathy of the community around, that though the notice was short, the funeral was said to be the largest hitherto witnessed in the neighborhood.

DIED, in the City of Allegheny, on the 5th of October, 1846, in the 23d year of her age, Mrs. ELIZA ANN KERR, daughter of the late Foster Graham, and wife of Mr. Joseph Kerr.

The deceased, but a few years ago, was deprived, by death, of the sweet society, the tender and endearing instructions of a pious and amiable mother, and of the kindness and protection of a fond father. This was a loss which was deeply felt and which, it might be supposed from existing circumstances, would have cast a blight upon all the future temporal happiness of the family which was left to lament their removal. Early impressed, however, with the importance, the value, and the comfort of the

religion of Jesus, this sudden and sad bereavement may, perhaps, have been the very means of causing her immediately to seek the protection of him who has promised to be "the stay of the orphan" and "a Father to the fatherless." But a short period elapsed ere she dedicated herself to the service of the living God, and receiving the sign of baptism was admitted into the communion of the church. As a member of the church, she fully developed those virtues which are always prominent in the life of the Christian, and which seemed to be natural to her character; and for the gentleness of her manners, and for the amiability of her disposition, she was esteemed by her acquaintances and loved by her associates. The disease which forever darkened the light of her existence here, began its work about four months previous to her dissolution. During this period, she bore her affliction with a resignation which well accorded with the calmness of her habits in days of health and happiness. In her death, she evinced the utmost confidence in the mercy of her God. With the calmness and serenity of a dying Christian, she fell asleep in Jesus, and her exulting spirit winged its way to the realms of unending peace—unfading glory. In her departure the church has been deprived of an exemplary and promising member; a husband, of a fond and beloved wife; and her friends and associates, of an amiable companion. She has gone to the place of spirits—she lives in the happiness of a brighter world than this; and as we drop a tear to her memory, may it be our resolve that we will present our bodies and our souls living sacrifices to God, so that when death shall summon us hence, we may depart with the glorious assurance that we shall meet her and all our Christian friends in the blissfulness of heaven above—shall meet to part no more. H. H.

DIED, in Hopewell, York county, Pa., August 6th, JOHN M'ALLISTER, aged 66 years.

For many years had he been a zealous member, and an efficient standard-bearer, in the Associate Reformed Church. Unremitting in his labors in behalf of Zion, his death is a serious shock to that little band with whom he delighted to repair to the house of God; and an irreparable loss to a numerous family, who may well say, we are bereft of a most tender and affectionate parent.

DIED, September 6th, RACHEL M'ALLISTER, sister of the above, aged 62 years. Like the Master she was "meek and lowly of heart," and gave evidence that it was her meat to do His will.

Long chastened with severe bodily affliction (cancer), death was shorn of its terror, and the grave hailed as a refuge.

PAYMENTS FOR THE FOURTH VOLUME OF THE PREACHER,
(Not otherwise receipted for.)

- | | |
|------------------|------------------|
| Matthew White | John Taggart |
| Matthew Ryburn | George M'Connell |
| John Bradford | Alex Clark |
| John M'Millan | John Giffin |
| Robert M'Millan | James Leech |
| Rev W M M'Elwee | James Wallace |
| John Boyd | Alex M'Fadden |
| Joseph Mawhorr | Andrew Jamison |
| Sarah Robinson | Alex Jamison |
| John Reagh | J P Kilgore |
| Alex Shields 2 | John Haverfield |
| Wm Robinson | David Cunningham |
| Edward Lipsett | John Mitchell |
| Wm Rhey | Wm Goorley |
| John G Caldwell | Wm Knox |
| James Stevenson | Robert Jeffrey |
| Henry Ferguson | Wm Braden |
| Moses M'Laughlin | John Baggs |
| Wm Buchanan | James Baggs |
| Andrew Wylie | Wm Dunshee |
| John Callahan | James Chambers |

WOMAN

AT THE CROSS AND TOMB OF THE SAVIOUR.
 "Last at his cross, and earliest at his grave."
 SHE wept beneath his cross when all beside
 Forsook him—when a trembling seized the
 earth,
 When terror shook the nations far and wide,
 And from their graves the buried dead came
 forth.
 She wept beneath his cross when fear was rife,
 Like flowers that bowed, but broke not with the
 strife.
 She followed to his tomb, and saw him laid,
 Even as mortal, in the darkening du-
 t; With streaming eyes his resting-place surveyed,
 But never failed a moment in her trust
 That he would burst his bonds again, and rise,
 Amidst rejoicing angels, to the skies.
 She stood beside his grave, ere the first light
 Of morning shone upon the dew-charged flow-
 ers;
 The seal was gone, the guards were put to flight;
 And Death, the tyrant that the earth devours,
 Overcome—her Saviour could his sting destroy—
 And now she wept!—ay, wept again, for joy!
 Oh, Woman, ever thus forsake Him not,
 And He shall not forsake thee—He shall be
 Thy constant friend, whatever be thy lot,
 And in thy parting hour the stay for thee;
 Thy faith shall strengthen—from despair shall
 save,
 And at thy rising, call thee from thy grave.

STEAMER GREAT WESTERN—PERILOUS SITUATION.

The following is a condensed account of the late stormy and perilous passage of the Great Western:

The steamer sailed from Liverpool on the 12th of September, at 4 o'clock, P. M., with 226 passengers, and 211 hands in all on board. The weather was pleasant for the season, and her progress good. On Saturday, the 19th, the wind began to freshen, and in the evening had increased to a gale. On Sunday, the fore-stay-sail was split, and the vessel lay to under bare poles. At 4, P. M., the wind had increased to a heavy storm, and a great quantity of water got into the engine room. The passengers in the morning assembled in the cabin, were seriously alarmed at the dangers that encompassed them. At 11 a heavy sea broke over the starboard wheel house, and started the ice house and iron life boat from their fastenings. The wind was veering northward, and they attempted to wear ship, but were obliged to desist; meantime the square sails blew away. The lee quarter boats were torn away from the davits by a heavy lee lurch, and the others seemed likely to follow. At noon the storm still raged in all its fury, and a heavy sea striking the larboard paddle box, smashed it to atoms, sprung the spring beam, and shattered the parts of the ship attached thereto. A splinter struck the Captain on the head, and would have knocked him overboard, but he was caught in the nettings. The water was gaining on the pumps; all the hatches were battened down except those used in pumping into the engine room, the weather continuing the same until midnight, when there was a lull of half an hour. The sails were blown from their fuels and streamed out to leeward in ribbons. But about 1 o'clock a sea struck the vessel and a tremendous crash followed—torrents of water deluged the cabin through the skylight. The passengers, in total darkness, sprang to their feet, and a scream of agony told the terrible apprehensions that prevailed. The crash was caused by the wave which swept the quarter deck of all the wood work upon it. Night closed in—the wind increased in fury. The whole ocean was covered with

foam. In the evening Rev. Mr. Balch administered the sacrament to about 60 persons. The scene was most solemn and impressive. On Monday the storm still raged with terrific fury till 8 in the morning, when the clouds began to break and the squalls were less severe. The ship's head was got to the N.W., and the yards hauled around. At noon the storm ceased, and at 2, P. M., the sea abated—the storm having lasted 36 hours. At 5½ on Monday morning, the vessel was in the greatest danger, from a tornado which buried the gunwales of the ship in the sea; at this critical moment the engine was true to its duty and brought the ship up to her course. The wind had veered 20 points in 36 hours. On Tuesday morning all assembled in the cabin, when religious services were performed by Rev. Drs. Smucker, Beecher, Balch and other clergymen on board. A meeting of the passengers was also held, Archibald Gracie, Esq., being called to the chair, and resolutions were adopted suitable to the circumstances of the case. A letter of thanks to the Captain and other officers of the ship was also drawn up, and the sum of £200 was raised to present to the officers and crew, of which the Captain was asked to accept £50. A fund was also started for the support of the widows and children of those who perish at sea, to be called the Great Western Fund.

THE BIBLE.

Wheresoever the Bible is unfurled, there freedom finds a footing, humanity a champion, Christianity an altar, the soul a Saviour, the orphan a father, and all that know, and love, and believe in it, an everlasting rest and a blessed home.

APPEARANCE OF SARDIS. "As the gloom of evening came on," says Dr. Durbin, "and rendered still more impressive the solitude and desolation which reigned around me, I read the epistle which Jesus sent by his servant John to the 'Church at Sardis,' and felt the force of the words: 'Thou hast a name that thou livest and art dead.' This is remarkably true, both of the city and of the church. It was sad to think that of the 'few names even in Sardis, which had not defiled their garments,' not even one was left. No where is the impression of total abandonment, of profound and unbroken solitude—the stillness of death—so deeply made upon the mind of the wanderer through the ruins of the ancient cities in Asia Minor, as at Sardis. An impression prevails among the Turks, that the place is unwholesome. 'Every man,' they say, 'who builds a house in Sardis, dies;' and, accordingly, they avoid it. A few wandering Turkomans dwell about the ruins in little black tents, and these are all the human inhabitants of the once splendid metropolis of Lydia."
Durbin's Travels in the East.

SINGING IN THE FAMILY. It adds greatly to the interest of devotional exercises. It makes the family altar a pleasant place, even to those who have not learned to render God the service of the heart.

Besides, singing in the family circle has a good moral influence, directly on the affections. The moral influence of vocal music, especially music of a sanctified character, has always been happy in the extreme. It exercises a hallowed power over the soul—it sweeps the secret strings of virtue and purity there, and sets them all in harmonious vibration. As it drove the demon from the depraved and wretch-

ed monarch of Israel, so it will banish from the chambers of the soul the dark spirits of vice and crime, and excite a purer and holier feeling.

CURE FOR HYDROPHOBIA. Mr. James A. Hubbard, of Bond county, Illinois, in a letter to the St. Louis Republican says: "Eighteen years ago, my brother and myself were bitten by a mad-dog. A sheep was also bitten at the same time. Among the many cures offered for the little boys (we were then ten or twelve years of age), a friend suggested the following, which he said would cure the bite of a rattlesnake: 'Take the root of a common upland ash; peel off the bark, and boil it to a strong decoction; of this drink freely.' Whilst my father was preparing the above, the sheep spoken of began to be afflicted with the hydrophobia. When it had become so fatigued from its distracted state, as to be no longer able to stand up, my father drenched it with a pint of the ash ooze, hoping to ascertain whether he could depend upon it as a cure for his sons. Four hours after the drench had been given, to the astonishment and joy of all, the animal got up, and went quietly with the flock to grazing. My brother and myself continued to take the medicine for eight or ten days—one gill three times a day. No effects of the dreadful poison were ever discovered on either of us. It has been used very successfully in snake-bites to my knowledge."

HILL & BROWNE,
 WHOLESALE
 WALL PAPER WAREHOUSE,
 87 Wood Street, West side,
 Pittsburgh.

American Sunday School Union Depository.

M'DONALD & BEESON,
 (Patterson's Old Stand, No. 78 Market Street.)

KEEP constantly on hand, all the Publications of the American Sunday-School Union, which they will sell at Philadelphia prices. They are now receiving and opening a lot of One Thousand Dollars worth, and will keep on hand at all times about that amount; so that there will be no difficulty at any time in procuring a full supply of the books;

Subscriptions received for the Sunday-School Journal for Teachers (price 25 cents per annum), and the Youth's Penny Gazette for children (price 12½ cents per annum)

They also offer a General Assortment of Miscellaneous, Theological, and School Books. Also, Paper and Stationery, which they will sell at the lowest prices they can be bought for in the city. Sept. 16, 1846—tf.

THE GREAT SUPPER.

IN order to meet the state of the times appropriate preaching, we will sell our present edition of the GREAT SUPPER, at the following prices—

Per dozen, \$3 00.
 Per single copy, 20 cents.
 And by the hundred or more copies, at one order, 20 cents per copy; and when ordered by the hundred, a credit of three months allowed for responsible men, or 5 per cent. discount or cash with the order.

ALSO IN STORE,

Scott's Commentary, in 3, 4 and 5 volumes.
 Dwight's Theology, 4 volumes.
 Dick's Theology, in 1 and 2 volumes.
 Edwards's Theological Works, complete in 4 volumes.
 Edwards on Redemption, and Edwards on Religious Affections, in separate volumes.
 Encyclopedia of Religious Knowledge.
 Dowling on Romanism, illustrated with plates.
 D'Aubigne's Reformation, complete in 1, 2, and 4 volumes.
 D'Aubigne's Reformation, 4th volume.
 Barnes on Isaiah, 3 volumes octavo.
 Barnes on Job, 3 volumes 12mo.
 Robinson's Bible Dictionary.
 Robinson's Scripture Characters, 2 vols. 8vo.
 Robinson's Biblical Researches in Palestine, &c., with maps, &c., in 3 volumes.

Professor Stuart's Commentary on the Apocalypse, 2 volumes octavo.
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For the Preacher.

The Beauties of Universalism.

EDITOR:

The following beautiful specimen of the "Beauty of a Universalist," appears in the "West" of the 3d inst. This periodical devoted to the cause of Universalism, of which the Rev. E. M. Pingree, the writer of the following article, is the associate Editor. Mr. Pingree had on a visit to the East, and on his return witnessed the occurrence to which he alludes.

PHARISAISM—THE RELIGION OF FORM. Canal Packet "Kentucky," Sept. 21, '46.

There are things more offensive to me, in violation of a proper Christian morality, than the practice in which bigoted pharisees indulge, of obtruding their religious formalities on the attention of those who either ask nor desire them. A beautiful specimen of this kind of pharisaism is to be seen on the boat from which I write, and on which I am now sitting at the opposite side of the table where I am seated; whose obtrusive piety was exhibited in the manner about to relate.

There is a company of about thirty or forty persons—probably of many different religious sentiments and practices, and of no religion. Yet at the first meal on the boat, after most of the company were seated, an old orthodox preacher stood up and said to the Captain, "Captain, I will ask a blessing, if agreeable to the company;" and so he has done at meal since.

Now I am not opposed to giving thanks at table: I really approve of the practice at proper times, and under proper circumstances. But it excites feelings of dislike to see a self-righteous Pharisee claim the right to obtrude his ceremonial observances, unasked, in public conveyances, upon promiscuous crowds, and he has no more right to speak for the whole, than any other individual. I regard it the most contemptible arrogance, impudence, and pharisaism. If such practices were proper and commendable, at all times and places, the Episcopalian would claim the right to read from his Prayer Book for the whole company, or the Romanist from his Mass book; and what confusion! In travelling, and in public places, I deem it sufficient for a man to 'give thanks,' or 'ask a blessing,' silently and for himself; unless invited by the person who presides at the table, or at the request of the travellers or others. But to volunteer these services, and to claim the right to officiate

here, and that too with an exclusiveness that inquires not whether other clergymen may not be present, who might represent a portion of the company—ugh!!

I have not inquired the sect to which our Pharisaic fellow traveller belongs; but I doubt not he is some kind of a Presbyterian; for no man, but a Presbyterian, of some class, would be guilty of such a breach of propriety and Christian modesty.

E. M. P.

I, sir, have the honor to be the "Old Orthodox Preacher," whose "Pharisaism" and "obtrusive piety," were so offensive to this meek and modest preacher of Universalism. On my return from London, it fell to my lot to travel in company with this gentleman by way of the Pennsylvania Canal from Harrisburg to this city. I had no previous acquaintance with him; and as he manifested no disposition for conversation, I formed no acquaintance with him by the way. There was nothing in his deportment which would lead one to suspect that he was a minister of the Gospel, nor did I know certainly who he was, until after I had left the boat. The boat on which we were first brought into contact in Harrisburg, was the "Monongahela," commanded by Mr. S. D. Karns. Captain Karns, I may be permitted to say is my personal friend, a gentleman and a member of the Episcopal church. As Mr. Pingree has correctly said, on the first occasion of our assembling at the table, I addressed the Captain in the hearing of all present, saying, that if agreeable to him and the company, I would ask a blessing on our food. And with his concurrence and the approbation of the passengers, so far as could be learned from appearances, the practice thus commenced was continued. On our arrival at Johnstown, we entered on board the "Kentucky," of which Mr. Truby is Commander. Before we took our seats at the table on board the "Kentucky," Captain Truby came to me and politely requested me to ask a blessing. And thus, the practice which was commenced at Harrisburg, was continued until our arrival in this city. And this public acknowledgment of God as the Author of all our mercies, was, in the estimation of a man who calls himself a minister of the Gospel, such a "breach of propriety and christian modesty," that he thought it necessary to write an epistle on the subject; and that I might enjoy the benefit of it, has put himself to the trouble of sending me his paper all the way from Cincinnati, though I neither "asked nor desired" such a favor.

Now, Mr. Editor, who is it, that was so offended by my "violation of a proper Christian modesty," in asking God's blessing upon the gifts of his bounty? Is it an avowed atheist or infidel? Is it a professed enemy of all religion? No! It is a man who professes to be a preacher of the Gospel of Jesus Christ! A man who, claims to be, not only a follower, but a Minister of that Saviour, who went about doing good! A man who according to his profession, is under solemn obligation to walk in wisdom toward them that are without; and to let his light so shine before men, that they may see his good works; and to conduct himself in such a manner, that he may be an example of believers in

word, in conversation, in charity, in spirit, in faith, in purity.

And what was it, that proved so offensive to this professed Minister of Christ? Was it profane swearing? Was it drunkenness? Was it gambling? Was it filthy conversation? No! sir, it was none of these things! But an "old orthodox preacher" proposed, when a company, amidst the quietness of a canal packet, were about to partake of the bounties of divine providence, to acknowledge the goodness of God in providing our daily bread, and to render thanks for his unmerited favors. It seems that if the "old orthodox preacher" had taken his seat at the table after the manner of those who say in their heart, There is no God; if he had proceeded to partake of the gifts of a benignant Providence, without any acknowledgment of Him in whom we live, and move, and have our being; if, in short, like the Rev. E. M. Pingree, this "bigoted pietist," had sat down at the table without any reference to God as the Author of all our mercies, his conduct might have escaped the condemnation of this preacher of—another gospel! But, to propose to a small company of rational and immortal beings, that when we were about to partake of the good gifts of a kind Providence, we should devoutly acknowledge the Giver,—this, was such a display of "Pharisaism"—of "contemptible impertinence"—of "obtrusive piety," as to be quite disgusting to the meek and modest Rev. E. M. Pingree, a preacher of Universalism!

If this Epistle of the Rev. E. M. Pingree may be regarded as a fair exponent of Universalism, need we wonder that this system is popular with men of corrupt minds. It seems that Universalism is not disposed to obtrude its piety upon the attention of others; that rather than make itself an unacceptable companion of ungodliness, it can even lay aside the forms of religion, and to avoid singularity, it can take its seat by the side of practical atheism and conform to its usages. Instead of requiring its votaries to take up the cross and follow Christ, it seems that Universalism will allow its disciples to descend to the level of irreligious men, and to conform to their example. If Universalism is the system which, from the Epistle of the Rev. E. M. Pingree, it would seem to be, then I would say, O my soul, come not thou into its secret; unto its assembly mine honor, be not thou united.

JOHN T. PRESSLY.

For the Preacher.

On Revivals.—No. 6.

"Times of refreshing shall come from the presence of the Lord."

The Bible not only records what the Lord hath done, but invites his people to come up and see things which must shortly come to pass. The omniscient Author describes the future as well as the past, and calleth things that be not as though they were. Hence the revelator hears the seventh angel sound, and great voices in heaven saying, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ." We have no-

ticed some refreshing times that are past. We wish now to notice the warrants to expect greater revivals and more refreshing times than have yet been seen. The latter day glory, styled the Millennium, draws near. The sun of righteousness shall arise with healing in his beams, spreading brilliancy and beauty over all the nations. The Scripture promises and predictions fully warrant the assurance of a time of refreshing that will fill the whole earth with the glory of the Lord. So the Lord made promise to Abraham, Gen. 12:3, and 22:11, Acts 3:25. Moses was assured of this. Numb. 14:21. This time of refreshing is clearly predicted in prophecy. Daniel (chap. 2) so interprets the dream of Nebuchadnezzar, who saw a great image whose brightness was excellent, and the form terrible, the head of fine gold, the breast and arms of silver, the middle parts of brass, the legs and feet of iron and clay, to represent four successive kingdoms. He saw also in his dream a stone cut out of the mountains without hands which smote the image upon his feet of iron and clay, and broke them in pieces; the iron, the clay, the brass, the silver, and the gold, were broken together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth. This stone, cut without hands from the mountain, represents the kingdom of Christ, which the God of heaven will set up in the days of these kings, and it shall fill the whole earth and shall never be destroyed. It shall break in pieces and consume all those other kingdoms, and it shall stand for ever. In this the great God made known what should come to pass in the kingdom of Christ, and he will continue to overturn, and overturn, and overturn, until he shall come whose right it is to reign—until the kingdoms of this world shall have become the kingdoms of the Lord and of his Christ.

The Old and New Testaments predict an apostacy in the latter days, to be looked for in the Christian church. The scarlet-colored monster and its rider, the Man of Sin, sitting in the temple of God, the little horn, and the ten horns, and the falling of three before the little, blasphemous, intolerant horn, &c., are symbols to portray the apostacy, which evidently refer to the church of Rome. In her is the apostacy, and she is to be destroyed—That wicked one, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. 2 Thes. 2:3-12. The signs of the times indicate that her judgment is near, and the saints shall rejoice over the fall of mystical Babylon. The 1260 days of the church's sackcloth is about to terminate. Every where does she seem to be collecting and combining her energies, and preparing herself in purity and unity for one mighty effort to break down the walls and wrench off the fetters by which she has so long been afflicted. God invites his people to "come out from her, and separate, and partake not of her sins and receive not of her plagues." Rejoice over her, thou heaven and ye holy apostles and prophets, for God hath avenged you on her. Rev. 18. After these things will be a time of

refreshing and great joy to God's people. Rev. 19.

The Mohammedan religion must also come to an end. A vial has already been poured upon the Euphrates, and it is drying up. The Islam religion and the Islam power are waning. How insignificant compared with what it was from 700 to 1200, when the hosts of Asia and Africa were marshalled, and all Europe was threatened. The soldiers of England, France and Russia, now wear their strength, and the Christian missionaries we hope will soon lead them to the Saviour. Never shall the crescent again rival the cross. It is doomed to destruction. The beast and the false prophet were cast alive into the lake of fire. Rev. 19:20. Soon shall the Christian church succeed the minaret and the mosque, and hallelujahs of redemption ascend in grateful accents to the Saviour from those who now see no beauty in him.

Paganism must also cease from the earth. This is clearly predicted. "The gods that have not made the heavens and the earth, even they shall perish from the earth and from under the heavens." Even now the nations are turning from dumb idols to serve the living God. Princes are coming out of Egypt, and Ethiopia is stretching out her hands to God; and Africa, and China, and the Isles of the Sea are sending up the Macedonian cry, "Come over and help us." O, it is a goodly sight to behold the nations of Paganism rising from their habitations of horrid cruelty—from the barbarism of centuries—to embrace the light of the Gospel, which is dispelling the darkness that so long surrounded their golden gods,—their stocks and stones. The dayspring hath visited us with a time of refreshing, which is pouring light, and life, and joy into the dark corners of the earth. Strengthen, O God, that which thou hast wrought for us. Sing unto the Lord, ye kingdoms of the earth. O, sing praises unto the Lord. The sacramental host of the ransomed is daily swelling, and must increase, till the "new song" shall sweetly sound through all the families of the earth's teeming population. The little stone cut from the mountain without hands, has surmounted many obstacles—goes on bearing down all opposing barriers, and now bounds forward with a speed and power that sets all opposition at defiance, and will soon fill the whole earth.

The Jews also are to be gathered with the fullness of the Gentiles. Isaiah 11:10. The Hebrews have long been dispersed and depressed. For eighteen centuries have they groaned under the tremendous imprecation of their fathers. They have suffered the denunciation of their own Scriptures; and the Lord who rejoiced over them to do them good, hath rejected them and scattered them among all people, and they have found no ease nor rest. Deut. 28:63-67. But this shall not continue, for they are beloved for the sake of their fathers. They shall yet return to the Lord; the veil shall be taken away and the curse removed, and they shall look on him whom they pierced, and mourn for him. Zech. 12:10. They shall bow at his feet and worship the long-rejected Messiah, and their conversion will be as life from the dead to the church, resulting in a time of refreshing that will see the world converted to God. They shall be gathered with the fullness of the Gentiles. If their fall was the riches of the Gentiles, how much more their fullness? For if the casting of them away be the reconciling of the world, what shall the receiving of them be but life from the dead? Rom. 11. The character and circumstances of the Jews fit them pre-eminently to be instrumental in the conversion of the world. To their fervor and tenacity—their iron energy and indefatigable zeal,

add the new impulse of truth, and concern to correct their sad mistake and wipe off the stain of having rejected Christ. They will with redoubled energy preach that Saviour, found to be so precious. Their knowledge of all the languages, histories, customs, and prejudices of the nations among whom they have wandered, will qualify them for usefulness; and then the weight of evidence in favor of the truth gathered from their history and conversion, will be very convincing,—calculated to silence infidelity. The conversion of this people is an important event in the golden chain of God's purpose; leading on to the grand result of the world's jubilee. The converted Israelites will constitute the model church to harmonize and unite the whole. What a high honor and deep responsibility rest upon the church at such a time as this. The ruby morn of a blessed day begins to dawn with its own fresh, pure air, and our souls are exhilarated as we behold in the coming light the mighty movements in heaven, earth and the seas, to bring about the glorious result, when there shall be new heavens and a new earth wherein dwelleth righteousness. But how are these things to be effected? *We answer, by the power of the Holy Ghost exerted through human instrumentality.* In our next, with your permission and God's help, we design to notice the means to be employed to secure *times of refreshing.* B.

**Sabbath Desecration
PECULIARLY OFFENSIVE TO GOD.**

No 2.

"What evil thing is this that ye do, and profane the Sabbath day?"—Neh. 13:17.

2. We observe, in the second place, that the evil of Sabbath desecration is peculiarly aggravated, by the fact that it is *subversive of religion, morality, and the best interests of society.* This is its natural and inevitable tendency, and it is the effect which it actually produces, wherever it has become predominant.

"The Sabbath was made for man," religiously, morally, intellectually, politically, and physically. In every property of his nature, there is an adaptation in the Sabbatical institution, to man. But the specific object for which one day in seven was set apart by Divine authority, and required to be kept holy, was, that the religious necessities of man might thus be relieved. Religion, considered both with respect to its external rites and to its sanctifying influence on the human heart, is intimately and *vitally* dependent on the proper observance of the Sabbath. It is easy to perceive what would be the consequence upon external religion, if the Sabbath were universally abolished. Public religious worship would be abolished with it, and the whole fabric of religion, as a system, would tumble to ruins, with the downfall of this one grand pillar of its support.

And in the case of this event, what would become of private, personal religion,—the religion of the heart? Let man be exposed incessantly, to the influence of worldly ambitions and pursuits,—let him be involved, without interruption, in the absorbing cares and labors of life, and what must be the consequence upon his personal religion? Continuously inhaling an atmosphere which is death to piety of soul,—deprived of all the social, sacred advantages resulting from the frequent, stated concourse of God's people for purposes of public religious worship, man could not fail to lose all sense of genuine, personal religion. Facts abundantly sustain this position. A religious Sabbath-breaker would be as remarkable an anomaly in the world, as a pious debauchee, or an honest thief. We observe the irreligious tendency of Sabbath-

breaking among those sects of so called Christians, who deny the perpetually binding moral obligation of the Sabbath. They entertain degraded views of the sacredness of this day, and their practices correspond with their views. And what is the effect? The Bible being judge, the religion of such sects, if religion it can be called, is of the very lowest order.

But Sabbath desecration is not merely *irreligious* in its tendency and effects,—it is also *demoralizing*. Whatever is promotive of genuine religion of the heart and life, exalts the character,—advances the subject in the scale of moral excellence. Religion is the highest order of morality, and it exerts a moralizing influence in community. The moral law embraces the Sabbath as an institution which man is obliged to remember and keep holy. A moral precept enforces this obligation, and he who disregards the moral law in this particular item of what it requires, has not the spirit of obedience to the remaining precepts of that law. If the moral law could have been complete without the Sabbath, we presume God would have dispensed with it. If it had not been necessary to sustain and cherish a moral influence upon the heart of man, and thus secure obedience to the entire moral code, we conceive God would not have authorized this positive institution to occupy a place among the moral precepts of that code. There was reason, undoubted reason, founded in the moral as well as religious nature of man, for the original institution of the Sabbath; and as man's moral nature continues essentially the same, this reason continues,—the moral well-being of man requires the Sabbath, and it cannot be abolished without the prostration of his moral character. "Take away from man the influence of the Sabbath and its attendant means of grace, and you take away the safe-guard of his soul; you bar up the high-way of moral influence, and leave him completely open to the incursions and conquests of Satan and his legions. Thus man becomes an easy prey, and is led captive by the adversary at his will."

Morality is the fruit of religion—even morality of the lowest order, as far as it is genuine, is the fruit of the tree of heaven upon earth. It is true, that there is much of what is called morality, and much that is really moral, in a social and civil point of view, among those who profess no particular regard for religion, and who are not entitled, in any proper sense, to be esteemed religious. Even infidels have sometimes displayed a life of general morality. But religion is still the source from which this morality emanates,—it is the tree of which this is the blessed fruit. An infidel cannot live in a Christian community, without being brought, more or less, under the governing power of the religion of Jesus. He cannot be a total stranger to its distinguishing moral principles, and his moral nature may respond favorably to them. But let religion cease, which it must do, if the public and private exercises of it are abandoned,—let this bright, blazing sun in the moral firmament be blotted out,—and what must be the consequence?

Every element of morality, now pervading human society, and controlling its passions and propensities to a greater or less extent, would be extinguished with it. The moral law would be abrogated, the distinction between right and wrong, morality and immorality, now recognized among men, would then become obsolete, and selfishness,—base, ignoble, cruel selfishness would be the ruling principle of human conduct. Facts demonstrate that this would be the case. The whole history of criminal jurisprudence,—the records of our courts, and the annals of our penitentiaries abundantly confirm

the truth, that Sabbath desecration is the subversive of good morals. How many have commenced their career of vice, which has led to their temporal and eternal disregard of the obligations of the Sabbath,—by a neglect of the exercises peculiar to the day, and the appropriation of its sacred name to holy or common objects. The first felt restraints of the law, become unpleasant,—they have sought to break loose from their obligations to God, and they have devoted themselves to the pursuit of pleasure, while others were holding communion with the God of the flesh, in the public and private exercises of his worship. They become more and more alienated, till, at length, they emancipate themselves entirely from the moral principle. They are prepared to be victimized by temptation to sin. Unless restraining external influences, they are to be led captive by their passions. In a little Sabbath Manual, Dr. Justin Edwards and of the American Tract Society, many facts produced, illustrating the demoralizing effects of Sabbath desecration. If space permitted, we would give a few of them. But every man who takes pains to observe the Sabbath, is a witness of the religious and demoralizing effects of Sabbath desecration.

But what would be the best interests of society, if morality were no longer to regulate and benignant influence men? All the virtues of character would be swallowed up in a whirlpool of passion and greediness of the rights and even the relations and intercourse.—to be to man "his surest, dearest, and controlling influence of and morality, would be one of the *dama*, a field of blood.

He then, who would secure the best interests of his race, must protect and promote the Sabbath and promote, by his example proper observance. A notable creator of the Sabbath is worthy first and most essential patriotism and genuine piety. He is not the friend of his race, who can waver in his loyalty to the law of God, which we are to "remember the Sabbath keep it holy."

Distress in the West of Ireland

The following extracts from a lately made in Belfast, by Dr. will be read with interest. It gives some idea of the destitution existing in many districts of that land, and of the noble efforts for their relief.

It is religious and wise to present great calamity on our land will be overruled for good, and all will in the end be good, and a species of philosophy current which says that it will cure the laziness, and force them to seek food than potatoes. As to the laziness of the Irish, I don't know of any where people work hard for

of work, neither do I know any
ry where people work well who
ot well paid. In Connaught, where
elately been, men are paid eight-
, and sometimes sixpence a-day,
wages; and I put it to yourselves,
man called on to work himself to
for eightpence a-day!

this talk about laziness and about
es being bad food does not touch
al merits of the case.

real state of the case in regard to
istricts of Connaught, for which I
o engage your sympathies, is this—
ad, in general, is unproductive, and
opulation is so overflowing, that a
of a family, of perhaps six or eight,
himself fortunate in having got
at a high rent, of three or four

These acres would not grow
; and suppose that they were all
n oats, this would not afford food
family, even had he not a farthing
t to pay. What, therefore, is he
to do? He is forced to have re-
to potatoes, simply because an
f potatoes furnishes as much food
acres of corn.

mighty fine for Englishmen, or
ishmen here in Ulster, to talk of
s, where there are so many man-
ies, and where, not only a man
; but his wife and children, can
ood wages; but the Connaught-
is no manufactory, no employ-
or his family, and for himself,
rtial employment as a day-labor-
ightpence a day.

a distress comes on a man in hum-
ere, he has some little store on
o draw—if not money, at least fur-
or extra clothing, which he can
“pawn;” but the Connaughtman
clothing, but what he wears; and
urniture, you might enter house
ise in Connaught, as I have, and
table, no chair, no cupboard, no
deserving the name, no spoon,
no anything, except a square
a potato pot, which a pawnbroker
ke in pawn.

, a large proportion of the houses
t for anything that we would dig-
the name of furniture. They
chimney, no window, their floors
ully damp, their roofs are often
right, and the general custom is
ow, pig, ass, and geese, all in the
artment with the family—all sleep-
and ether, and all going out and in by
stem door.

not to them, being a true picture of the
istrict of Connaught, whose claims
to the te—such being their condition,
erest of the best seasons—their houses
it body, and dark, and damp, and smoky.
y too, as asses, cows, pigs, and
an make them—their corn the
of the landlord, their only food
—what, I ask you, must be their
en, in an awfully mysterious Provi-
eir only food has been entirely
e read—what, I ask you, is the remedy
such circumstances, you pro-
f mung * *

me a source of sincerest gratifi-
at I should be honored with even
dest place, as an advocate of a
highly deserving as those who
interest in your sympathies now.
genuine native Irish, far away
eir own bogs and mountains from
minating influence of a mercan-
and dined, refined, hypocritical world.

all them ignorant, and I don't
but remember that the vast ma-
them are able to speak fluently
ages, and that is what a very
t of the present audience could
y are ignorant, you repeat; well,
so, but they are willing to learn,
e examined hundreds of them,
time permitted, I might have
thousands of them, who can
ish well, and who, from love to

their own mother tongue, the Irish, have,
at great sacrifices, learned to read in it,
and understand the blessed Book of God.

They are bigoted Romanists, you say,
steeped in superstition, and the slaves of
priestcraft. The more shame for us, I
ply, who have not exerted ourselves as
we should, to enlighten them and convert
them to God; and the greater shame and
the deeper disgrace will it be to us still, if
we do not embrace the opportunities which
Connaught is offering now, for its people
are accessible—they are inquiring, they
are reading, and arguing; there are noble
spheres of usefulness open, and spiritual
fields are white to harvest. This, how-
ever, is not my subject now; I hope soon
to have an opportunity of directing public
attention to spiritual famine in Connaught,
but our effort now is to save the perishing
body; and, whether our countryman and
brother be a Protestant or Romanist, we
acknowledge the claim which, in the day
of his deep distress, he has on our purses
and our hearts. Our brother is starving,
and, till we have satisfied his hunger, we
have no time to inquire whether he is
Protestant or Romanist.

Brethren, I detain you no longer. I
afflict your hearts and my own no more.
I have come from the barren bog and the
wild mountain glen, to present the petition
of the starving to the liberal and rich of
prosperous Ulster, and more especially to
those whose hearts the liberality of the
gospel has enlarged. I come from the
valley of the shadow of death to the world
of light, and competence, and comfort, to
cry on behalf of God's poor, to every one
whom my voice can reach:—“If thou
draw out thy soul to the hungry, and
satisfy the afflicted soul, then shall thy
light rise in obscurity; and thy darkness
be as the noonday.”

At the conclusion of the foregoing ad-
dress a collection was made, which a-
mounted to the handsome sum of £92
17s. 9d.

**The Address of Johannes Czarski, the Ger-
man Reformer.**

There was not a meeting, attending or
following the great Convention in Lon-
don, in which there seemed to be more
interest than the one called to hear the
following discourse from Czarski. It
was delivered in the chapel of Rev. Rid-
ley Herschell, the converted Jew. Ma-
ny foreigners and ministers of all deno-
minations were there. Hundreds failed
to obtain admission.

After prayer by Mr. Herschell, Czarski
stood forward and addressed the assembly
as follows, Mr. Herschell giving a trans-
lation to every sentence, the substance of
which is given below:

“*And ye shall know the truth, and
the truth shall make you free.*”—(John
8. 32.)

The habits, customs, and language of
England are strange to me; but, as re-
gards the inward union, I feel at home
with you, and bound up with my brethren
in Christ in all that is precious to us. In
the acknowledgment of truth, as revealed
through Christ—in the grasping of the
salvation given through Him—in these
things I am your brother; I am partaker
with you of the kingdom of God; and for
this purpose I stand here, that we may be
edified together.

I rejoice to bear testimony before you
of the truth which has made me free, and
to tell you of the liberty I have through the
Gospel. This is the testimony I have
borne in Germany, and by this thousands
have been awakened from their sleep, and
the cry, “What must we do to be saved?”
has proceeded from many hearts to the
Lord. Great and deep was this sleep.
My own eyes were closed in it, and I had

not seen the Lord's glory. I looked for
salvation through the work of man.

I was born of Roman Catholic parents,
and, like the Apostle Paul, my education
was the strictest. It was early impressed
on my mind that out of the Romish
Church there was no salvation, but that
all were delivered up to hell. I was con-
secrated as a Catholic priest, and, like the
Apostle, was zealous for the tradition of
the fathers, not thinking how they stood
opposed to the Word of God. I slept, but
the Lord awakened me. Then the war-
fare began in my heart—I sighed—I ago-
nized—I prayed—and, by the grace of
God, truth has triumphed. Oh, dear
brethren, if you knew the Lord's work in
me—His mercy in delivering me from the
prison-house in which I was locked up, by
the machinations of men—you would
praise Him.

According to the Roman Catholic in-
struction, I was directed to priestcraft as
my study, and was bidden to look to the
compact of priests as mediators between
myself and my God. I ask you, my
brethren, should all the glory of Christ be
bound up in a priesthood? If thus, is He
the Redeemer of the world?—is He the
Spirit of God, blowing where He listeth?
—or, is He a creature set in motion by his
priesthood?

Oh, my beloved Redeemer, what dis-
honor is done to Thee? Worse than the
sin of those who hanged Thee on the tree!
Thou art the true God; Thy power is in-
finite; it cannot be shut up by human in-
stitutions.

I was to receive my salvation through
fasting, and confession, and penance. A
sinful man, by means of works, to justify
myself! Is this the way to obtain forgive-
ness of sins and justification before God?
Does it not make the cross of Christ of
none effect? For why did a Redeemer
come down to save us?

The feelings of our own hearts condemn
these traditions. Who here could rise up,
thanking God that he was righteous?
The man, according to the Apostle, must
be a liar. It is only the blood of the
Lord Jesus Christ, by which the Spirit
quickens us and makes us priests to God.

I could not recognize this compact of
priests. It stood between me and my
Saviour; and I could not rest till the wall
of separation was done away.

Then I looked at my friends and coun-
trymen, bound by the same chains. They
confessed their sins to men, and went to
have forgiveness pronounced on them.
Sinful man was to be their judge? The
judgment of men they feared, but not the
judgment of God.

I saw how the spark of conscience was
suffocated, and there was no regulator
left within the man. Thus the people
were thrown into the arms of every evil,
for they could purchase pardon. And
when I looked on those priests, called
guides to salvation, it is difficult to ex-
press my feelings; but I am not their
judge.

But judge I must; and God will judge
on the compulsory principle of their
church.

I saw the multitudes bending their
knees to images and pictures, and from
dead saints above, salvation was sought.
They took long pilgrimages to visit an-
cient relics; and from images, moth-eaten
garments, and mouldering bones, they
sought mediation with God. And what
was their conduct to men? No love exist-
ed amongst them. The mark of true dis-
cipleship was not with them. Thus, they
persecuted all who were not with Rome,
disturbing social happiness, undermining
the welfare of the nation; and this spirit
of persecution reigns not only in time, but
stretches away into eternity.

Every man separate from Rome was
doomed to hell. Brother was parted from
brother. How many faggot-heaps have

been reared! How much innocent blood
spilled on this principle? And how much
evil this hatred has wrought through many
centuries!

Beloved brethren! you live in a happy
land, where this persecution dare not show
itself. This evil I could behold no longer.
It was a cursed spirit. I said, “who
cherishes this misery?” The people?
Ah, no! They long after deliverance;
but the priests close up the Book of books,
and they tie up the eyes of the people, that
they may not see. “Wo, a threefold
wo, be unto you, ye blind guides,” said
Christ, “which shut the kingdom of
heaven against others, and yourselves en-
ter not in!”

If this system be Christianity, it is a
curse; but this is not *our* Christianity. I
found another. I went to the fountain—
the Holy Scriptures of the truth of God.
I searched them, and found the true testi-
mony that is borne to Jesus Christ; and,
through the grace and Spirit of God, I
have come to the knowledge of His truth.
I saw the words, “Come unto me all ye
that are weary and heavy laden,” and,
going, I found the Lord of glory. The
truth made me free. Yes, free from the
love of power—free from the bondage of
Rome—free from my load of sins.

“There are none righteous.” By this
truth I found that we are justified only
through the grace of God and the work of
the Lord Jesus Christ. These truths gave
me strength to liberate myself. It broke
the fetters that bound me, and led me to
take on the gentle yoke of Jesus. When
I looked at the wall between me and my
God, my Father, and my Redeemer, I
said I may not rest till it be removed.

I cared not for the opinions of others,
nor did I fear the anathemas of Rome, the
persecutions of priests, the cares of pover-
ty, and days and nights of sleepless sor-
row. I had gained life, and it was a glo-
rious one. God gave me power to be
faithful. I was enabled to confess Christ
before men, and the words of weakness
uttered by me were made powerful. More
than two hundred congregations have freed
themselves from Rome. Thank God that
he has done this. The enemy, however,
has sown tares among the wheat. I be-
seech you pray the Lord to preserve these
from the snare of the devil.

The congregations joined the infidels,
and a conflict began between true Chris-
tianity and Pharisaism. [This reference
is to John Ronge and his party, who are
rationalists in opinion.] How different
are these symptoms! Christ is the cen-
tre of one, pride and the love of power,
the centre of the other—one leads us
close to the Spirit of God, the other
draws us away till it brings us to the pit:
one illuminates the page of Holy Writ,
the other is buried in the tradition of the
Fathers; one inspires love to the breth-
ren, the other teaches hatred and re-
venge; one says, worship God, the other
gives homage to man.

Brethren, watch and be steadfast—
look to the end of your salvation—work
while it is called to-day, while the gra-
cious sun is shining on us. Remember
the night cometh—the seed-time is short,
the harvest is long.

I would say to those now present who
may be shut up in the Romish system,
prove yourselves; open your eyes in the
truth as it is in Christ. The priests only
bribe the imagination, but leave the
heart cold. Do not be afraid because
some great men belong to the system.
They do not know the evils of men's
church. It brings to some benefit on
earth. Seek not the man (the Pope)
who says in his own temple I am God.
Seek union with Jesus Christ. Amen.

Czarski was warmly greeted by the
congregation, the chief part of whom
would not leave the chapel without
giving him the right hand of fellowship.

ON JUDAH'S HILLS.

BY HARVEY D. LITTLE.

On Judah's hill the towering palm
Still spreads its branches to the sky,
The same through years of storm and calm,
As erst it was in days gone by,
When Israel's king poured forth his psalm
In strains of sacred melody.

And Lebanon, thy forests green
Are waving in the lonely wind,
To mark the solitary scene,
Where wandering Israel's hopes are shrined;
But the famed Temple's ancient sheen
The pilgrim seeks, in vain, to find.

And Kedron's brook, and Jordan's tide,
Roll onward to the sluggish sea:
But where is Salem's swollen pride,
Her chariots, and her chivalry,
Her Syrian robes in purple dyed,
Her warlike hosts, who scorned to flee?

Gone! all are gone! In sullen mood
The cruel Arab wanders there,
In search of human spoils and blood;
The victims of his wily snare:
And where the holy prophets stood
The wild beasts make their secret lair.

But, oh! Judea, there shall come
For thee another glorious morn;
When thy retreats shall be a home
For thousand's pining now forlorn
In distant lands;—no more to roam
The objects of disdain and scorn.

For the Preacher.
THE UNION.
No. 5.

The next point to which we ask attention is the purchase of Christ, so far as relates to the common benefits of this life. On this point we would refer to two passages in the Confession of Faith and Catechisms, the common standards of these churches. In the Larger Catechism, Q. 193. What do we pray for in the fourth petition? It is stated in answer: "In the fourth petition (which is, Give us this day our daily bread) acknowledging that in Adam, and by our own sin, we have forfeited our right to all the outward blessings of this life, and deserve to be wholly deprived of them by God, and to have them cursed to us in the use of them; and that neither they of themselves are able to sustain us, nor we to merit, or by our own industry to procure them; but prone to desire, get, and use them unlawfully, we pray for ourselves and others, that both they and we, waiting upon the providence of God from day to day in the use of lawful means, may, of his free gift, and as to his fatherly wisdom shall seem best, enjoy a competent portion of them; and have the same continued and blessed unto us, in our holy and comfortable use of them, and contentment in them, and be kept from all things that are contrary to our temporal support and comfort." Here it will be seen we acknowledge that in Adam, we have lost our right to all the common blessings of life, by which is meant a covenant right: and consequently this right is restored through the mediation and sacrifice of our Lord Jesus Christ. This conclusion is clearly stated in the Confession Chapter 12, of Adoption, where it is said that by the grace of Adoption, among other privileges, we are provided for: and there can be no doubt that temporal as well as spiritual provision is meant here, for in the subjoined Scripture proofs we are referred to Matt. 6:30. "Wherefore if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith." v. 32, "For your heavenly Father knoweth that ye have need of all these things:" 1 Peter 5: 7. "Casting all your care upon him, for he careth for you."

Such are the published principles of these churches, to which they have solemnly avowed their attachment. Their disagreement, if such exists, must therefore be sought somewhere else. On this subject, two of these churches, viz., the Reformed Presbyterian and Associate Churches have published something additional, while the Associate Reformed Church has rested satisfied with the statements made in the Confession and Catechisms. In the Reformed Presbyterian Testimony, chap. 9, sect. 8th, it is stated: "Every blessing which God promises to bestow upon believers, and every thing which they receive in time and through eternity, comes through the channel of the Covenant of Grace, and is purchased for them by Christ's obedience unto the death," and chap. 10, sect. 5: "every believer has a new covenant right, through the precious blood of Christ, to every thing necessary for body and soul, in time and through eternity. In the Associate Testimony, article 9, sect. 5, it is stated: "We do also reject the opinion of those who teach, that Christ did by his death, purchase the benefits of this life which are common to all men. * * * The common benefits of life are, we believe, given to the reprobate, as meat, drink, and clothing are given to criminals, lying under sentence of death, not to be put in execution till the appointed time. With regard to the elect, God preserves them in life, though wicked and abusers of his common bounty till the time of their conversion; and then being brought into his covenant of grace, as his blessing rests on them, so what provision they need for their outward state, is given to them as to children free from that curse which is upon the basket and store of the wicked; and thus all the good that is in these benefits to believers flows from the death of Christ. The same provision might have been given them though he had never died for them; but not with the same gracious design of the giver, nor with the same blessing attending it to them." Such then are the views published by these two churches in addition to the Westminster Standards. Do they either contradict each other, or these standards? We think not. The statement of the Reformed Presbyterian brethren is much the same as we find in these standards; we cannot discover a single idea either beyond or in contradiction to them. These Standards teach that God's adopted children are provided for, and that in temporal as well as spiritual things; but adoption is a privilege purchased by the precious blood of Christ—a privilege which comes to the believer through God's new covenant of grace. Of consequence in whatever way it may be explained, the provision of God's children according to the Westminster Standards comes to them in some way through the blood of Christ and God's new covenant of grace. Is the doctrine taught by the Associate Church different from this? We think not. In the passage of the Testimony referred to, it is denied first, that Christ purchased the common benefits of life for the reprobate. That he did is certainly taught neither in the Westminster Standards nor the Testimony of the Reformed Presbyterian Church. The doctrine we believe was first broached in Scotland in a controversy relating to General Redemption. The advocates of this scheme made use of this as an argument in support of it; That Christ purchased temporal benefits for all men, or all men enjoyed temporal benefits through the mediation of Christ, but his purchase cannot be divided, if therefore he purchased temporal benefits, he must have purchased spiritual benefits also. Such was the form in which the controversy about temporal benefits first originated. In this country we do not know that ever such an argument has been used by the advocates of universal

redemption. We therefore very much question the propriety of burdening the standards of the church with stating the denial of it. Even in Scotland where the controversy was carried on, it never was inserted in the Standards of any branch of the Secession Church, and there would certainly seem far less necessity in this country where the error had no existence. After denying that Christ purchased the common benefits of this life for the reprobate, they next go on to state in regard to the elect, that "being brought into God's covenant of grace, as his blessing rests on them, so what provision they need for their outward state is given to them as to children free from that curse which is upon the basket and store of the wicked, and thus all the good that is in these benefits to believers flows from the death of Christ." Where is the difference between this and the Westminster Standards? The believer receives his provision through the covenant of grace, and all that is good in temporal benefits flows from the death of Christ. If any difference exists here, we confess we cannot see it. And while we cannot see any difference between the Testimonies of these Churches and the Westminster Standards, we are equally unable to see that they have rendered the matter any plainer than as there stated. It must be confessed that there has been much useless controversy on this subject, and that the parties in most cases have been fighting amidst such mist and obscurity, as rendered them unable to see the form and shape of their antagonist. One was sure that Christ purchased temporal benefits for his people, another was equally sure that he did not. Instead of sitting down and endeavoring to understand what each meant—the war of words commenced and waxed hot as it proceeded, and the less they knew of each other's meaning, the more confident did they become that some dreadful heresy was couched under the language used by their opponents. The truth is, there is no harm whatever in the words, "Christ did purchase," or "did not purchase temporal benefits." Their soundness or unsoundness depends entirely upon the explanation that is given of them, and where the combatants have paused to give this, we have always found that they meant the same thing. When the one party denies that Christ purchased temporal benefits, it is their existence or in their earthly perishing nature that they intend, as enjoyed in common by the godly and ungodly. When the other states that he did purchase them, they mean as received by the believer, free from the curse and accompanied by a new covenant blessing: so that it turns out, the assertion and denial are made in reference to two different distinct views of common benefits. Both will acknowledge that the world and all things in it are under the curse of a broken covenant of works, and as such they cannot be regarded as the purchase of Christ. But when the believer is taken from under this covenant, and brought into God's new covenant of grace, he receives all his provision through that covenant under which he is now placed, therefore, whatever is the difference between provision received under the covenant of works and the covenant of grace, that is to be regarded as the purchase of Christ. To this agree all the statements made in the Westminster Standards and in the Testimonies of these Churches. And in this sense also we must understand what is said in the word of God upon this subject, as for example 1 Cor. 3: 21. "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death—all are yours." Here death is mentioned in connexion with the world, so that in whatever sense Christ purchased death to his people, in the same sense he purchased the world. But no person would suppose that he purchased the existence of death, or death in itself; it is

the sanctified use of it to his people, purchased, or in other words, that he gave to them not through the covenant of works, but the covenant of grace; and in this sense he has purchased the world, and all things in it, for his people; or that they receive their provision under the covenant of works, but the covenant of grace. It will be seen by reference to the Minutes of "the Convention of the Delegates, with the exception of the Reformed Presbyterian Church," upon a proposition on this subject, that some difference of sentiment exist on this subject. We cannot regard the matter in this light, but likely that a single Delegate in the proposition submitted by the Reformed Presbyterian Church, after having subscribed the Westminster Standards which set forth the same, would refuse to subscribe to the proposition submitted by the Associate Church, for they could not do so, after having subscribed the Westminster Standards which set forth the same. But they might think that their consent was more clear, and better to settle what was supposed to be a controversy, and it was doubtless ground alone that they preferred the other. Whether it is so or not, it is unnecessary to enquire: every one should think disposed candidly to consider the two statements together, and there is no difference. This being the case, it will be thought expedient to bring still farther in the Standards already in the Confession and Catechisms. The Associate Reformed Church will not assume, insist upon this, for there is any thing more; neither would the Reformed Presbyterian Church be unable to see a single idea in them, beyond what is contained in the Westminster Standards; and it has been that a sister church embracing the same testimony a sentiment which is exceptionable, it is not likely that they have ever felt required to notice it. The Associate Church will not insist upon any thing more. No greater necessity exists in 1822 and then she said in a resolution to the Associate Reformed Church of the West: "We have no objection to the erasure of the words, 'the one relating to temporal benefits, our terms of communion.' It has never been gained from the discussion in this country—lost by now dropping it. It is upon it, beyond the simple statement down in the Westminster Standards, been misunderstood or at least not fully comprehended by the people; too wire-drawn and metaphorical, and nothing else ever to be expected. It ought to be remembered that the peculiar use of the people here is to do with them; and it ought to be introduced with such nice distinctions and subtleties that the great body of the people can never be expected to assent to it. It is not Dr. Dick) to conceive what can be served by this discussion (common benefits) except the opportunity of employing the Saviour and to count and thank him, that we might ascertain the extent of our obligations, or feelings towards him have a tendency to excess, as is the case of a check." A FRIEND

A CONVERT TO ROME.
Scott, the well known convert, left the church of England for Rome.

RELIGIOUS INTELLIGENCE.

to Reformed Synod of the South.

dition to the intelligence of the pro- of this Synod, given in the article- rrespondent published in the last we take the following from the ue of the South :

Synod convened on Friday, the od continued its sessions (Sabbath 1) until eleven o'clock, on the 7 night following, at which time it ed, to meet at Prosperity, Lincoln Tennessee, on Friday, the first of 1847.

ing a slight breeze, which blew ng the discussion of the African the utmost harmony and good prevailed in all the deliberations. hren were, in most matters, of one d of one soul.

Sacrament of the Lord's Supper pensed on the Sabbath. It was refreshing time. We do not re- ever to have seen a more solemn than that which listened to the and appropriate appeals of the which was delivered on Sabbath

ere much gratified with the unani- cordiality with which the mem- ent into the subject of the Texas

was no appointing of committees e preliminary inquiries, but the out of two right-hearted, efficient ries, to go forthwith to explore in the ensuing winter and spring.

J. YOUNG, of Alabama, and W. TON, of Abbeville, with JOHN S. and PRESSLY ROBINSON, for their s, were appointed to this mission,

expected to set out at farthest by of December. A friend of this has pledged himself to contribute ars to each of the two Mission- Texas, to defray their expenses.

subject of the African Mission, as received some attention in the the Magazine, was discussed with edom, and incipient steps were to be taken to have that scheme, ble, carried into operation.

Messrs. GORDON and SHANNON f Kentucky, were appointed to in- to the expediency and practica- employing Mr. Ware, who emi- ist year to Liberia, as a teacher of in Africa, and report at next on the of Synod.

ynod was pleased to learn by the of the Committee of Examination rd of Trustees, that the Erskine on is in as flourishing a condition ing else reasonably be expected. It is g to receive some signal marks of ic favor. A gentleman who was ular at the late commencement and of Synod, made a present of Five

Dollars for the benefit of the Col- The opinion is now confidently en- that an appeal to our Southern pecuniary assistance would not

nts were appointed to solicit funds in be appropriated to the establishment of sorship."

Decline of Unitarianism.

rrespondent of the Christian Regis- nitarian paper, writes as follows of use in Pennsylvania :

en you were in the Divinity school ridge, there were five societies in ania—and some talk of a second in Philadelphia. Now, to our e it said, there are but two places and one of them not so strong as

was, yet this same State of Penn- has doubled its numbers I sup-

pose in that time, and some other denomi- nations have multiplied fourfold."

And again, of their cause in Massachu- setts, which is a fair index of its present state and prospects, throughout New Eng- land :

"If we looked solely to our own denomi- nation we might be discouraged. True, there never was a period when Unitarians had so many churches as now, or when they had a more able and zealous ministry, or so wide a field. But at the same time, here in Massachusetts, things are not as they were five and twenty years ago, when almost all the distinguished men of the State were Unitarians:—when the literature, intelligence, public spirit, wealth and social influence were almost entirely on that side. Now the tendency is else- where, and the fashion, at least, if not the intelligence of the community, is setting decidedly in another direction."

RENUNCIATION OF POPERY.

The last number of the English Review has the following paragraph:—"No year passes in which we do not hear of conversions among the Romish priesthood to the English Church. In fact, the apostacies of English clergymen to Rome, which have caused so much shame and indignation, have been more than counterbalanced, numerically, by conversions from Romanism in Ireland. A whole society of monks of the Christian Doctrine, at Youghal, lately came over en masse. In Kerry and in Mayo, the conversions have been on a large scale, notwithstanding the previous persecutions directed against the converts by the Romish priesthood."

THE PRUSSIAN PROTESTANT SYNOD.

The General Protestant Synod of Prussia, which opened on June 2d, closed on the 30th August, after having held fifty-six sittings. Out of thirty-five subjects which have come under its consideration, only seven have been decided on. It has declared as to the sanctity of the oath—has expressed a wish that pastors and ecclesiastical superintendents should be relieved from a part of the administrative functions imposed on them—has declared that there is no necessity to submit young men who aspire to become ecclesiastics, to preparatory studies different from those followed by the students of other faculties—has decided on forming a fund to provide pensions for ecclesiastics—his determined that in the ordination of preachers there shall be required of them an oath to maintain the unity and purity of their dogmas, the maintenance of the union between the Lutherans and the other reformers; and, in fine, the extension of the ecclesiastical constitution of the six eastern provinces of the kingdom. The three last questions alone occupied thirty-eight sittings. The Synod will be again convoked by the king in the course of next year.—Galignani.

In the island of Madeira Popish intolerance appears to be at its height, as Dr. Kalley, and the British Protestants belonging to his suite, have been compelled to fly for their lives, and to take refuge on board a steamer in the bay, while the native converts to Protestantism have been exposed to every species of insult and even of open persecution. The British Consul himself has been seriously threatened by the mob, and other violations of the laws of nations have concurrently taken place, which cannot fail to induce grave explanations between the British and Portuguese Governments.—Londonderry Standard.

THOLOCK.

This distinguished theologian of Germany, at the last accounts, was in Scotland. His health is said to have been seriously impaired by his un-

remitting labors in the cause of evan- gelical truth in Germany, and it is thought may be improved by a short sojourn in a more northern clime. He was one of the most distinguished members of the World's Convention.

DECLINE OF ERROR.

The decline of the sect called Chrystians, or Christians with a long i, is thus stated by the Christian Palladium, a paper of that denomina- tion :

"That there has been a great loss of churches for the last twenty years, no one acquainted with the history of the connec- tion will deny. Between thirty and forty years ago, large sections of the State of Maine were dotted over with Christian Churches, not one of which now remains. Of about thirty churches, in a direct line from Augusta, Maine, to Fairhaven, Massa- chusetts, an extent of less than 260 miles, which were in existence twenty years ago, only five now remain. Some of these churches became extinct. Others of them have been carried over to the Free Will Baptist, and other denominations. Whether out of New England the loss has been so great, is left for others to decide."

A GERMAN REFORMER IN LONDON.

Czerski preached, according to public announcement, in the Rev. R. Herschell's Chapel, Edgeward Road. So great was the interest excited, that hundreds went away unable to obtain admission. A writer in the Puritan says,—“The Re- former delivered in German a most inter- esting address, which was translated by the minister of the Chapel, and has just ap- peared in this day's paper. He is de- scribed as a middle-aged man, thin, dark, and dressed in the true German costume. His face is most intelligent, and though the countenance is solemn and thoughtful, the eye is bright and finely lighted up in the moment of excitement. At the close, Czerski was warmly greeted by the con- gregation; the chief part of whom would not leave the Chapel without giving him the right hand of fellowship."

A BRAHMIN'S CONFESSION.

A wealthy Brahmin in Benares, India, not long since committed his son to the care of a mis- sionary, using this extraordinary language: "I feel convinced, sir, after reading your holy shasters, that they contain the true religion. I have not the power to come up to the purity of their precepts. But here is my son; take him as your child; feed him at your table; and bring him up as a Christian." At the same time he made over to the missionary the sum of five thousand dollars to defray the expenses of his son's education.

MEXICAN SUPERSTITION.

But Mexico has one fatal feature which makes the mind despair of her ever holding the rank of a great nation. However glaring may be the superstition of continental Europe, it is of a feeble hue to the extravagance of Mexican ceremonial. In those remote countries, once guarded under the Spanish government with the most jealous vigi- lance from the stranger's eye, every cere- monial was gradually adopted, of every shape and color, which the deepest super- stition, aided by great wealth, the influ- ence of a powerful hierarchy, and the zeal of a people at once desperately igno- rant and singularly fond of show, could invent. Rome, and even Naples, were moderate, compared with Mexico. The conveyance of the Host to the sick was al- most a public pageant; and its carriage to the wife of Santa Anna was accompanied by twenty thousand people. The feast of Corpus Christi exhibits streets through which thirty or forty thousand people pour along, of all classes of society, with thousands of soldiery, to swell and give military brilliancy to the display. At the

head of the pageant moves a platform, on which the wafer is borne by the highest dignitaries of the church. Then follows, in a similar vehicle, "Our Lady of the Remedies," the blessed Virgin Mother, a little alabaster doll, with the nose broken and an eye out. This was the image of herself given by the Virgin to Cortes to revive the valor of his soldiers after their Mexican defeat; and this the priests profess to believe, and the populace actually do believe. The doll's wardrobe, with its precious stone, is valued at a million of dollars. The doll stops all contagious diseases, and is remarkably active in times of cholera.—Blackwood's Magazine.

DR. BEECHER'S VIEWS OF SCOTLAND.

He went first to Scotland. But on visit- ing Glasgow and Edinburgh, he felt him- self at home. The habits, and manners, and language, and countenances of the people were all Yankee. If he had gone to sleep in Boston and waked up in Edin- burgh, he should not have known, from the appearance of things around him, that he was out of New England. Scotland is more like New England than any other nation under heaven. Churches, Schools, Colleges, a high standard and tone of morals—all like New England. There is, however, more homogeneity of charac- ter in Scotland than here. There are there fewer, much fewer religious denomina- tions. The Scotch are all Scotch, and all maintain the same manly, independent, sincere and conscientious tone and bearing.

They are a highly educated nation, and they are determined to maintain their high standing in this regard. The Scotch clergy are the best educated clergy in the world. In science, in literature, in the arts, in metaphysics, as well as in theolo- gy, they are very deeply versed. The people are highly moral. They under- stand what a new heart is, what true re- generation is, and they are firm believers in the sovereignty of God, in election, in the eternity of future punishments, and in short, in all the doctrines of Calvinism. The Free Church embodies most of the piety, the talents, the taste and the learn- ing of Scotland. She holds it to be her duty to sustain the interests of sound learn- ing and evangelical piety in Scotland, and she claims the privilege of doing this not only for that country, but she also regards it to be her duty and her privilege to sup- port those poor but pious and devoted min- isters of the Canton de Vaud in Switzer- land, who, like her own clergy, have been ejected from their livings for righteousness and truth's sake. Scotland may then be depended on to do her full proportion in the great work of converting this world to Christ.

ROME.

A correspondent of the Boston Atlas says that the census of the city of Rome, which has just been completed, shows that the "eternal city," which at the time of the Cæsars counted no less than two millions and a half, in 1846, contains only 170,199 inhabitants, belong- ing to 33,983 families of laymen. Be- sides these there are 41 Bishops, 1,533 Priests, 2,815 Monks, or members of monastic orders, 1,472 Nuns, 520 Semi- naries, and 329 Heretics and Muhamme- dans, besides eight or ten thousand Jews, or about 167,000 in all. In 1840, the population of Rome was 154,632.

THE LONDON SOCIETY FOR THE JEWS

It appears from the Annual Report, unless we miscalculate, that one hundred and seventeen cases of adult baptism have oc- curred during the year at the various sta- tions of the Society. These stations are 30 in number, and employ 80 missionaries and agents, including physicians, school- masters, tract distributors, &c. Of this number, 27 are ordained ministers of the Gospel, and 45 are Jews.

THE PREACHER.

WEDNESDAY, NOVEMBER 4, 1846.

The Theological Seminary.

The introductory lecture to the Students of Theology, will be delivered by Dr. Pressly, in his own Church, Allegheny, to-morrow (Thursday) evening, at 7 o'clock.

Thanksgiving.

We call attention to the appointment, by the Governor of our State, of the 26th of November, as a day of Thanksgiving. The same appointment has been made by the Governors of New Hampshire, Massachusetts, Connecticut, Rhode Island, New York, Maryland, Ohio, Michigan and Kentucky.

Decline of Error.

Among the items of religious intelligence given in this number, will be seen an extract from a letter of a Unitarian, and an editorial of an editor of the Christian sect, each making lamentation over the decline of his religion. The Unitarian complains that where the principles of his persuasion had been in the ascendant the tendency of popular feeling is now turned against them. The Christian complains of "a great loss of churches for the last twenty years."

The Christians, as they denominate themselves, are a sect which sprung up in the United States about the year 1800, and in 1833 was supposed to number seven hundred preachers, and nearly one hundred thousand members. They are Immersionists in Baptism, and Independents in Church Government. Their creed, in every thing else, is just whatever their members please to believe. They had their origin in opposition to confessions of faith, and were organized on the principle of universal toleration. No error of opinion would exclude from their fellowship. At first they were generally Trinitarian in their views of the God-head; now they are almost unanimously Unitarian.

In both cases, therefore, the lamentation is of the decline of substantially the same cause—a system of religion which divests the gospel of all its beauty and all its saving power. It may seem behind the charity of the age to rejoice in such declension; nevertheless, we do rejoice, and most earnestly desire it may be ever thus, until every tongue shall sincerely and honestly confess that Jesus Christ is Lord to the glory of God the Father.

Worldly-Mindedness.

To be supremely devoted to the world is to debase and destroy the soul. Do they who allow themselves to be governed by this disposition of mind ever think of this? To give themselves up to it, allowing earthly objects to absorb their thoughts and desires, is to place themselves, in this world, on a level with the beast that perisheth, and to barter, for the fleeting things of time, all that they could enjoy throughout eternity.

It is a strange infatuation!—and strong, against the tenderest expostulations and

most terrible threatenings of God! And this, while the natural workings of man's own immortality should remove it! It is an experience, to which in the history of man there is no exception, that earthly enjoyments do not satisfy the desires of his soul. Among those who have reached the greatest and highest earthly attainments, there has not been one to testify that his enjoyment has been satisfying. It is so still and ever will be. The man who looks for happiness in the abundance of riches is never satisfied:—great as may be his possessions, he is never happy. The man of ambition, who imagines happiness to consist in earthly fame and power is never satisfied:—let him attain the object of his wildest ambition, he is not happy, and would not be, if the whole world were looking up in admiration, or bowing before him in humble subjection to his power. The man of pleasure is never satisfied:—his life may be a continual revelry in the enjoyments of earth, and you will see him still hurrying from one scene of pleasure to another, never satisfied and never happy. Indeed, the greater the attainment of men of any earthly object, the more sensible they are made of the insufficiency of ail such things, the more excited are their desires and the more miserable they become. O that men were wise! that they would consider this;—fullness of joy is but in the presence of God, and only when they shall see his face in glory, will their capacities be filled and their longing souls be satisfied.

Meekness.

Meekness was the loveliest distinction of the Saviour, and is the brightest ornament of man. It is a fruit of the Spirit, springing up in the heart in which have been implanted the graces of humility, charity and patience. It has, in its nature, the combined excellence of all these virtues. In meekness there is always a just sense of our own dependence and unworthiness; and a goodwill to others, a charity which thinketh no evil, but disposes us to give the most favorable construction to the words and actions of our fellow men; and which suffereth long, is not easily provoked, beareth all things, believeth all things, hopeth all things.

There is a sacred beauty in such a character, and a real greatness. In the meek man, as in all who fear God, there is the fortitude of *strong confidence*. In the most trying circumstances he can possess his soul in patience. Whatever may be the storm without there is always peace within.

And then, while he is best prepared to encounter them, he is least exposed to the storms of time. He has security in the humble sphere in which it is his choice to move. Retiring from the high places of earth, the pride and pomp of human life, the strokes of adversity which do come fall lightly upon him. In the moral as in the natural world, it is the high tower that is visited by the lightnings of heaven, while the lowly cottage is passed untouched:—it is the mountain that is assailed by the blast, while in the valley there may be but the refreshing breeze:—it is the towering oak, lifting

its branches to the skies, that is torn from the earth, while the ivy on the wall is undisturbed. So it is with the meek; they are less exposed to storms without, while they have a peace within that passeth all understanding.

But we need not be restricted to adversity, in contemplations of the meek man. He too has his earthly prosperity. Aud O! how bright! In comparison with that of the wicked, it is like a sky without a cloud. It is not the prosperity in which all around and beneath may seem brightness, while all above is darkness—the fearful darkness of the impending wrath of God. In the prosperity of the meek all is brightness. God smiles above him, the earth smiles beneath him, and all around him is bright and cheering.

Meekness is not more an ornament, than it is a spirit of great price, accompanied by the lightest afflictions and the purest enjoyments in this world, and leading to fullness of joy in the world to come.

The Palestine Mission.

In the letter from Mr. Barnett, from which the following extract is made, it is announced that it has been concluded to locate the mission at Damascus. With the selection Synod will no doubt be well satisfied. It would seem desirable that a mission, specially designed for the Holy Land, should have the centre of its operations some place within its bounds. But it appears the design of Synod can be carried out, if not so directly, more effectually by a location in Damascus than in Jerusalem or any other point in Palestine. And then, while the influence of our missionaries can be exerted more effectually from that point upon the land to which they are specially sent, it may, at the same time, be more readily and effectually exerted throughout Syria.

Many other places seem to have been carefully examined, and the claims of each are presented in the letter from which we make the extract. Other parts of the letter may be given in a future number. At present we can only make room for what has reference to Aleppo, Jerusalem, and Damascus, three of the most favorable points of access to the Jews.

Aleppo has been recommended as a favorable field from the day we landed; the most open, healthy and cheap. Among many, Protestantism is there known, and it is said that among a number of Greek Christians there is a great demand for the truth, that they are eagerly waiting for the missionary. It is the centre of a large trade, with a population of 90,000, of whom five thousand are Jews. The European influence prevails more than in any other place in the East, from the number of foreigners settled there. The Mohammedans, being descendants of the prophet, are the most tolerant in the Empire. Some Scotch merchants settled there, have lately offered an annual donation of one hundred pounds, to any of the Scotch order of Presbyterian ministers who would settle among them. It is considered the most profligate place in the whole country—the Paris of the East. But its general infidelity opens the way

for the missionary. The desire to be the grandest mosque in the whole. This, however, may be considered a compliment to the rather than any reproach. It is the state of morals which is great cheats as they can be, which God seems to have placed with his judgment, but to its frequent almost... We first thought it rather bounds, but since we have seen that we are left to a wide exercise our own judgment, and to visit it, and at the same time to explore more fully the coast to its frequent almost... sent our funds would not be and it would not do to... of a location until later in... as it is deemed all-important... cision be made this summer... get settled by the winter. We come weary with the... pendent upon a state of... tion to this subject ourselves... church no doubt at home... same uneasiness and anxiety... imprudent to delay any longer... ister from the Secession... derstood, is to be shortly... city from Scotland. During... the English located a branch... sion there, and although... for the present, it is supposed... be soon renewed. But even... last summer, during great... time, so far as the Jews were... to whom he was sent, the... (and he a physician,) was... time; they would have ac... with him.

Whatever may be said of Jerusalem, as a mission... occupied by the English... the cumbersome arrangements... college, and church, with... fessors, ministers, and even... sides a converts' relief... ness of their operations, or... lations, may be conceived... that the mere transportation... physicians' libraries cost... hundred dollars. A phy... been sent out, in opposit... Jews in London, to their... Holy City. And yet there... among the Jews, such is... and ignorance. Besides... the Christian population... Nazareth, are altogether... as needy a condition as any... We have no need to fear... of our principles; for, so far... concerned, we might estab... of our mission in sight of... of Canterbury itself, at lea... and reasonably hope for... Jew, who has seen enough... tianity to renounce his an... the truth is presented to him... be for this alone, will soon... take a still higher stand... protestantism. The city is... superstition, bigotry and... the whole of Eastern Christ... second or third to Mecca, and... lowers of the False Prophet.

In reference to Damascus... remembered, that a location... not be tolerated at all, only... the last few years. An extra... be justified notwithstanding... 'Damascus is one of the... the Mohammedans, and its... have the character of being... tolerant and fanatical of all... followers. Till within these... the appearance of a Frank... the signal for a riot. Christ... were prohibited from riding... an ass (in 1807 even this was... and the appointment of an... in 1831 caused an insurre... lasted several months. The

... Paeha have produced a great effect in the feelings of the people...

While other cities of the East dwindled to mere shadows or vanished...

... the English located there, nor physician connected with the...

... the prospect of our settling and look forward to the success...

... THOMAS CLARKSON. The paper brings us tidings of the...

question of the emancipation of the human race, he calmly looked forward to...

THE STEAMER GREAT BRITAIN. A young lady a passenger in the Great Britain, gives a graphic account...

"We have indeed been in fearful peril. The newspapers by no means represent the extent of the danger..."

EXTRAORDINARY INSTANCE OF GAMBLING. A colored fireman, on board a steamboat running between St. Louis and New Orleans...

A TEST QUESTION. An agent of the Foreign Evangelical Society lately stated that the society contemplates sending a...

Bad News from King David.

The "Spiritual Diary," of Swedenborg, is now in a course of translation and publication by Professor Bush of New York...

In the last two numbers of the Diary, (Nos. 21, 22,) Swedenborg has much to say respecting King David...

When David had been almost 3,000 years dead, (namely, in the month of October, 1738,) Swedenborg had repeated interviews with him in the other world...

laboring under the delusive impression that he was God, grievously tormenting his fellow-sinners...

Professor Bush was a little stumbled at first at this strange account of David; but on further reflection he became perfectly satisfied with it...

Near the time of his interviews with David, Swedenborg met some of the Quakers in another world; and his account of them is equally unsatisfactory...

Those persons who are not prepared to receive these and other revelations of Swedenborg, have no alternative but to reject his claims...

MARRIED.

By Dr. Pressly, on Thursday evening, 22d ult., Mr. WILLIAM S. POTTS to Miss MARY ANN GILMORE...

By the same, on Thursday evening, 29th ult., Mr. JOSEPH PATTERSON to Miss JANE WARD...

On Thursday evening, the 22d ult., by Rev. David R. Kerr, Rev. ROBERT D. HARPER, to Miss SARAH, younger daughter of John Fleming, Esq., Allegheny.

On Thursday, October 22d, by Rev. John H. Kirkpatrick, Mr. ROBERT J. HUSTON to Miss NANCY A. CLARKE...

OBITUARY.

DIED, on the 15th of September last, of consumption, JOHN N. JAMIESON, son of Robert and Elizabeth Jamieson...

DIED, at his residence near Unity, Butler county, Pa., 28th September, 1846, JAMES WADDLE, aged 69 years and 8 months.

The deceased was, for several years, a ruling elder in the Associate Reformed congregation of Unity, in which situation, as well as in every other relation of life...

To his affectionate wife, loving family and fellow Christians, he could feelingly say:

"Farewell each dearest union That blessed my earthly hours, We yet shall hold communion In amaranthine bowers..."

The undersigned, on behalf of the congregation of Springfield, Illinois, adopts this mode of tendering his sincere thanks to the First Associate Reformed Church in Allegheny city...

ACKNOWLEDGMENT.

The Treasurer of the First Synod acknowledges the receipt of the following sums:

Table with 2 columns: Congregation name and amount. Includes Gettysburgh & Hill, Savannah, Lebanon, and East Union.

A CARD.

THE SUBSCRIBER, having disposed of his Bookstore in Pittsburgh, to Messrs. ELLIOTT & ENGLISH, would recommend them to the patronage of his former customers.

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PAYMENTS FOR THE FOURTH VOLUME OF THE PREACHER.

Table with 2 columns: Name and address. Lists names like R H Forsythe, James M'Connell, John Cunningham, James Caldwell, etc.

For the Preacher.

THE AUTUMN WIND.

Not as the wind of the winter chill,
That sighs 'mid the pines on the grey old hill;
Not as the zephyr of early spring,
That fanneth the flowers with its dowy wing;
Not as the breeze of the summer bowers,
Cometh the wind of the Autumn hours.

The wintry winds as they whisper say,
"Bright is the end of our cheerless day;"
And spring as it passeth along may tell,
"Ye can welcome the summer at my farewell."
And summer hath many a happy tone;
But the wind of the Autumn is sad and lone.

Over the river it passeth slow,
Deep in the valley it sigheth low;
But far in the forest it roareth loud,
And the leaves come down as a golden cloud.
Then, fainter and fainter, its voice comes back,
As it passeth away on its spirit track.

It teacheth a lesson while it grieves
Over the fate of the fallen leaves;
Thus, O child of a mortal race,
Thou bloomest in beauty a little space;
And when thou hast flourished and seen thy day,
Thou art cast as a withered leaf away.

MARGARET COURTNEY.

Emsworth, October 19th.

Marriage of the Infanta of Spain.

The only article of European intelligence which at present excites, in the political world, any special interest, is that which relates to the marriage of the Duc de Montpensier, son of the King of the French, with the young sister of the Queen of Spain. The marriage in question has been officially announced in the *Moniteur*, the organ of the French Government, and the Royal Duke himself is about to visit Madrid on the subject, about the end of the present month. The British Government have taken a decided part against this projected alliance, and some of the French Journals themselves are strongly opposed to it; while the Spaniards are, in general, most violent in their reclamations against a scheme in which they imagine they can foresee the future prostration of their country before the feet of France, perhaps its ultimate annexation, as a provincial appendage, to the French Crown. The reason is, that in the event of the present Queen's decease, without issue, and her life is not regarded as a particularly good one, her sister would naturally succeed to the vacant throne of Spain, and, as a matter of course, the Duc de Montpensier would participate in all her royal dignity, while the affairs of the entire kingdom would be virtually in the hands of a French administration. So determined are the Spanish people against the ominous alliance referred to, that according to the confession of a well-informed French journal (*L'Observateur Français*) the danger of an actual civil war has never been more imminent than it is at the present time.

It is highly probable that, in despite of every remonstrance, the projected marriage will be proceeded with, and, in this event, the occurrence of disturbances in the Peninsula is nearly certain, if the British Government shall continue fixed in its opposition. The elevation of his brothers to imperial thrones led to the ruin of Napoleon, and a similar ambition, on the part of Louis Phillippe, in regard to his own sons, may be the agent in working out the fall of that dynasty which his good fortune originally established, and which his own unambitious prudence has since mainly contributed to preserve.—*Londonderry Standard*.

THE LARGEST CITY IN THE WORLD.
Sou Tchou is a large city in the interior of China, the largest silk market in that

vast empire. To Europeans it has been unknown since 1718, when the Romish missionaries were driven out. The Paris correspondent of the National Intelligencer says, that M. Hedde, completely disguised as a Chinese trader, obtained ingress to Sou Tchou. M. Hedde says, its population is five millions, and that within a radius of four leagues around, there is a population of ten millions. Peking has four millions. M. Hedde brought to Paris many samples of the domestic silks of China, of all colors and all prices. One of them, exceedingly fine, is called the Flower of the Gardens. It comes from the interior, and until now has not been seen in France.—*Observer*.

AMERICAN CLERGYMEN. A correspondent of the New York Recorder speaks in the highest terms of the American clergymen who appeared at the recent meeting of the Evangelical Alliance, in London. He says:—"Wherever I go I hear their praise sounded. The sermons of American divines have been much commended, and from their example some of our own preachers might profitably learn to point their sentiments, logicise their argumentation, and retrench their redundancies. The English pulpit is too declamatory; the Scottish too dry; the American, if we may judge from the specimens we have had, appears to hold the *juste milieu* between them. We all regret that our transatlantic friends were so hard worked as not to have leisure for looking about them."

EXCELLENT. The New York Morning News relates an anecdote of President Jackson and Rev. Mr. Kinney, once a Lieutenant Governor of Illinois, which contains a just rebuke of all clerical office-seekers. It is as follows: Mr. Kinney had come on to Washington to ask for an office. Admitted to an interview with the Chief Magistrate, the reverend applicant set forth his pretensions, in vivid colors; his services in the Democratic ranks were all enumerated; and redoubled exertions for the future, in the good cause, were promised. When he had concluded, the venerated Chief, regarding him with a mild, but solemn air, said: "Mr. Kinney, you are, I believe, a minister of the Gospel; is it not so?" "I am, your Excellency!" was the reply. "Then, sir," rejoined the President, "you already hold a higher office than any I can give you; and if you fulfil its duties as you ought, you will have no leisure to attend to minor matters."

For the Preacher.

Franklin College.

The Summer session of this Institution closed on Wednesday, the 30th September. The day was unusually favorable; and a brilliant audience of at least four thousand people was present on the occasion. The order that prevailed, and the unwearied attention given for *five hours*, evinced the interest felt in the performances. The exercises were highly creditable to the young gentlemen engaged; manifesting a diligence of research, a purity of diction, and a maturity of thought, that would have done credit to older and more experienced speakers. The degree of A. B. was conferred by the Board of Trustees, on the following graduates: Messrs. Samuel Anderson, Joseph Kerr Andrews, James Golden, David Irwin, Robert Croskey and John T. Tait.

The degree of A. M. on the following gentlemen, in course, Alumni of the Institution: Revds. James Bruce, James M. Henderson, John B. Johnston, Joseph M. Kee, Isaac N. Laughead, James Wallace, William Smith, William Lorimore, G. C.

Vincent, E. B. Calderhead, John Robinson, John J. Buchanan, William P. Brenden, John J. Findley, William T. M'Adams, Samuel F. Coon, Hugh L. Forsythe, William T. Findley, John Gilmore, R. J. Hammond, Thomas M'Intire, Samuel Findley, Samuel Wallace;—Thomas West, Esq., George R. Jenkins, Esq., William Lawrence, Esq., Joseph E. Vance, Esq., Edgar Cowen, Esq.;—Drs. John M. Coon and William T. Edis.

The Board also conferred the honorary degree of Doctor of Divinity on the Rev. Abraham Anderson, of Hebron, N. Y., on the Rev. John M'Cluskey, of West Alexander, Pa., and on the Rev. William Wallace, of Wheeling, Va.

In presenting this abstract of their proceedings to the public, the Board of Trustees would state that Franklin College is now thoroughly organized. The Faculty is full, consisting of the Rev. A. D. Clark, A. M., President and Prof. of Belles Lettres, Hebrew Literature and Moral Science; Rev. Joseph Gordon, A. M., Prof. of Mathematics and Natural Science. Rev. A. M. Black, A. M., Prof. of Greek Literature and Mental Science. And Mr. John J. Lane, Prof. of the Latin Language and Roman Antiquities. The prospects of the Institution are steadily brightening. The facilities for the acquisition of a thorough education at Franklin College are as abundant and cheap as at any other Institution in the West.

By order of the Board,

JOHN G. M'CELLORGH, Sec'y.
New Athens, Oct. 1st, 1846.

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The History of Rome

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ADDRESS

Given at the opening of the Session of the Theological Seminary of the Associate Reformed Synod of the West, 5th of November, 1846. By F. PRESSLY, D. D.

(Published by request of the Students.)

YOUNG FRIENDS,

THE office to which you aspire, is one which is designed for the defence of the truth, it is of the utmost importance that your own souls should be thoroughly acquainted with the truth of Christianity. I have the pleasure in this place, as students of the Seminary, to authorize me to conclude, on this subject, after careful investigation, that your minds are fully satisfied; that you have embraced Christianity as the source of your own hope, and that you are prepared to employ the powers which have been given you, in promoting the extension of this religion throughout the world. Those who are to be officially employed in the defence of the gospel, it is necessary, that you be fully prepared to adduce in its support, arguments as may be adapted to the enquirer to a correct conclusion at the same time to stop the gainsayers.

Arguments by which the truth of Christianity is established, are various. However my intention on the present occasion, to give you any thing like a summary of the evidences of Christianity, would of course be impossible in a short address. I propose to confine myself to one view of the character of Christianity as defined by its tendency to meliorate the condition of society. And I hope to make it manifest, that if we should keep futurity altogether, the tendency of Christianity to promote man's well being in the present life, manifests its entire superiority over every other system, and justifies its claim to a divine origin.

I mark in the first place, that the intellect exerts a powerful influence in the intellectual character of man. It is peculiarly the glory of the human body, that the human body exhibits a wonderful exhibition of skill and of power. Its erect posture, its varied powers and their adaptation to man's convenience and comfort, the symmetry, and especially the expression of the countenance,

all attest the infinite wisdom and power and goodness of Him, who originally formed it out of the dust of the ground. It is however, his intellectual nature, which places man on that lofty eminence, which he occupies with reference to the irrational creation. In some particular respects, man is excelled by many of the inferior animals. He does not possess the strength of the ox, nor the agility of the horse, nor can he soar on high, nor glide through the regions of the atmosphere, like the members of the feathered tribe. But, yet by the influence of his intellect, man is able to subdue and control them all, so as to render their varied powers subservient to his own convenience and accommodation.

Man's intellect however has its state of infancy as truly as the body. And that the powers of the mind may be fully developed, invigorated and brought to a state of maturity, a course of intellectual discipline is absolutely necessary. And in various ways, Christianity exerts an influence directly favorable to the cultivation and improvement of the mental powers.

(1.) In the first place, Christianity makes it obligatory upon parents, to pay special attention to the early instruction of children. And this obligation, is either not recognized at all, or it exerts but little influence, in any part of the world, where Christianity has not established its sway. The importance of commencing early in the cultivation of the powers of the mind will be conceded by all who have any practical acquaintance with the business of education. And not only will the Christian parent be excited by natural affection for his offspring, to communicate to them in early life, that knowledge which he feels to be of paramount importance, but the precepts of his religion, will likewise concur in urging him to regard that as a matter of sacred obligation, to which natural affection would prompt him. "Train up a child in the way he should go;" "bring up your children in the nurture and admonition of the Lord;"—are precepts of Christianity which will secure the early instruction of children, wherever this religion has established its influence over the public mind. Hence, as the result of this influence, children will early be taught to read the Bible; a book which not only contains information of the greatest importance to man, but, a greater amount of knowledge than is found in any other book in the world; and thus the unfolding powers of their minds will be exercised in the acquisition of knowledge from the earliest dawning of reason. And such is the nature of the human mind, that in proportion as its powers are exercised, they will become more vigorous and active; and just as our knowledge is increased, will be the intensity of our desire to make still further acquisitions.

In so far as the mere cultivation and improvement of the mental powers are concerned, it is not material what particular kind of knowledge is communicated. The exercise of the faculties of the mind in the investigation of truth, is what is necessary to promote their activity and growth. The subjects of investigation may be scientific, or political, or religious;

and the knowledge which is acquired may be more, or it may be less valuable in its character. Still the exercise of the mental powers will be secured, and this will lead to the improvement of the mind. To the duty of stimulating and aiding the youthful mind, in the pursuit of knowledge, Christianity obliges all who acknowledge its authority. And hence by the provision which Christianity makes to secure the early training of the youthful mind, its tendency is to elevate man's intellectual character.

(2.) But not only will Christianity secure early attention to the instruction of youth, and thus exert an influence favorable to the cultivation of the intellect, but in addition to this, the knowledge itself which Christianity imparts, is of a character admirably adapted to enlarge and expand the powers of the human mind. The Bible from which Christianity draws all its information, and which it early puts into the hands of our children, not only makes plain to the youthful mind, truths to the knowledge of which, the wisest pagan philosophers could never attain, and is thus peculiarly adapted to improve the human mind,—but as a book, it is remarkable for the variety and interest of the matter which it contains, as well as for the diversified and pleasing and impressive manner in which its instructions are presented to the mind. The subjects of contemplation unfolded to our view are characterized by a grandeur and a sublimity peculiar to themselves, the very consideration of which directly tends to rouse into action, the latent energies of the soul. In no other book, do we meet with such lofty conceptions; such sublimity of description; such comprehensiveness of thought. Even independent of the intrinsic importance of the truths which it unfolds, in the judgment of the most competent scholars the world ever saw, the majesty of its style, the splendor of its imagery, and the combined beauty and simplicity of its diction, are to say the least, unsurpassed. Now under the influence of Christianity the minds of our children are brought into familiar communion with this book, and are cast, as it were, into its very mould, just as the youthful powers begin to be developed.

It will then be perceived, that the subjects which Christianity presents to the view of the mind, not only possess a surpassing excellence and glory, but the very dress in which its communications are clothed, tends to render them attractive; so that the mind is expanded, the imagination is delighted, and the affections are aroused, while at the same time the heart is impressed and made better. Here in the character of the Deity, we have an exhibition of a being of such perfection, as the uninspired mind never conceived of, and one, the contemplation of which, calls forth our love, while it commands our reverence. Compared with the God of the Bible, the Jupiter of Roman and Grecian poets and philosophers is a contemptible being from the contemplation of whose character, we turn away with mingled dread and disgust. The character of the Deity of Christianity, who is a being of Almighty power of infinite wisdom, of unspotted purity and of exuberant goodness; man's primitive purity, exaltation

and felicity, in connection with his deplorable apostacy and fall; the wondrous plan of recovery and restoration to the favor of offended heaven; the glorious heaven, which is to be the final and eternal residence of the good, where there are fullness of joy and pleasures for evermore; the final receptacle of the impure and the evil, where their worm dieth not, and the fire is not quenched; these are the momentous subjects which Christianity unfolds to our view; and not only are they in themselves pre-eminently interesting and important, but they present to our contemplation a field immeasurably extended and unspeakably grand and glorious. And while the mind ranges over it, and surveys the varied and interesting objects presented to its contemplation, its powers are exercised improved and expanded.

II. But, however beneficial may be the influence of Christianity in elevating the intellectual character of man, its importance to society in improving his moral condition, is still more deserving of our attention. To cultivate man's intellect to the disregard of his moral nature, is only to qualify him for being a greater curse to society. Increase man's knowledge, while you leave him under the controlling influence of evil principles, and you put into his hands power to enable him to do the greater injury to his fellow men. Consequently any system designed for the improvement of society which does not embrace the cultivation of sound morals, as an essential element, must be radically defective. And here Christianity has pre-eminently the advantage over all other systems. It will be admitted by candid infidels themselves, that in the sacred writings we have the most perfect system of morals, which the world has ever seen. And in addition to the superior excellency of the system itself, it comes recommended to our regard, by that perfect example exhibited in the life of the author of Christianity. Among the moralists and philosophers of pagan antiquity, there were some who prescribed good rules for the regulation of human conduct, and in their instructions strongly recommended the practice of virtue. But in most instances their own lives exemplified the utter disregard of those very rules which they laid down for the government of the conduct of others. Christianity, however, not only teaches the purest doctrines and inculcates the practice of every virtue which tends to promote the good of society, but at the same time sets before us, in the form of a living example, the most perfect system of morality.

Let me detain you for a moment, while I take a cursory view of that system of morality which is developed in the sacred writings. It is a comprehensive system, which views man in all the diversified relations of human life, and prescribes rules for the government of his conduct, adapted to every station in which he may be placed. And in general it may be remarked, that the principles by which Christianity requires us to regulate our conduct in our intercourse with each other as social beings, are such as tend in the highest degree, to promote the general good of society.

The interests of the social system re-

quire, that there should exist among men a diversity of rank or station. It is requisite that some should be clothed in the habiliments of power, whose province it is to see to the due execution of those laws which have been ordained for the good of society; while there are others whose duty it is to be subject to lawfully constituted authority. And the harmony and prosperity of the social system demand of these different classes the faithful performance of their respective duties. Christianity defines particularly the duties which are appropriate to the different stations which men occupy in society. Rulers are recognized as ministers of God, elevated by his providence, not that they may gratify the pride of ambition; not that they may place their feet upon the necks of their fellow men but that they may wield the power, which they possess for the public good. Christianity requires that he that ruleth over men should be just, ruling in the fear of God, and that the authority with which he is invested for the public good, should be exercised in such a manner that he may be a terror, not to good works but to the evil. And the people on their part are reminded that government is established for their good, and that the existing powers are ordained of God. They are therefore required to take an interest in those who are officially over them; to pray for all who are in authority, and to submit cheerfully to every ordinance of man for the Lord's sake.

And entering the domestic circle, Christianity takes notice of all those tender ties, which bind the members of the human family together, and enjoins such duties, and imposes such restrictions, as tend most effectually to secure the peace and happiness of the family. It is made obligatory upon husbands to love their wives, even as themselves, and wives are required to reverence their husbands. And where this love is exercised on the one part, and reverence is cherished on the other, you behold the perfection of conjugal happiness. Parents are directed to regard their children as rational and immortal beings, and to bring them up in the nurture and admonition of the Lord; and children are required to honor and obey their parents in the Lord. Masters are commanded to give to their servants that which is just and equal, while servants are instructed to obey in all things their masters according to the flesh, not with eye service as men-pleasers, but in singleness of heart fearing God. In one word, Christianity requires every man to regard every other man as his neighbor, and in all the diversified relations of human life, to "render to all their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor;" to "owe no man any thing but to love one another;" and in general, in the whole of his social intercourse, to act upon the principle, "Whatsoever things ye would that men should do unto you, do ye also the same unto them."

Now let us suppose the existence of a state of society, in which these principles of human conduct are completely in operation, and in which all the different classes of men, in the various relations of life are strictly under the government of the precepts of Christianity in their intercourse with each other. The golden age, would then no longer be a pleasing fable but a living and glorious reality. We should then see disorder, and violence, and fraud, and injustice and oppression banished from our world; the various parts of the complicated machinery of the social system, would be seen moving in harmony, and every individual would be found in his proper place, contributing his due pro-

portion to swell the general amount of the good of the whole. We should in truth, behold something like heaven on earth.

It is indeed true that such a state of things has never been witnessed in our fallen world, nor have the principles of Christianity so completely gained the ascendancy over the public mind in any part of christendom. But my object is to illustrate the tendency of Christianity, and to show that in proportion as mankind are brought under its influence, it tends directly to meliorate the condition of society. And as the well-being of any community depends upon the state of morals, and as all the influence of Christianity is on the side of morality while it operates as the most powerful incentive to the practice of every virtue, the conclusion is irresistible, that the prevalence of Christian principles will tend directly and powerfully to promote the good of the social system. Am I not then justified in saying, that the man who lives where the light of the gospel shines and its blessings are diffused around him, and yet remains an enemy to the Christian religion, deserves to be regarded as an enemy to the human race?

But it may possibly seem to be an objection to the validity of the conclusion at which we have arrived, that Christianity imposes restrictions which cut us off from many gratifications which might be enjoyed, and must therefore in some degree be unfriendly to man's highest happiness in the present life. This is with men of corrupt minds, the great objection to the Christian religion. It denies them the enjoyment of those gratifications, which they persuade themselves to believe, are necessary to the greatest amount of true happiness. This leads me to remark, that Christianity even in imposing restraints, performs an office of real kindness. Those criminal indulgences which she forbids are really unfriendly to man's present well-being, while the cultivation of those virtues which she inculcates, conduces directly to the promotion of his happiness even in the present life. The way of transgressors is hard even now, though you should keep out of view altogether his future state of existence; since according to the divine constitution, temporal evil in a variety of forms is the natural result of a criminal course of conduct. A little examination may satisfy the candid inquirer that though indulgence in those vicious practices which Christianity condemns, might afford to a morbid appetite a momentary gratification, yet, it would at the same time, exert an influence prejudicial to man's present well-being. "What fruit had ye then," inquires an Apostle, at those who had tasted the pleasures of sin, but had renounced them as unsubstantial and unsatisfactory,— "What fruit had ye then, in those things whereof ye are now ashamed?" If the man who is about to enter upon some forbidden course, would pause and estimate correctly the profit and loss which might reasonably be anticipated as the result of such a course of conduct, it might exert a salutary influence on his determination.

As an example of the tendency of such a course of conduct as Christianity forbids, to produce human wretchedness, what, permit me to ask, are the present effects resulting from the indulgence of an appetite for strong drink? They appear in the bloated countenance, the fiery eyes, the swollen limbs, the livid complexion, the tremulous and shattered frame. The bitter fruits of this criminal indulgence, may be seen not merely in the paralysed body, but in the enervated powers of the mind. Wine is a mocker and strong drink is raging. And under their maddening influence,

reason is driven from her throne, and man under the control of furious and lawless passions is hurried to the perpetration of crimes at the bare mention of which humanity shudders.

If any one desires further evidence of the tendency of intemperance to produce human misery, he may see it in the loss of character, in the waste of property, in the derangement of business, and in the penury and wretchedness which it brings upon individuals and families. Enter the hovels of poverty and of affliction, and there you may see the tendency of this evil to produce present woe, in the tears which run down the pale and withered cheeks of the heart-broken mother, who has been forsaken by the drunken father of her children, and is left alone to struggle with the billows of adversity; and you may see it in the rags which scarcely conceal the nakedness of children whom a cruel and unnatural father by criminal indulgences, has reduced to beggary and shame. And if the heart is not already sick with the contemplation of such scenes of human wretchedness, you may enter our hospitals, and jails, and penitentiaries. And when you have looked upon the inmates of these receptacles of crime and misery, and ask the question, What has brought a great portion of these forlorn human beings to their present degraded and miserable condition? You will require no further evidence to convince you, that the way of transgressors is hard, while on the other hand, it will appear that Christianity even in the restrictions which she imposes, manifests a regard for man's present happiness.

And while all must admit, that such are the present natural results of a life devoted to criminal indulgences, what I would ask, is the natural tendency of the practice of that sobriety and temperance which Christianity requires? Every candid observer will admit that it exerts an influence of the most beneficial kind both on the mind and on the body; that it is directly conducive to corporeal health and vigor, as well as to mental improvement; that it is favorable to the formation of orderly, economical and industrious habits; and just in proportion to its prevalence in any community, will it tend to promote the peace, good order and general prosperity of the social system. Christianity, then, in laying a restriction upon the gratification of the evil propensities of human nature, acts the part of a tender and prudent mother who consults the real interests of her children. She does not deny man the enjoyment of any thing which is really necessary to his true happiness, but simply restrains him from those things which are unfriendly to his true interests, and which by the constitution of the moral Governor of the world tend to the production of human misery. And while Christianity requires of all her disciples, the cultivation of the social virtues, so far is she from calling us to pursue a path strewed with thorns that her ways are pleasantness and peace, and lead to the enjoyment of the greatest amount of human happiness.

To bring my remarks on this point to a close, I observe, that Christianity has promulgated a system of morals unspeakably superior to any which pagan philosophy ever devised; that, it has the advantage of all other systems, since, in addition to its own surpassing excellency, it presents a perfect living example; that, its practical lessons, are at the same time enforced by sanctions peculiar to itself; and, as the result of the whole, that it possesses, as facts clearly demonstrate, superior efficacy, in elevating the intellectual and moral character of society.

We shall be prepared to estimate more correctly, the validity of the con-

clusion to which we have arrived, if we view in contrast the influence of paganism and infidelity upon the social system. As remarked generally, that Teachers of philosophy in the pagan world overlooked the lower classes of society as beneath its regard. Pagan religion was employed as a means to keep them in subjection altogether a peculiarly ignorant system of Christianity regards as objects of its special helplessness and the destitute. The gospel is preached.

It is true that in some parts and particularly among the Romans, there were individuals who were eminent in the attainments of science, yet the people generally, were deprived while on the subject of views of all whether learned or unlearned were exceedingly superior and unsatisfactory. The philosophers themselves were in awful darkness with respect to subjects which are of the greatest importance to man as an immortal being, and particularly in relation to the being and nature of God, the nature of that relationship which is proper to the Deity; the origin of the possibility of obtaining the immortality of the soul; a future state of rewards and punishments;—on all these subjects intimately connected with our interests, even philosophers labored under perplexities while in their unfriendly wanderings in endless their instructions were of the common people.

Both the popular ideas of their gods, which were promulgated in the pagan world, and the deities, tended to exert a pernicious influence on the public mind; that the poets and the philosophers sometimes speak of Jupiter as the principal deity in a manner of degree worthy of the divinity, in a manner adapted to excite of awe and reverence in the subject of worship, but which described him as the greatest and best, as the Father of gods of men, they proceeded to represent him as indulged in unhallowed passions; they gave a description of his illicit propensities, the gratification of which is degrading even to the nature. These are facts which the reader of the Greek classics, and it is not necessary should witness the moral examples in confirmation of what has been affirmed. If it is so, that the of religious worship in the possession of a character for any honorable man in the world would regard it as a matter to have ascribed to him, he must have been the object of worship of such a deity as the public morals.

But, it should be remembered while the character of the of paganism embraced good and bad qualities, and imaginary objects to which she devoted her blind devotion, the most infamous character of honor of them, their devotion to observe the most important

in the gratification of the most perfect model of a well-regulated commonwealth teaches doctrines utterly irreconcilable with modesty, decency and humanity. The unnatural cruelty of infanticide, in particular cases, is recommended; women as well as men are instructed to appear in the public sports in a state of nudity, and the promiscuous intercourse of the sexes, was in certain cases, not only allowed, but positively encouraged.

And to increase the moral gloom which covered the pagan world, the public amusements which were resorted to, by all classes of society in almost every case, tended to blunt the moral sensibilities and to foster the evil passions of human nature. That I may not be unduly tedious, let one example suffice. When the Roman government was at the zenith of its glory, the cruel exhibition of the gladiatorial shows, was excessively popular. This barbarous custom, which a Roman historian remarks, caused a greater destruction of human life than war itself, had its origin in the opinion which was prevalent throughout the pagan world, and which is to be traced to the divine institution of sacrifice, that the Deity may be propitiated by the shedding of blood. And hence on the occasion of the death of illustrious persons, certain individuals were offered as a sacrifice to propitiate the manes of the dead. The classical reader will remember an allusion to this custom by the Latin poet Virgil, who represents Aeneas as sending a number of captives to his friend Evander to be sacrificed at the funeral of Pallas, who fell in battle by the hand of Turnus. The persons who were sacrificed on such occasions, were originally slaves, or captives taken in war. In process of time, the custom was so far changed, that those who were to be sacrificed on such occasions instead of being put to death directly, were allowed to fight for their lives. And hence the origin of the public spectacles of the gladiators, in which thousands were doomed to murder each other for the amusement of the populace. To teach the gladiatorial art, and to instruct men how to butcher each other skillfully, according to rule, now became a profession to which particular individuals devoted themselves. And so popular did these barbarous spectacles become, that persons of some distinction and even females aspired to the honor of performing their part in these bloody exhibitions. On one particular occasion when the Emperor Trajan triumphed over the Dacians, these spectacles were exhibited in Rome for one hundred and twenty-three successive days, during which ten thousand gladiators fought with swords for the amusement of the people of Rome. Now let me ask, what must have been the state of morals, where the public amusements which were supported and encouraged by the state, rendered the minds of the people familiar with deeds of blood, and tended directly to banish all the finer feelings of the human breast, and to foster all the fiercer and more malignant passions of depraved human nature? What think you must have been the character of those wives and daughters, who in the age of pagan Rome's highest glory, could assemble in thousands, and look on and enjoy the spectacle of men in cold blood inhumanly murdering one another for the amusement of the giddy multitude?

To the honor of Christianity, however, let it be recorded, that these cruel exhibitions so destructive to human life, which paganism had countenanced and encouraged for many centuries, were abolished, when the Roman Empire became Christian. By a decree of Constantine the Great, these barbarous

amusements were prohibited. And though in the reign of his degenerate successors they were for a time partially revived, they were finally suppressed under the administration of Honorius in the beginning of the fifth century.

In conclusion, then, it appears, that Christianity not only reveals a future state of blessedness to man, but where its principles are embraced, it tends to the promotion of human happiness in the present life. It most effectually secures the elevation of man's intellectual and moral nature, and thus conduces to the general good of society. It lays a restraint upon the practice of all those vices which are at war with the good of the social system, and it promotes the cultivation of those virtues which conduce to the peace, and the good order, and the general prosperity of society. And in all these respects Christianity is distinguished from and pre-eminently exalted above every system of paganism. And on no other principal can we explain the entire superiority of Christianity over every other system, but that it is what it professes to be, a religion from heaven. And, my young friends, while we appear before the world, as the advocates of this religion, and produce arguments to prove its excellency, let us not forget that a holy life, under the influence of the principles of Christianity, is the grand argument which establishes its claim to a divine original. Let us see to it, then, that this proof of the superior excellency of our religion, be presented to the view of the world in a clear and convincing light. As teachers of religion, let our practice be such, that we may be justified in saying to others, Be ye followers of me, even as I also am of Christ.

Republic, where he proposes to give a perfect model of a well-regulated commonwealth teaches doctrines utterly irreconcilable with modesty, decency and humanity. The unnatural cruelty of infanticide, in particular cases, is recommended; women as well as men are instructed to appear in the public sports in a state of nudity, and the promiscuous intercourse of the sexes, was in certain cases, not only allowed, but positively encouraged.

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- Catalogue of Students**
in attendance at the Theological Seminary of the First Associate Reformed Synod of the West.
- FIRST YEAR.**
John K. Andrews, Antrim, Ohio.
Mathew Bigger, New Concord, Ohio.
W. I. Brown, Augusta Co., Va.
John Bryson, Washington Co., Pa.
Vincent Cockins, Mount Pleasant, Pa.
Alexander Fergus, Elizabeth, Pa.
T. R. Gilmore, Cadiz, Ohio.
John D. Glenn, Birmingham, Pa.
James Golden, Carrollton, Ohio.
Robert Henry, Pittsburgh, Pa.
James Kelso, Noblestown, Pa.
Samuel Kerr, Allegheny City.
J. T. McClure, Pittsburgh, Pa.
Wm. G. Reed, Allegheny City.
J. S. Robertson, Tarentum, Pa.
W. M. Sharp, Abbeville Dist., S. C.
J. R. Sturgeon, Noblestown, Pa.
John R. Warner, Allegheny City.
— Chambers, Pittsburgh, Pa.
- SECOND YEAR.**
Wm. Dalzell, Beaver Co., Pa.
Wm. A. Mehard, Slippery Rock, Pa.
S. Patterson, Allegheny City.
Chesterfield Robb, Allegheny Co., Pa.
Joseph White, Washington Co., Pa.
- THIRD YEAR.**
S. P. Berry, Venice, Pa.
James C. Campbell, Washington Co., Pa.
James H. Fiee, Canonsburgh, Pa.
James Greer, Jr., Allegheny City.
Wm. C. Jackson, Washington Co., Pa.
Samuel Jamison, Washington Co., Pa.
Leander H. Long, Pittsburgh, Pa.
Thomas McCague, Ripley, Ohio.
W. S. McLaren, Caledonia, N. Y.
Randall Ross, Westm. Co., Pa.
- FOURTH YEAR.**
Robert Armstrong, Allegheny City.
S. W. Clark, Richmond, Ohio.
John Maclean, Pittsburgh, Pa.
D. H. Pollock, Elizabethtown, Pa.
A. G. Shafer, Beaver County, Pa.

- RESBYTERY OF BLAIRSVILLE.**
At a meeting of the Presbytery of Blairsville in Unity Church, on the 28th ult., the following scale of supplies was adopted.
- Bethesda.**
Dick, 1st Sabbath November.
" 4th " "
Wilson, 1st " December.
Dick, 3d " "
" 1st " January.
Duff, 2d " "
Dick, 4th " "
" 1st " February.
" 4th " "
Osborne, 2d Sabbath March.
Wilson, 4th " "
" 2d " April.
- Laurel Hill.**
Wilson, 1st, 4th and 5th Sabbaths November
Wilson, 1st and 2d Sabbaths January.
" 1st and 2d Sabbaths February.
" 2d and 3d Sabbaths March.
" 1st Sabbath April.
- Laurel Run.**
Dick, 3d Sabbath November.
" 2d " December.
" 3d " January.
" 2d " February.
Gailey, 4th " March.
- Olivet.**
Wilson, 2d Sabbath November.
" 2d " December.
" 4th " January.
" 1st " March.
" 3d " April.
- Blairsville.**
Wilson, 3d Sabbath November.
Weede, 5th " "
Wilson, 3d " December.
Dick, 2d " January.
Wilson, 5th " "
Dick, 3d " February.
Duff, 3d " March.
- Mahoning.**
Dick, 5th Sabbath November.
Wilson, 4th " December.
Dick, 5th " January.
Wilson, 4th " February.
Weede, 1st " April.
- Fairfield.**
Dick, 2d Sabbath November.
" 1st " December.
" 4th " "
Wilson, 3d " January.
Fulton, 1st " February.
Wilson, 3d " "
Weede, 4th " March.
- Jefferson County.**
Conner and Fulton, to dispense the Lord's Supper, time optional.
- New Alexandria.**
Gailey, 1st Sabbath December.
Fulton, 2d " January.
Osborne, 1st " February.
Duff, 4th " "
- Rev. J. G. Fulton tendered his resignation of the pastoral charge of the congregation of Blairsville, assigning as his reason, continued ill health. His resignation was accepted.
- The following resolution is published by order of Presbytery.
"Resolved, That as reports injurious to the ministerial and Christian character of Rev. Samuel Hill, are in general circulation, that his certificate of good standing be, and the same is hereby withdrawn, and he cited to appear before Presbytery at its meeting in April next."
Congregations settled, and ripe for settlement, are required, as soon as convenient, to take up collections and forward them to the Treasurer, to meet the deficit in Synod's Fund.
Presbytery adjourned to meet in Blairsville, on the 2d Tuesday of April, 1847.
J. W. DUFF, Presb. Clerk.

For the Preacher.

EARTHLY HONORS.

What portion hath the immortal mind
In all material things!
When poorest peasants oft may find
A jewel hid from kings;
And faith and love their bosoms fill,
Content another's land to till.

O! is it balm for breaking hearts
In princely robes to shine!
And when the light of life departs
Can India's richest mine
Win back the soul with clay to dwell,
Or save it from the pains of hell.

Behold enrobed in kingly state,
And on his head a crown,
The greatest of our boasted great
In faded pomp go down:
Down—down below the deeps where earth
In gloomy chaos had its birth!

As highest on the earth he stood,
He lowest sinks in hell;
For evil was his chosen good,
And crimes too great to tell
Had caused a subject nation's tears
To flow unchecked for many years.

And lo! the pillar of his throne
In fallen glory stands;
That 'sanguin'd' robe is all his own,
And bribes are in his hands:
Deceitful dust—that charmed his eye
More than the golden streets on high.

There were the worship'd ones on earth,
Whose eyes disdain'd to see
The honest man, whose modest worth
Was veiled in poverty;
Whose morning prayer—whose evening psalm
Was heard before the great I Am.

The vain distinctions that we prize
Are all dissolved in death,
And many saints that walk the skies
Drew their last happy breath
In cells where sun-light never came,
Or mid the bigot's hell-lit flame.

But when the solemn trump shall shake
Earth's old foundations deep,
And call our sleeping clay to wake
From long unvisioned sleep,
Then shall the assembled nations know
Who were God's princes here below.

MARGARET COURTNEY.

October 19th.

For the Preacher.

**Sabbath Desecration
PECULIARLY OFFENSIVE TO GOD.**

No 3.

"What evil thing is this that ye do, and profane the Sabbath day?"—Neh. 13:17.

Such is Sabbath desecration;—it is peculiarly offensive to God, as it is rebellion against his authority, is founded in base selfishness and ingratitude, and is committed in the view of judgments threatened and actually visited upon those who have been guilty of it, and it is subversive of religion, good morals, and the best interests of society. It is not, then, a trifling evil; it is sin against God, against ourselves, and against our fellows. And yet, with all this, it is one of the crying evils of our land. It is true, this is a Christian land, and is subject to a government based on Christian principles. But notwithstanding, the Sabbath is not properly recognized and observed, either by the government or its citizens.

1. The government participates in the work of Sabbath desecration. She authorizes the transportation of the mail, and all the labor necessarily connected with it, on this blessed day. The plea of necessity is urged in defence of this national violation of the fourth precept of the moral law; but who urges this plea? Is it the

pious, devout Christian? Is it he, who loves his Bible, and the public and private exercises of God's worship? Is it he, who feels his need of the stillness and devotions of one day in seven, to prepare him for his immortal destination? No—he is not the man. Where would be the necessity of mail-carrying and open post offices, on the Sabbath, if all our citizens were Christians?—I do not mean Christians by profession merely, but Christians in reality. They would be otherwise and more religiously engaged, than in looking after their letters and newspapers on that day. Postmasters would have no occasion to open, and change, and make up mails, and wait upon applicants a certain number of hours at their offices every Sabbath, if all were devoutly employed in the duties appropriate to this season of holy rest. There would be none to patronize this Sabbath desecration, and none to officiate in those labors which are connected with it. If Christianity had possession of the hearts of our citizens universally, this national guilt in which we are now involved, would be washed clean from our skirts. But alas! the world has more prominence in the affections of the multitude, than those things which concern our everlasting peace. The Word of God admonishes us to "seek those things which are above, where Christ sitteth," and has conferred upon us means and institutions calculated to direct our affections upward; but the depraved and desperately wicked heart prefers to seek "those things which are on earth." The Sabbath is not a delight to those who have no relish for holy objects. It is dispensed with, by all such characters, that they may, without interruption, pursue their varied sensual and selfish gratifications and interests.

We can scarcely calculate the amount of iniquity which is perpetrated in our land, attributable, as a consequence, to this offence of the government against the Sabbath. Consider the influence of the example which it presents. There is the mail-coach rolling its noisy wheels in the midst of our streets and by our church doors, on this day of holy rest, as on all other days of the week. And we hear the boatman's bugle on our canals, and the puffing of the engines of rail-road cars and steamboats,—all laboring, more or less, under a governmental regulation, by which the commandment of Heaven requiring us to "remember the Sabbath day to keep it holy," is repealed, or at least, practically annulled. What must be the effect of all this upon the religion and morals of our citizens? How will the youth especially, be influenced by such legalized violation of the sacredness and duties of the Sabbath? Do we not, by this iniquitous national act, open the flood-gates of vice upon our land, and prepare candidates for our prison houses? Let the moralist himself, the mere moralist answer, would it not be infinitely more in accordance with our interests, considered in every possible light, that we should keep the Sabbaths of the Lord and reverence his sanctuaries, than that we should enjoy all the temporal advantages, which the Sabbath mail transportation can confer upon us? What would become of us as a people, if it were not for the protecting and preserving influence of religion and morality? And what would become of religion and morality, if we were, universally, to repudiate the Sabbath? If we, then, as a Christian government, should cherish and protect these "indispensable supports" to our distinguishing free institutions, and our rights and privileges as members of civil society, we should cherish and protect the Sabbath. If the laws of the land authorize the profanation of this holy day, they contribute to vacate our churches of worshiping assemblies, and to banish the ordi-

naries of religion from among men, and to rear up a future population who may enact the bloody scenes of infidel France. God will execute righteous judgment upon nations as well as upon individuals, "Righteousness exalteth a nation, but sin is the disgrace of any people."

W. T. F.

For the Preacher.

On Revivals.—No. 7.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

The means to be employed in order to a revival of religion, or "a time of refreshing," are all of divine appointment, as exemplified in the setting up of the gospel church. The truth of God's word with its evidence as found in the Bible, must be held forth and kept before the mind, and the Spirit must be sought, in prayer, to apply it. Instruction, devotion, study, and prayer constitute the true theory of revivals; not the electrical machinery of powerful excitements, but no true religion. The divinely appointed means alone have the promise. Nauman could not be healed unless he washed in Jordan as directed by God's prophet, 2 Kings 5:10-12. Would the rivers of Damascus, better in his estimation, avail? No! no!—he must obey if he would be cured of his leprosy. God may bless churches that are very deficient in doctrine and practice, because what is pure and holy with them. The conversion of sinners now as at the first, is by the power of divine truth rendered effectual by the spirit. All that miracle did was to qualify the apostles to state the truth intelligibly with its evidence. This roused and riveted the attention. There were means, direct and indirect, employed. The Pentecostal revival was produced in the same way substantially, as that in which the conversion of sinners and the edification of saints have and will always be effected. Take for example of the direct means, the preaching of Peter on the day of Pentecost. His sermon is a specimen of gospel preaching. The substance of apostolic preaching was repentance toward God, and faith in our Lord Jesus Christ. The doctrine of salvation through the crucified Jesus was the grand theme. This is not the gospel of those who make light of sin and human depravity; who flatter the pride and vanity of man with notions of his own ability and of grace merely as a help. No! no! but a full charge of sin, and guilt, and utter ruin, and of God's free mercy to the chief of sinners, offered in the name of Jesus. "Repent and be converted, that your sins may be blotted out when times of refreshing, or that times of refreshing may come from the presence of the Lord." The Jerusalem sinners were the worst; yet they were each and every one called upon to accept of Christ whom they had crucified and slain, but who was risen to confer the benefits of his purchase upon them. Peter's sermon was a plain matter of fact discourse. He did not deal in metaphysics nor vain abstractions, but a clear statement of facts. The argument and arrangement were natural and simple: he appealed to the word of God, to what they had heard, and seen, and done. Yet with wicked hands have crucified and slain that Jesus, whom God hath raised up to be a Prince and Saviour. The miraculous effusion of the Spirit was the result as predicted by Joel and David. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. The innocence of Christ, "a man approved among them, by signs, and wonders, and miracles,"—the truth of his Messiahship, and of the horrible deed of

blood and murder, flashed upon their minds, and they were heart, and cried out, "Men and brethren, what shall we do?" What describe their emotions of unfeigned remorse! If Othello who unwittingly killed his married his mother, tore at anguish when he discovered done,—how much more those who killed the prince of life and rulers and people had counted him an impostor and to be zeal for God to denounce fixation; deluded and inflamed his sufferings with savage passion very different a light, did now appear to them, when of the Messiahship of Jesus their minds? Peter reminds true character and of his seal of heaven affixed to his boldly charges upon his heinous crime of his murder as reminds them that God had raised the dead. He proves the resurrection exaltation by a reference to 2 and 110 and assured them made that same Jesus both Christ. As the guilty crucifixion on these things, all within stormy waves of the tempest impassioned emotions brought out their eyes, and cries from hearts and wounded spirits. *What we do?* Their horror struck and stung keenly at the remembrance mad imprecation, *His blood be on our children.* The great day of the Lord referred to in passage cited, as closely connected the effusion of the Spirit seemed their guilty consciences gave forebodings of fiery indignation. *Was wanting to complete the lawaken and lead to faith and Blessed result.*

O ye orators of Greece yield the palm of excellence to rate fishermen. How powerful word of the Lord—the sword—to quell the rage of adversaries the pride of the stout-hearted sinners to repentance. It was powerful, sharper than any sword, piercing even to the division of soul and spirit and of the marrow, and discerned the intents of the heart. If ever remorse and terror, rushed at the heart of a sinner with force, it was at this moment. Jews discovered that he who nailed to the cross as a blasphemer, and whose blood shed, was the Redeemer, the church, the Son of the living Lord of heaven and earth. What had they committed! The human guilt could not furnish equal atrocity. How dreadful the ment they had reason to suspect might they tremble lest the weight-implicated blood should press them to the lowest hell. Alarmed, perplexed, tortured with the conscience guilt and dreading the just vengeance from heaven, from which they knew to escape, they cried out, "What we do to be saved?" They knew if there were any way of hope of escape from the wrath of Peter directs them to Jesus, whose they had shed. That blood alone from all sin, and speaks better than that of Abel. He calls to what was their duty and highest privilege. and be baptized in the name of Christ, for the remission of sins, shall receive the gift of the Holy Spirit, Acts 2:38; chap. 3:19. "Repent therefore, and be converted, that your sins may be blotted out when times of

hall come from the presence of the every evening when we have done, we have left a deathless impress upon our character." "We touch not a wire but vibrate in eternity. Not a voice but reports at the throne of God." Our characters will attend us through eternity. If good, they will follow us like friendly angels through our lives, shed light on our graves, and illuminate our immortality. If bad, they must accompany us in life, haunt us in death, and torment us through eternity. Let youth especially think of these things, and regulate their conduct accordingly; let every one remember, that in this world, where character is in its formation state, it is a serious thing to think, to speak, to act.

gives the grace of faith, and re- nce, and conversion, while the min- of Jesus preach the word, and call to repent and be converted. The is from God, and it is our duty and go to receive, and exercise, and est the grace of God in the heart, and privilege are the golden links of led religion. Diligence and depen- are wonderfully blended, as the of the rainbow in a pencil of light. gospel ascribes all the glory to God oubles the creature and at the same demands the utmost diligence in the means, and the most devoted conse- n of the whole man in the improve- of gifts and graces. So when Peter and the Lord, the Lord gave testi- to the word of his grace—"While spake these words, the Holy Ghost all them which heard the word— e commanded them to be baptized in ame of the Lord." Acts 10:44-48. on the day of Pentecost they that received the word were baptized. was the symbol of their faith, the al sign of the inward grace. In re- tion the morally dead soul is as it passive and the grace of life is in- as the breath of life was breathed adain and he became a living soul. version the soul is active and turns, turned, to the service of the living

This conversion supposes regenera- and includes that faith which works e, purifies the heart and overcomes orld, and that repentance unto life needeth not to be repented of again. rofession and obedience of faith, ex- d by submission to baptism, was the circumstances of the Pente- revival evidence of sincerity. It quivalent to that complete change of and dispositions implied in the cor- reption of the gospel, and which con- n the perception of the excellencies character of Christ, and the appro- of the gospel plan of salvation by teousness imputed, and a reliance merits alone for acceptance and an submission to him in all his relations ces. The Jews went about to es- a righteousness of their own and ir views and prejudices were against th of the gospel. The carnal mind, o beauty in Christ why he should be and Christ is still a rejected or, till a supernatural change is effect- the word and Spirit, as on the day ecocost under the preaching of Peter. naps some wish for such a preacher: Peter and the rest of the Apostles now rise from the dead and speak heir manner, would they be heard? nless the spirit would be poured out rain the wrath of man and open ears and circumcise their hearts to e the truth. Compare the taste and ey of this age with the spirit of who reproved the vices of his own and charged home sin, not as an they bet, but as a personal affair. B.

LEMN THOUGHT. We see not in fe the end of human actions. Their ce never dies. In ever widening it reaches beyond the grave. "The ce, the once in motion, rolls on and on, down eeps of eternity for ever. The train d in time, the explosion is in eternity." alk much of the solemnity of dying. hushed voice and almost pulseless e we gaze upon the pallid cheek, the riling lip, and heaving bosom of a friend. It is a solemn scene. But think more of the solemnity of living. removes us from this to an eternal e. Time determines what shall be ondition in that world. "Every ing as we go forth to act, we lay the ing hand on our destiny, and

every evening when we have done, we have left a deathless impress upon our character." "We touch not a wire but vibrate in eternity. Not a voice but reports at the throne of God." Our characters will attend us through eternity. If good, they will follow us like friendly angels through our lives, shed light on our graves, and illuminate our immortality. If bad, they must accompany us in life, haunt us in death, and torment us through eternity. Let youth especially think of these things, and regulate their conduct accordingly; let every one remember, that in this world, where character is in its formation state, it is a serious thing to think, to speak, to act.

RELIGIOUS INTELLIGENCE.

The Associate Reformed Church.

This branch of the Presbyterian family in the United States was called into existence and took its name from a union that was formed between large portions of the Associate and Reformed Presbyterian Churches at Pequa, Pa., in June, 1782. Modifying the doctrine of the Westminster Confession of Faith concerning the power of the civil magistrate in matters of religion, and adapting the form of church government and the directories for worship, in accordance with the word of God, to the circumstances of the church in this country, the Synod formally issued its constitution and standards at Greencastle, Pa., May 31st, 1799. Soon afterwards, there being, from various quarters, an urgent demand for sound and faithful ministers, the erection of a theological seminary was taken into serious consideration; and, in 1801, the Rev. John M. Mason was sent to Great Britain and Ireland, with authority to procure a competent number of evangelical ministers and probationers, and to solicit donations in moneys and books for an institution to train young men for the gospel ministry. He met with considerable success; and immediately on his return, the Synod (which, in the fall of 1802, had divided itself, for the convenience of its members, into four Synods, and formed these into a General Synod, to meet by delegation, and to hold its first meeting at Greencastle, May, 1804,) took steps for establishing its theological school. Their arrangements were completed in May, 1805. The Rev. Dr. J. M. Mason was appointed professor, and on the 1st of November following the institution went into successful operation. It was the first theological seminary in the United States.

Thus established, the Synod pursued its course, and was largely prospered until about the year 1816, when, from a gradual relinquishment of some of its distinctive features, and the withdrawal, on that account, of the Synods of Scioto, in the West, and of the Carolinas, in the South, its interests materially declined. In May, 1822, a partial union was formed with the General Assembly of the Presbyterian Church, and the General Synod was dissolved. The subordinate Synods, however, continued their existence, and were active and useful in their work. Again the call for ministers—and for ministers that were trained in our own church—was strong and impressive. Shortly afterwards, therefore, the Synod of the West established a seminary at Allegheny, Pa. Rev. Joseph Kerr was its first professor; and under his care, and that of his successors, Rev. Mungo Dick and Rev. John T. Pressly, D. D., it has been instrumental in furnishing the churches with a large number of able ministers of the New Testament. In 1829 the Synod of New York revived the seminary at Newburgh, and placed it under the care of Rev. Joseph M'Carrell, D. D. Already it has sent many laborers into the field; and, with an

excellent building, a most valuable library, a good location, and an able professor, it presents most important facilities for a theological education. A younger, but flourishing and valuable theological institution, was also formed, in 1839, by the Second Synod of the West, at Oxford, Ohio, under the presidency of Rev. Joseph Claybaugh, D. D. At Due West Corner, Abbeville District, S. C., an institution, with literary and theological departments, has also been opened, under the most auspicious circumstances. It is under the charge of four professors, appointed by the Synod of the South, and already numbers over one hundred students.

In each of these Synods there is a periodical devoted to the interests of the Associate Reformed Church, namely, in the order of their history:—The Evangelical Guardian, edited by Rev. D. Macdill, D. D., at Hamilton, Ohio; the Christian Magazine of the South, by Rev. J. Boyce, in Fairfield District, S. C.; the Preacher, by Rev. D. R. Kerr, at Pittsburgh, Pa.; and the Christian Instructor, by Rev. J. B. Dales, at Philadelphia. Besides projecting and sustaining these institutions and publications, the Associate Reformed Church has commenced a most interesting mission to Palestine; taken incipient steps for one in Western Africa; appointed two ministers to explore Texas during the coming season, and resolved upon a special effort to seek the lost sheep of the house of Israel in our large cities, and point them to the true Messiah, as soon as the proper men can be employed.

In these four Synods there are now twenty-four Presbyteries, upwards of two hundred ministers, more than three hundred churches, and about twenty-six thousand members. And, as the surest guaranty of success in finishing the work that is given them to do, these are marked with general harmony in their solemn assemblies, an increasing interest in the peculiarities and affairs of the denomination, and an apparent disposition to labor in the exercise and the spirit of the prayer, "God be merciful unto us, and bless us, and cause his face to shine upon us, that thy way may be known upon earth, thy saving health among all nations."—*Christian Instructor.*

German Reformed Jews.

DRESDEN.

(Extract of a Letter from a Clergyman, inserted in the Jewish Herald, dated June 3d, 1846.)

I attended twice the place of worship of what are called the Reformed Jews—alas! how painfully emphatic is the application of the term *Ichabod*. I could not refrain, though I struggled powerfully against it, from shedding bitter tears while looking on hundreds and almost thousands I may say, intent on forsaking the fountain of living waters, and seeking for broken cisterns without water. Their service in German, and not in Hebrew, is formed after the models of the Christian mode of worship—psalmody, formulary of prayers, and a sermon; but, as in the Roman Catholic churches, the service is intended for effect, to captivate the senses—the loud-pealing organ, a choir of the choicest vocal performers, lights, flowers, and every thing to produce a theatrical and dramatic effect. The doctrine taught is naked and abstract.

I have possessed myself of their formularies, and purpose, God willing, to publish them. My impression is, that a great Infidel compact is about forming in Germany between different parties—"the Friends of Light," as they call themselves, a body of men most numerous, and, I grieve to say, increasing in the bosom of the Lutheran and Reformed Church—the German Catholics, and the Reformed

Jews. The public press appears to be preparing the way for such an unholy alliance. I have taken great pains to ascertain the creed and character of the so-called "German Catholics," I am grieved to say they are, as a body, infidels—they wage war against Rome, but at the same time also against the Lord and his Christ. I have their printed creed and formulary, which are decidedly infidel. I put myself in communication with their leader and apostle at Berlin, the very centre of the movement. He candidly owned that, in coming out of the Romish Church, they disown all further bondage, whether of Scripture or Church authority, and constitute themselves a community to be guided by reason, and to interpret Scripture on that ground and by that rule.

Herald of the Churches.

CHRISTIANITY PLANTED IN EGYPT.

A London correspondent of the Philadelphia Inquirer communicates the fact that a Christian Church was about to be erected in the "Land of Egypt;" a land where the light of divine truth more than three thousand years ago, shone just enough to reveal its utter darkness. He says:

"Among the wonders of modern Egypt may be named a splendid Protestant Christian Church, now in progress of erection in the most splendid portion of the Frank quarter of Alexandria. The following is the enumeration of Europeans whose fixed or occasional residence made such a structure necessary: "In 1845, permanent residents, one hundred and seven; travellers in transit, two thousand two hundred; ship's crews, two thousand and seven; tourists, one hundred and six; total, six thousand and fifty. For these it was proposed to erect a very humble structure, and the British Resident, (Col. Campbell,) mentioned the matter to Mehemet Ali. He at once gave a plot of ground on the south side of the Great Square, intimating his wish that the building should correspond in size and magnificence with the other buildings in the neighborhood. By an act of Parliament, where British subjects raise one-half of the support of a clergyman, the government may contribute the same amount, and the clergyman may be Episcopalian or Presbyterian, according to the majority of those for whom the Church is intended. In this case, the majority being Episcopalians, the clergyman was licensed by the Bishop of London. The building is dedicated to St. Mark, and is the first Christian edifice in that region in modern times.

MONKS FOR PENNSYLVANIA.

The Roman Catholic Advocate says that a colony of missionaries, of the order of St. Benedict, started from Munich on the 29th of July, for the United States of America, to form at St. Joseph, in Pennsylvania, the first monastery of Benedictines.

ROMAN CATHOLICS IN CHINA.

It is a mournful fact, that papal influence is beginning already to extend with fearful rapidity in China. Availing himself of the recent openings for missionary labor, the Man of Sin is sending swarms of priests to beguile with a system as little adapted to lead the pagan to heaven as his own superstitions. Says Mr. Bridgman in a recent letter from Canton: "The Roman Catholics are coming in clouds. You have, perhaps, heard of the Bishop of Nanking. Though his bishopric includes only three provinces, he has seventy-six thousand (professed) Christians under his care, five hundred of whom have been added this year. In the steamer which arrived at Hong-Kong last month with the overland mail, there were ten Italian priests. The Bishop himself is an Italian,

and he has come from the north to receive and direct to their labors these ten, and also ten others who have recently arrived, all for his mission. It is said that one hundred Roman Catholic missionaries will enter the country this year."

Another letter from the pen of Mr. Pohlman states, that "a whole village situated about twenty-five miles from Amoy, and containing nearly five thousand inhabitants, is under the influence of a single Spanish priest, who conforms to their customs, both in dress and manner of living."

THE PREACHER.

WEDNESDAY, NOVEMBER 18, 1846.

It is scarcely necessary to call attention to the admirable address of Dr. Pressly, given in this number. All will read it, and with a pleasure and profit not often to be enjoyed.

PRESBYTERIAN ADVOCATE. Our contemporary comes out in a new dress, and much improved. Its editor wields a strong pen, and conducts an excellent paper. We are glad to see such evidence of his prosperity.

It will be seen by reference to the roll of Theological students now in attendance at the Seminary, that there is a remarkable increase in their number—the different classes making in all thirty-nine. The whole duty of conducting their recitations devolves upon Dr. Pressly; Dr. Dinwiddie not yet being able to resume his chair. Both should have the prayers of the church.

The Church in Thompsonville, Conn.

We are glad to learn that the congregation in Thompsonville have succeeded in the erection of a good and commodious house of worship. It is generally known that this congregation was lately organized of those, in that place, who could not yield to the New England style of worship. They preferred that the praise of God should be sung, not merely in the use of his own psalms, but with the voice and by the whole congregation, and not by artificial instruments, accompanied merely with the voices of the members of a choir; and with such views they organized under the auspices of the Associate Reformed Church. At first they had to struggle against much unfriendly feeling, and many powerful influences. But their firmness and perseverance have at length been crowned with success. They have now a house of worship, and the ordinances as they best enjoy them, and in other respects much prosperity as a congregation.

Dependence upon the Spirit.

There are few Christians who do not admit in theory, the necessity of the Spirit to renew and sanctify the soul. But it is not always their practical belief. There are many in whose eyes the means seem to have as much and often more importance, than the Agency by which they are

made effectual, and without which they have no spiritual efficacy.

It is all true, that the word of God is admirably adapted to accomplish the end for which it has gone forth, and that the eloquence of man is an important mean of arresting and fixing the attention of his fellows on its truths. But it is a false idea, a vain hope that depends upon any energy in the word itself, or power in him who announces it, for the spiritual life of the soul. This life has its beginning in a change of nature which moral suasion by means of revealed truth, potent as it is, has no power to effect. If revelation were even more clear and full than it is on the condition, and duty, and interests of man; if in its light the world above appeared in all its glory, and the world beneath in all its horrors; and if called in tones as sweet as angels use to seek the one, or in tones of terror to flee the other, you could not hope to see him rise or move. You might as well expect the sun to light up the path of the blind, or the voice of warning to alarm the deaf. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." In the strong language of Scripture, *he is dead in trespasses and in sins.* The work by which he is restored to spiritual life is a *resurrection*—a peculiar work of God. This is all figurative language, it is true, but figures properly used always convey definite ideas; and the clear import of these is, that man is naturally as incapable of spiritual exercises and enjoyments as the inanimate body is of physical action, and that none other than the power of God can give him spiritual life. Christians do well to think of this truth frequently and devoutly. While they should be careful not to undervalue the means of grace, but in all faithfulness and diligence improve them, they should also and at all times, be mindful of their entire dependence upon the influences of the Spirit, not merely for the origin of their spiritual life, but for its continuance and advancement.

They who realize this truth aright have much to humble their hearts; but they have also much to encourage them. Helpless they are in themselves, but they have a dependence that is almighty and unchanging. Strong may be their confidence, that He who has commenced the good work in their hearts will perform it to the day of Jesus Christ. It is a bright hope, and it is purifying.

The idea, that the hope of being kept by the power of God through faith unto salvation does not tend to the sanctification of the believer, or that the doctrine of perseverance in holiness is an encouragement to perseverance in sin, is one of the strangest conceptions of the human mind. How can this be? Can they who persevere in holiness at the same time persevere in sin? Can the waters of the flowing stream roll from and back upon their sources at the same time? They may sometimes be retarded in their flow; by a convulsion of nature or a work of art, their current may be arrested and thrown back for a time and a distance; but gathering strength in their delay, they will ultimately break

through every barrier, and flow on to the waters of the ocean in which they are mingled and lost.

No more can the waters springing up in the soul, under the operation of the Holy Spirit, be averted from their course. They, too, may be retarded in their flow; corrupt nature and the Powers of Darkness may erect their barriers; but they can never totally avert them from the channel of holiness in which they were designed to flow. Emanating from a source pure and unailing, they will flow on purely and brightly to the ocean of eternity, in which all is holiness and happiness.

NOTICE.

It is known that Mr. Reynolds attempted to make a new version of the Psalms and published the result of his labor. In doing so, he adhered strictly to the true principle that the Psalmody of the Church should be a faithful metrical version of the inspired songs, and that one version is not more holy or acceptable to God than another equally faithful. The intention—the design was good, whatever may be thought of the execution. The Edition is scattered among the churches. We have been requested by some of the brethren, and by the administrator of the estate, to turn the attention of his friends and brethren to the subject, and to say, that any pains they may take to sell the books remaining in their possession unsold, and forward the proceeds to Robert Beckett near Hamilton, will confer a favor on the widow and fatherless.—*Erangelical Guardian.*

We would state in connection with the above, that there must be nearly seventy copies of Mr. Reynolds' version of the Psalms, in the book-store of M'Donald and Beeson, of this city. And whatever may be the opinion of brethren as to the merits of the work, it is hoped some exertion will be made to dispose of these copies for the benefit of the family of the deceased. There seems to be an offishness in regard to this, and other efforts of the kind, that is not at all required by integrity to the principles of our church on the subject of Psalmody. We proclaim ourselves willing to accept of a better version of the Psalms, than that now used, so soon as it is furnished. It is not likely this will soon be done. But to scout every attempt to improve a word or a line of the present version, is virtually to insist upon its perfection, and to admit that it is for the version we are contending after all.

No one will be injured by reading Mr. Reynolds' version; it is not destitute of merit; and although it will never be adopted as the Psalmody of our church, it will be read with much interest.

CORRECTION.

We have been requested to state that the \$4.48 credited to Mount Nebo congregation, in the report of Synod's Treasurer, under date October 1st, should have been credited to the vacancy of West Union.

A NEW AND COMPLETE SYSTEM OF BOOK-KEEPING, arranged and practically adapted for the use of Steamers navigating the Western Rivers and Lakes.

The author of this work is known in

this community as an expert Professor of the theory of Book-Keeping, of the highest order. In the introduction of his method of book-keeping, success in teaching it; of the American Institute of the City of New York, and of the other, who have received instruction since he came to this city. We hope he may meet with success which he deserves.

SUMMARY.

Insubordination.—At the meeting of the New School Synod of the Synod rebuked the Rev. Ripley, which in condemnation of the Triennial Assembly, moderate in their action on slavery, resolved that they sister Presbyteries on the forming an anti-slavery Church. The rebuke was to, and the Presbytery jurisdiction of Synod, and an independent body.—*Pr.*

Religious Intelligence.—Baird, than whom no American, had more free access to ones of Europe, says in a new "The times are ominous in Germany. A storm is gathering, which will sweep over that continent, need, therefore, that all that should be, to scatter the seeds for it alone can save from a bloody revolution. Indeed, continental Europe is going to its very centre before many away.

Missionary Reinforcement.—A missionary company, consisting of Dr. Scudder, Rev. Messrs. W. Scudder, E. F. Hastings, and George Ford, will expect to sail from Boston, on the 16th inst. to join the Madras, Madras missions.

Promiscuous Dancing.—A meeting of Cincinnati recently held six days at Lebanon, Ohio. The Star states that the Synod decided that "promiscuous dancing in a promiscuous assembly consistent with Christian character."

Ten thousand Russian Jews are expected to arrive in the Holy Land there. This number will add a third to the present Jewish population of Syria and Palestine.

GERMANY. M. Ronge, the German Catholic Sect, was since condemned to one month's imprisonment for having preached at Lahn, though prohibited by the authorities. He has just received a full pardon from the king. M. Ronge continues preaching in different towns of Silesia, and attracts large audiences. The winter was very severe in Silesia, and the mountains are covered with ice.

NOTICE.

The undersigned hereby announce to the numerous subscribers of "THE ADVOCATE OF CHRISTIANITY AMONG THE REFORMED CHURCHES" they have decided to postpone

least until after the meeting of the Synods in next May. perhaps, not necessary to state the reasons at present which have induced us to pursue this course. A leading object of issuing the Prospectus has been accomplished, by the Convention formally to prosecute its object. And as it has adjourned without doing anything to maturity, and it is that uncertain what may be the result of its completed work, it does seem reasonable nor proper to make the present doing the subject of public opinion. Time will show the issue to be pending matters shall be brought to the course of duty in relation to the meantime, the cause of the of his own church, as well as all other interests, is safe in the hands of our dear and exalted Head, and its ultimate success is absolutely certain.

subscribers, for their prompt and ready response to their Prospectus, and the respected Editors who took such honorable notice of it, they tender their thanks; and express their hope that the postponement of the execution of the proposed design, will, in the circumstances, meet with their own approbation, followed by no injurious consequences.

HUGH M'MILLAN,
THOMAS C. GUTHRIE,
WILLIAM WILSON.
Galesburg, Nov. 4th, 1846.

Editors who have noticed the Prospectus, will confer a favor by giving us an insertion.

Convention.

Associate Presbytery of Richland, Associate Reformed Presbytery of the same field, will please remember that their committee have appointed a Convention of the same Presbyteries to meet at Haysville on the 10th of November, at 11 o'clock, P. M.

It is hoped that as many of the lay members as possible can make it convenient to be present.

JOSEPH M'KEE, } Com.
J. H. PEACOCK, }

For the Preacher.

The meeting of the Students of the Theological Seminary of the Associate Reformed Church, for the purpose of rendering a tribute of respect to the memory of the late Rev. JAMES MARTIN, D. D., their late pastor of Theology and Hebrew, was called to the chair, by T. B. Brownlee, appointed Secretary. T. B. Hanna, J. G. Rankin and J. H. Hutchison, were appointed a committee to draught a report, expressive of the feelings of the students relative to this event. The following report was presented, on motion, was unanimously adopted.

On again returning to our accustomed studies, and resuming our theological studies, we met by a mournful reflection which gloomed over our thoughts. As we looked around us and recognize the familiar faces of former friends, as we welcome to our companionship, those with whom we have heretofore 'taken sweet counsel,' and as we resume our places to receive instruction, in the Word of God, the solemn reality is vividly presented to our minds, that one is absent. A worthy and beloved professor, Dr. Martin, has been removed by the hand of God, in providence, from time to eternity. While we tenderly submit to this solemn dispensation of him 'who doeth all things well,' we cannot but mourn over the very loss which we, as students, and the church in general, have sustained by this

afflictive event. A due regard to our feelings and a just appreciation of the character of the deceased, demand from us a passing tribute to his memory. In paying such tribute we confine ourselves mainly to his character and career since his connexion with this Institution, leaving it for other and abler hands to delineate his general character, and recount his various and important services in the church. After having been engaged in the work of the ministry for a number of years in another part of the church, he removed to this place in the fall of 1842, in accordance with the appointment of Synod, to take charge of the Theological department of this Institution. This station he continued to occupy until the time of his decease. During the whole of the brief period in which he sojourned among us, he was ever active and diligent in the discharge of the duties of his important station. Although during the whole of his time here, he was laboring under a lingering consumption, yet such was his zeal and faithfulness in his work that he was rarely, and that but in extreme cases, absent from his post. To his ability for the discharge of his duties, we can render a cordial and cheerful testimony. Possessing a mind naturally bold and vigorous, of strong discriminating power, stored with an extraordinary fund of knowledge, and characterized by firmness and decision, he was eminently qualified for his work. As a man, also, he acquired the esteem of all with whom he associated. In his connexion with the students, although possessing a dignity in his manners, which no presumption could invade, he was nevertheless affable and agreeable, and thus acquired a place in our affections which time cannot obliterate. But that most important qualification which gilded his character with a heavenly lustre, and now consecrates his memory, was his fervent piety. He was eminently a man of God. This was manifested not only in those heavenly maxims which it was his care to impress upon the minds of his pupils, but especially in his humble walk and Christian deportment. Here he emphatically exemplified the doctrine of godliness. Herein he has left us an example which we would do well to imitate: thus he acquired a Christian name which we would do well to emulate. In short his whole character, as a man, as a Christian, and as a religious teacher was such as endeared him to all with whom he was connected. Fain would we have detained him with us, that we might have enjoyed the inexpressible advantage of such a connexion. But God in his providence has otherwise ordained and we must bow in humble submission. That disease which had been long preying on his vitals, and which rendered him the object of our tender solicitude and anxious concern, was at length instrumental in bringing him to the grave. On the 15th of June last, he yielded up his spirit to God who gave it, and fell asleep in Jesus.

Thus ended the career of one who was an ornament to the church and society at large, and whose life was spent in his Master's service. To us who enjoyed the advantage of his society and instruction this event is peculiarly trying. Well may we mourn over the death of such a man! But we mourn not as those who have no hope. Our loss has doubtless been to him unspeakable gain. He has been removed from this vale of tears—this scene of suffering and sorrow, to 'the right hand of God, where there are pleasures for evermore.' There let us hope to meet him again. And while we remain behind him on earth, let us follow those precepts which he so earnestly inculcated, imitate his example and endeavor to walk in the same path of usefulness and godliness, that when at length we are summoned to quit these earthly scenes, we may die the

death of the righteous, and our last end may be like his."

The committee offer the following resolutions for the adoption of the class:

Resolved, That we deeply and humbly deplore the mysterious dispensation of Providence, which has deprived us of a Teacher and friend, whose uniform respect for the word of God, and courteous, liberal and honorable conduct as a Professor, secured to him the kind feelings of all who enjoyed the benefit of his instructions; and whose many virtues gained for him the esteem and regard of a large circle of acquaintances.

Resolved, That we tender to the remaining Professor, who was associated with him in the supervision of this Institution, our sympathy in the loss he sustains, to the church at large, in the removal of an able minister of the New Testament, and to the family of the deceased, lamenting the severe affliction which has deprived them of an affectionate husband and father,—trusting that they may find a friend and benefactor in Him who is "the widow's stay and orphan's help."

On motion, copies of the above proceedings were ordered for publication in the Evangelical Repository, and the Preacher; and also, that a copy be presented to the widow of the deceased.

JAMES BALENTINE, Chairman.
J. T. BROWNLEE, Secretary.

For the Preacher.

Monks for Pennsylvania.

As I learn, from the papers, that a considerable number of Monks are coming from one of the enlightened German Provinces, to dispense their benefits to our benighted Commonwealth of Pennsylvania, I have thought that our "cursed heretics" should not be ignorant of the blessing that is sent upon them. I am aware, that the glowing descriptions which are usually given of "imported stock," when they are first introduced, are apt to be received with some degree of incredulity. I will, however, give the description of the Monks, as I find it, assuring the reader that I have no project of speculation in view and no wish to have my fellow countrymen deceived as to the character of this new article of importation.

The following is from a work published in 1783. Its author was Baron Born, a nobleman of Hungary. Its title is Monachologie. They are described as follows:

MONK. Description. An animal greedy, filthy, impure, unprofitable, slothful, more inclined to endure hunger than toil. They live by rapine and gain; they think that the world was created for their use alone; they indulge in secret intercourse with women; they do not celebrate the rite of marriage; they expose their offspring; they treat their own species with cruelty, and deceitfully ensnare their enemies.

Use. An unprofitable burden upon the earth; created to devour the fruits thereof.

If this is a correct account of them, the introduction of considerable numbers of such powerful consumers will have its influence on the great national question of "surplus produce." In Spain that has long ago ceased to be a perplexing question. In 1787, when that country, the brightest jewel in the Tiara of Rome, contained ten millions and a quarter of people, it contained one hundred and twenty-four thousand of these consumers, male and female. At the same rate, our country would now have 250,000 of the characters described above—"created to devour the fruits of the earth." And I think, that with this, together with the other exactions which they always make on the pockets and the time of those who come under their power, the question of

"surplus products" would occasion no further solicitude to our statesmen or political economists. M'L.

IRELAND. The accounts of distress in some districts of Ireland are truly appalling. The Irish papers have little else of interest in them, but statements of the destitution which exists, and of the desperation to which the starving people are driven.

MARRIED.

By the Rev. Mr. Burnett, on the 4th inst., Mr. JAMES GILLELAND, of Ohio Township, to Miss MARY, daughter of Mr. Hugh Morrison, of Allegheny.

On Monday, the 2d inst., at the residence of Mr. Joseph Means, by the Rev. S. Topping, Mr. GEORGE R. SMITH, Geneva, N. Y., to Miss ADA B. MEANS, Seneca, N. Y., daughter of the late Colonel John Means.

On the 29th ult., by the Rev. A. Bower, Mr. ELI M'NEES, of Butler county, Pa., to Miss MARIA STEAN, of Bridgewater, Beaver county, Pa.

OBITUARY.

DIED, at Safelanding, Ohio Township, Allegheny county, Pa., August 31st, 1846, Mr. M'CLELLAN HOOD, of consumption and bilious fever, in the 65th year of his age.

Farewell, departed friend, farewell,
From all earth's toils and cares thou 'rt free;
Though 'neath the sod thy dust may dwell,
Thy soul shall live eternally.

Thy days are past, now thou art gone
From this vain world of care and pain,
Whilst left behind our loss to mourn,
We'll trust, in heaven, to meet again.

R. S. H.

DIED, on the 4th of September last, Rev. JOHN REYNOLDS, of the Presbytery of Ohio, Associate Reformed Church.

The subject of the above notice, was born in the Forks of Yough in the State of Pennsylvania, on the 25th of February, 1804. Four or five years afterwards, while he was yet a child, his father removed to the State of Ohio. He was licensed to preach the gospel in October, 1825, and a year afterwards was settled in the pastoral care of two or three vacancies near Kaskaskia, Illinois. On account of ill health, and some other causes, he returned to Ohio in about 18 months, and officiated as a constant supply to the vacancies of Piqua and Sidney till October, 1831, when he took the pastoral charge of some small vacancies on the Wabash in the State of Indiana. In the year 1840 he again returned to Ohio, was a few years pastor of the congregation of Concord, when he took charge of the congregation of Fairhaven, at which post, he ceased from his labors.

Mr. Reynolds was a man of parts. His literary and Theological attainments were beyond what is ordinary. He was well acquainted with the rules of order in Church courts, had a correct judgment, was honest and fearless; and consequently was of great use in difficult cases. At the time of his death he was laboring among the people of his charge with increasing acceptance. Perhaps he was not calculated to gather people rapidly into the church: but if those who enjoyed his ministry did not become an orderly and well-trained people, it was not his fault. In the language of Cecil, he would never like Falstaff, "get together such ragamuffins that he was ashamed to master them."

Short and modest obituaries are best. His last illness was short, and we have heard little of his last words. But of his genuine piety few will be disposed to doubt, as none who knew him will fail to bear testimony to his exemplary Christian deportment.—*Evangelical Guardian.*

THE REAPER AND THE FLOWERS.

BY HENRY W. LONGFELLOW.

There is a reaper whose name is Death,
And, with sickle keen,
He reaps the bearded grain at a breath,
And the flowers that grow between.
"Shall I have nought that is fair," saith he;
"Have nought but the bearded grain?
Though the breath of these flowers is sweet to me,
I will give them all back again."
He gazed at the flowers with tearful eyes;
He kissed their drooping leaves;
It was for the Lord of Paradise
He bound them in his sheaves.
" My Lord hath need of these flowrets gay,"
The reaper said and smiled;
" Dear tokens of the earth are they,
Where he was once a child.
" They shall all bloom in the field of light,
Transplanted by my care;
And saints, upon their garments white,
These sacred blossoms wear.
And the mother gave, in tears and pain,
The flower she most did love;
She knew she would find them all again,
In the field of light, above.
O, not in cruelty, not in wrath,
The reaper came that day,
' Twas an angel visited the green earth,
And took the flower away.

THE STORM AND THE COMMUNION.

During the terrible storm encountered by
the Great Western, the sacrament of the
Lord's supper was administered, as is
stated, " to upwards of sixty persons, many
of whom received it there for the first
time in their lives." This has been widely
spoken of in the papers, as a most happy
exemplification of the spirit of Christian
union, at the sacrifice of prejudice and every
selfish consideration. We take a little
different view of that communion service,
for it seems to us that while the fear of
death " crumbled all human barriers," it
also broke down the barriers by which
Christ would protect his own table from
profanation. Many partook of the holy
ordinance " for the first time in their
lives." Their being pale and panic struck
in the hour of peril, was deemed a qualification
for the ordinance. It is true " that
when the Great Shepherd comes, his own
sheep all huddle together;" but it is equally
true, (sometimes,) that when the terrors
of death come, the sheep and the goats
all huddle together, in a way not sanctioned
by the Great Shepherd, who knoweth
only his own. We fear the consequences
of promulgating the idea, that men who
never professed Christ, nor gave any
proof of the fear or the love of God
in their hearts, may rush to the Lord's
table in a moment of awful danger, and
be comforted and made tranquil and fitted
to die. If the stupid thousands of this
world are to be told that dying grace can
be had in this way, false hopes and delusions
will be multiplied, only to be dashed
in pieces by something more terrible
than the ocean storm.

AN INFIDEL'S DEATH-BED.

Some years ago, an individual well known and
highly respected in the religious world,
narrated in my hearing the following incident.
In early life, while with a college
companion he was making a tour on the
continent, at Paris his friend was seized
with an alarming illness. A physician
of great celebrity was speedily summoned,
who stated that the case was a critical
one, and that much would depend upon a
minute attention to his directions. As
there was no one at hand upon whom they
could place much reliance, he was re-

quested to recommend some confidential
and experienced nurse. He mentioned
one, but added, " You may think yourself
happy indeed, should you be able to
secure her services; but she is so much
in request amongst the higher circles here,
that there is little chance of finding her
disengaged." The narrator at once ordered
his carriage, went to her residence,
and much to his satisfaction found her at
home. He briefly stated his errand, and
requested her immediate attendance. " But
before I consent to accompany you, permit
me, sir," said she, " to ask you a single
question, Is your friend a Christian?"
" Yes," he replied, " indeed he is—a
Christian in the best and highest sense of
the term, a man who lives in the fear of
God. But I should like to know your
reason for such an inquiry?" " Sir," she
answered, " I was the nurse that attended
Voltaire in his last illness, and for
all the wealth of Europe I would never
see another infidel die."—Ford's Damascus.

EFFECTS OF SABBATH BREAKING.

It is difficult to determine how much of the
sin and misery of our world arises from
violating God's command to keep the
Sabbath day holy. A gentleman in England,
says Dr. Edwards, who was in the
habit for more than twenty years, of daily
visiting convicts, states that almost universally,
when brought to a sense of their
condition, they lamented their neglect of
the Sabbath, and pointed to their violation
of it as the principal cause of their ruin.
That prepared them for, and led them on,
step by step, to the commission of other
crimes, and finally to the commission of
that which brought them to the prison and
often to the gallows. He has letters almost
innumerable, he says, from others,
proving the same thing, and that they considered
the violation of the Sabbath the
great cause of their ruin. He has attended
three hundred and fifty at the place of
their execution, when they were put to
death for their crimes; and nine out of
ten, who were brought to a sense of their
condition, attributed the greater part of
their departure from God, to their neglect
of the Sabbath.—Alliance & Visitor.

PRINCIPLE AND PREJUDICE.

Principle is to be distinguished from
prejudice. The man, who should endeavor
to weaken my belief in the truth of
the Bible, and of the fair deduction
from it of the leading doctrines of Religion,
under the notion of their being prejudices,
should be regarded by me as an assassin.
He stabs me in my dearest hopes:
he robs me of my solid happiness; and
he has no equivalent to offer. This
species of evidence of the truth and value
of Scripture is within the reach of all men.
It is my strongest. It assures me as fully
as a voice from heaven, that my principles
are not prejudices. I see in the
Bible my heart and the world painted to
the life; and I see just that provision
made, which is competent to the highest
ends and effects on this heart and this
world.

THE WAYS OF PROVIDENCE.

About fifty years since, the Robespierres and
Jacobins of the French revolution made
the Hotel de Ville, in Paris, their chief
rallying point. There they labored zealously
for the subversion of Christianity,
as well as all moral and civil order in
France; and, fired by the unhallowed
spirit of a Voltaire, they blasphemously
exulted in the anticipation of shortly blotting
out the name and words of the
despised Nazarene from the earth. Time
passed on. They met their righteous
doom, and the world breathed freer when

their work was done. Lately, in that
same building, the Geographical Society
of Paris met. Rising in his place as a
member, M. Guizot, Prime Minister of
France, made an eloquent address, in
which he uttered the warmest sentiments
of gratitude and respect for the labors of
modern missionaries of the gospel, and
declared it his firm belief that more of the
work of thoroughly exploring the world
would be done by the enterprise of these
learned, devoted, and self-denying pioneers
of Heaven's sending, than by all others.
On this ground, as well as for reasons
more immediately bearing upon the high
interests of man, let Christian missions,
says he, find a friend and advocate in
every lover of science.—Christian Instructor.

HILL & BROWNE,
WHOLESALE
WALL PAPER WAREHOUSE,
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A CARD.

THE SUBSCRIBER, having disposed of his
Bookstore in Pittsburgh, to Messrs. ELLIOTT
& ENGLISH, would recommend them
to the patronage of his former customers.
ROBERT CARTER.
Pittsburgh, Oct. 26, 1846.

THE SUBSCRIBERS, having purchased
the Bookstore as above, will continue the business
at the old stand.
They will, at all times, have on hands, a large
assortment of Theological Books, to which they
invite the attention of ministers and others.
They will be sold at New York and Philadelphia
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Schools, for sale at the Eastern Catalogue prices.
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on hand at all times about that amount; so that
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a full supply of the books;
Subscriptions received for the Sunday
School Journal for Teachers (price 25 cents per
annum), and Youth's Penny Gazette for children
(price 12 1/2 cents per annum)

They also offer a General Assortment of Miscellaneous,
Theological, and School Books. Also,
Paper and Stationery, which they will sell at the
lowest prices they can be bought for in the city.
Sept. 16, 1846—17.

THE GREAT SUPPER.

IN order to meet the state of the times appropriate
for preaching, we will sell our present edition
of the GREAT SUPPER, at the following
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Per dozen, \$3 00.
Per single copy, 20 cents.
And by the hundred or more copies, at one
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responsible men, or 5 per cent. discount or cash
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Apocalypse, 2 volumes octavo.
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Influence of the Old Testament Canon.
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A full assortment of the Publications of the
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books, sent at a discount of ten per cent. visit to
the Eastern Catalogue, which will be sold at
reasonable prices by
LUCK, LOOMIS, &
No. 9 Wood Street, Pitts-
Sept'r 2, 1846—17.

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THEOLOGICAL AND SABBATH
BOOK PUBLISHER, 56 CANAL
NEW-YORK, & 56 MARKET
PITTSBURGH, BETWEEN THE
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Encyclopaedia of Religious Knowledge;
Hill's Divinity;
Scott's, Henry's, Gill's, Christ's
prehensive Commentary, &c., &c.

All of which will be sold at the
prices, and to those buying in
general discount will be made
prices.
We have just received a large
assortment of books suitable for Sabbath
Schools, including those published by the American
Sunday School Union, which are sold at
the Eastern Catalogue prices. They have
of sixty new and interesting
past twelve months; all of which are
in store. Also, the cheap Liberator,
recently brought out for Sabbath
TEN DOLLARS.

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For the Preacher.

Sabbath Desecration

PECULIARLY OFFENSIVE TO GOD.

No 4.

What evil thing is this that ye do, and profane the Sabbath day?—Neh. 13:17.

A majority of our citizens, as individuals, more or less, profane the Sabbath day. Not to particularize portions of our land, where it can scarcely be said, Sabbath is known, or where it is known as a day of amusement and dissipation,—where military parades, horse-races, and riotous and drunken revelry are scenes enacted in the light, and where theatres, ball-rooms, fire-works, billiards, cards are the entertainments of the evening,—how is the Sabbath observed?—our more moral and religious communities, where the laws essay to throw a shield around this sacred institution, and protect it from public violation? Even in our own community, which sustains, at least a respectable reputation for Sabbath observance, to what extent does Sabbath desecration prevail? How many of us will be able to answer to God in the day of judgment, for the manner in which we have trampled under foot the privileges of the Sabbath and profaned its holy rest? How many of us expend in trifling meditations, and diversions, or it may be, in the ordinary business of the week, the whole, or a great portion, of the season set apart for religious worship and adoration? We do not particularize, within the bounds of our country, all the various means by which the Sabbath is desecrated in our midst. Much of it is done where the public eye is not permitted to witness. But there is a great amount of it perpetrated in a manner so private.

How often do men, having a journey to perform, make it suit either to set forth or return on the Sabbath, or perhaps both, economizing a day or two, in their preparation, for their business operations? Sabbath travelling is indeed a prominent feature by which this day is desecrated. Hotels, which have anything like a general run of custom, are no more private on the Lord's day than on any other ordinary day of the week. Travellers are received and dismissed in about as great numbers, if not greater, than at other times. But if we take a look at the bar,—we have a scene degrading to humanity, involving a breach both of the law of Sabbath and of Temperance. Pleasure excursions are also common on his day. The ladies and gentlemen, do not go to church, and have just

as little regard for their Bibles, must be occupied in some way. If the weather is propitious, their favorite resort, frequently, is, to a ramble in the fields with jovial companions, or a dashing ride over the surrounding country, or to some neighboring village, or a merry adventure upon the waters in a pleasure-boat. Thus the precious hours of the Sabbath, which would otherwise have been intolerably insipid, are rendered peculiarly agreeable.

Social visiting is not an uncommon mode by which the Sabbath is profaned. Neighbors meet together, not in the church, but under a neighbor's roof, not to "remember the Sabbath day to keep it holy," but to expend it in feasting and trifling. And among some of our fellow professing Christians, there seems to be a lamentable underrating of the sanctity of this day; as too oft, we witness them, when they are destitute of public ordinances, use it entirely as a day for gossiping.

Extreme attention to dress, or sumptuous dinners got up with unusual toil, to gratify the appetite on the day, are desecrations of it. Many labors are performed which ought either to have been performed the day before, or deferred to the day after. As a familiar instance,—the barber and the boot-black should have their services closed on Saturday evening, that Sabbath morning may be devoted uninterruptedly, to private prayer and devotional meditation. We might trace means of Sabbath desecration, under this class, almost indefinitely. But we desist.

There are certain avocations in life, which, it is maintained by some, forbid the observation of the Sabbath. Thus the brick-maker sometimes pleads his right to disregard the Sabbatical law, because of the nature of his avocation. When he fires his kiln, he is bound to consummate the work of burning before he desists, and as this requires a number of days, the Sabbath may be one of them. But there is no necessity that he should fire his kiln at that period of the week, which would require the Sabbath to complete his work.

Iron manufacturers plead an exemption from this law. A young man, connected with one of the extensive iron manufacturing establishments at Hanging Rock, who was lately my travelling companion, informed me that one of the proprietors of a furnace there, had resolved to conduct his business hereafter, on Sabbath principles, and that as far as he had tested the experiment, he was satisfied he would turn out more iron in the course of a year, than those who continued their blast till it was exhausted.

Extensive distilleries sometimes feel obliged to prosecute their labors during the Sabbath, and call it the work of necessity. They have a large lot of swine to support by the offals, and it would be too great a sacrifice for a distiller to feed his swine with the pure grain. The liquor must first be abstracted. This is what constitutes the necessity. We would suppose, however, that there is little either of necessity or mercy in the matter. There are thousands more of these establishments operating in our land, than are required by all the necessary demands, which can be made for their staple production, and the six days of the week are

abundantly sufficient, without the seventh, to turn out a deluge deep and wide enough to sweep thousands annually to the darkness of eternal death. Why then, should the holy Sabbath be appropriated to this unholy work?

The farmer might urge an apology for dispensing with the Sabbath during the season of harvest, and the pork-merchant, and other men of business, when oppressed with labor peculiar to their respective avocations, might enter the plea of necessity in favor of their exemption from obligation to obey the fourth precept of the moral law, if apologies of this kind were admissible. But God has not given us this precept, that we might thus dispose of it according to caprice or pleasure. What a lamentable spectacle would be presented to the eye of the devout Christian, were the fields of our husbandmen filled with reapers and gatherers, when a bounteous harvest gave token of the benignant providence of God, and our streets crowded and rattling with carts and drays, when worshipping assemblies were endeavoring to praise and glorify the Lord of the Sabbath!

And what is the object of this Sabbath desecration? Is it the honor and glory of God? No,—it is gain,—nothing but selfish gain. But gain, that is bought at an expense like this, is dearly, too dearly bought. It may be, that many individuals, who are thus iniquitously engaged, have not reflected. Then we propose the inquiry, "what evil thing is this that ye do, and profane the Sabbath day?"

Gain, thus bought, is bought at the expense of a loss of reverence for the Sabbath, and if persisted in, at the expense of the loss of Divine favor forever. Numerous facts have been recorded, which evidence that God oftentimes visits judgments, even in this life, upon those who seek to make gain by this unlawful means. Dr. Edwards relates, as a fact, that "a young man went from Boston to New Orleans, and pursued his business with strict Sabbath principles, prospered greatly, and from time to time, sent back his funds to be invested. He was rapidly advancing in wealth, when yielding to temptation, he ventured to leave one of his window shutters open, to show customers that they could be admitted on the Sabbath. Soon both were opened,—then all regard for the Sabbath was lost. With this there came a change of his affairs; his business declined; soon he made no remittances to Boston; then he had to send there for funds; and this course he pursued, till all the Eastern investments had been taken up. He became bankrupt, and went back to Boston, a vagabond. Seven young men went into the same business at the same time. Six of them disregarded the Sabbath and failed; the other observed it, and became wealthy."

But Sabbath desecration is not all external. Much of it is perpetrated in the heart. He who properly observes this institution, esteems "the Sabbath a delight, the holy of the Lord, Honorable;" in which he does not his own ways, nor finds his own pleasures, nor speaks his own words. He realizes it as holy, and as a foretaste of that eternal Sabbath which awaits the people of God. W. T. P.

"Oh! I am tired of it."

I have often heard this exclamation, so significant of weariness and impatience. I presume every one has often heard it. I have noticed, too, on what strangely dissimilar occasions it is uttered. And it is the occasion of its use that gives us a clue to the kind of feeling which it expresses. Whether it is wise or foolish, right or wrong to become tired of a thing, depends greatly on what that thing is. A wise man soon becomes tired of folly, and a good man of wickedness; while the foolish sinner quickly exclaims of every holy thing, "Behold, what a weariness is it!" So that, when we hear a person say, "Oh, I am tired of it!" we may approve or we may blame him; but we can do neither, judiciously, till we know what it is that causes his weariness and disgust. If one becomes so tired of the work of Satan as to cast off his yoke of servitude, he is to be approved for so doing; the work is hard and the wages are bad, and he does well to grow weary and dissatisfied with it; but if, contrary to a friendly admonition, one becomes "weary in well-doing"—if he faint and be overcome by his toils, and have no patience to wait till the "due season" for reaping his rewards, he manifestly acts against both duty and interest. A man may very properly be tired of the wicked practices of the world—of its schemes, its frivolities, its false maxims, its injustice, its oppressions. I suppose it was such a feeling that king David experienced when his heart was sore pained within him, and he said, "Oh that I had wings like a dove! for then would I flee away and be at rest."

The outward circumstances of individuals generally exert a great influence on their feelings and opinions. I have known several persons who showed an entire repugnance to prayer and other religious services when they were in health, who, being laid on a bed of sickness, were anxious to have prayers offered at the time. I have known one who used to say, "It is too tedious to sit in church on Sunday, and hear nothing but praying and preaching." I saw him on his death-bed; and when a Christian friend rose from his knees by his bed-side, I heard him cry out in the most earnest and importunate, and sorrowful tones, "Pray more—pray more." Some years ago, during the Seminole war, a member of Congress, in a vaporing speech on the subject, said, "I am sick and tired of hearing so much in favor of peace and economy." Now, if this speaker, instead of being in Washington city, had been on the frontiers of Florida, within hearing of the crack of Seminole rifles, it is probable that the first thing he would be tired of would be war. Thus do circumstances change the feelings.

I have observed that, especially in reference to what is good, they who do the least, grow tired of it soonest. They who seldom go to church are loudest in their complaints of long sermons and tiresome prayers. "My dear sir," said I to a friend, "it grieves me to see your seat so often vacant in the church; why do you not attend in the afternoons of the Sabbath?" "To tell you the truth, sir, since you have asked me, it is because I

so tired of it." There is one of my friends, a very clever man in his way—good-natured, industrious, thriving in his business, and quite a regular attendant in church—who never pays any thing to any benevolent or religious object, except his pew-rent, and for that he pays, I suspect, considerably less than a tithe of his income. He has been solicited for the Bible Society; he has been asked to aid feeble churches in the new settlements—to contribute something to the Synod's fund—but my friend always declines contributing. He makes no objection to the object—he wishes it very much success—but the calls are so frequent, and he is tired of giving. When he first became tired of giving, and what tired him, I am not able to say; and whether he will ever get sufficiently rested to resume the indulgence of his generosity is a question on which only vague conjecture can be hazarded.

The best way, for all, is to be active, diligent, persevering, in doing what we ought to do—never tiring; encouraged by our Lord's promise to expect the rest that remains for his people. He has given his own example in favor of working while the day of life lasts; and he has given encouragement to the diligent laborer, by the assurance of his receiving, at last, approval and reward:—"Well done, good and faithful servant, enter thou into the joy of thy Lord."—*Christian Instructor.*

For the Preacher.

On Revivals—No. 6.

"Repent ye therefore, and be converted, that your sins may be blotted out, when the time of refreshing shall come from the presence of the Lord."

In our last we noticed the character of Peter's preaching at the setting up of the Gospel Church. And here we notice, that his faithfulness and plain dealing was the dictate, not of malignity or carnal passion, but of enlightened Christian love. Having shown the Jews the atrociousness of their crime, he was careful not to irritate them needlessly, nor yet to drive them to despair. But in connection with this he makes a full, free and particular offer of the gospel to each and every one. Though their sin was undeniable and aggravated, yet there was hope for them in the mercy of God through Jesus whom they had crucified. His preaching is not a dissertation about the plan of salvation, cold and clear as the moonlight of December, but doctrine and application warm and bright as the summer's sun. He deals with them as it were one by one, and compels them to come in. Acts 2:37. "Repent and be baptized every one of you, in the name of the Lord Jesus, and ye shall receive the gift of the Holy Ghost;" which he repeats for substance in different words, Acts 3:19, "Repent and be converted."

This kind of preaching is needed plain, and faithful dealing, not handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. There must be no compromise of truth to please men. There is a powerful tendency in truth faithfully stated and rightly divided to reach and control the consciences of men, and extort from them, at least, their secret approbation. Wicked men who refuse obedience to the gospel bear witness to this fact. They hate the light because, if admitted, it will arouse and disturb their conscience and destroy their pleasure in sin. They will not come to the light, but shun it as an enemy, for experience has taught them how painful are its just and solemn reproofs.

If the word of God be so far corrupted as to become another gospel, if error be so blended with truth as to give another aspect to the system, they neither hate, nor shun, nor resist the preaching of it.

These opinions though called the gospel give no disturbance to the conscience, allowing them to cherish at the same time the love of sin and the hope of final escape. This is the grand secret of all the corruptions of Christianity. There is also much preaching that is good so far as it goes, *is all true*, but so general that no man's conscience is convinced. It heals the hurt slightly, and the people love to have it so. That the truth may produce its effect, it should be preached in such a manner as is best calculated to gain access to the mind and heart. Order and connection are important, with correct language, for if the trumpet give an uncertain sound who will prepare himself to the battle? Christ was a preacher who excelled. His style was simple and perspicuous and yet dignified; full yet not redundant;—brief and comprehensive and yet not obscure. His figures were appropriate illustrating the truth which he taught. Not a word, nor phrase, nor trope was used merely for the sake of ornament. Every sentence was well adapted to answer his purpose, so that he was truly eloquent, as was evident from the tears of his humble penitent hearers, and the bitter opposition of his enemies. So the best preachers will bring tears from some and contradictions from others. Apostolic ministers will have no neutral hearers—warm friends or bitter foes.

The vain affectation of preachers to recommend the gospel by studied graces of elocution, or the ostentatious parade of learning and philosophy too often blunts its edge, obscures its convincing plainness, and its genuine beauty and glory are tarnished and the preacher has his poor reward in human applause. The true minister of Christ is no "man pleaser," he will with great plainness of speech deliver his whole message which is the savor of life to them who believe; but of death to rejectors. "The preaching of the cross is to them that perish foolishness but unto us who are saved, it is the power of God." His love to God and the souls of men will not permit him to consult with *flesh and blood*; it will overcome the fear of man that ensnares, and make him speak boldly as he ought to speak. He does not trim to favor the rich, because they are rich; nor does he neglect the poor, because they are poor: for God hath chosen the *poor of this world, rich in faith*, to be the heirs of his kingdom. This love will also most effectually secure the minister in *union and peace*, with his people, and from all those unhallowed tempers, emotions and exhibitions of unholy displeasure which God abhors as strange fire, and which mar the usefulness of his services. And it will also establish his heart and life in holiness, for a pattern of good works—an example to believers. When, therefore, the word of truth which possesses an intrinsic energy to enlighten the mind and control the conscience, is plainly preached in all its bearings, connection, harmony and simplicity, by one whose life is pure, with earnestness and affection, in the spirit of faith and love, it is difficult to reject it. The doctrine of total depravity; of human guilt and woe, must be plied until the sinner falls down broken and contrite, cut to the heart, to cry out, "what must I do to be saved?" Christ crucified in all his fullness and freeness must be proposed as the only refuge of the sinner, and all in Scriptural and plain application, in love, not in wrath; for the wrath of man worketh not the righteousness of God. But we must not rest in means however well adapted. Apostles planted and watered, but God gave the increase. Except the Lord build the house, they labor in vain that build it. Not by might nor power, but by my Spirit, saith the Lord. Peter preached, but the Spirit rendered the word effectual to convince,

and convert, and prepare a people for a time of refreshing. The Spirit is promised with the use of divinely appointed means. God will honor them that honor him, and will grace his own ordinances with his own presence and blessing. The agency of the Spirit must be distinctly recognized, lest the sinner, instead of looking for and yielding to this divine influence, begin to think of doing for himself what God alone can do for him. It will not do to think of making Christians as by steam, by the machinery of human skill or power. All such vain fancies must be sobered, to say with apostles, *that God of his own will begat us, with the word of truth.*

If men are regenerated and sanctified by the truth—if the priest's lips ought to keep knowledge and feed the people with knowledge and understanding—if they are most likely to know and feel the power of truth, who have it constantly exhibited to them in a clear, discriminating and powerful manner,—then, surely, that minister of the gospel whose sermons do not contain a large portion of doctrinal and practical truth, clearly defined, adequately defended, rightly divided and faithfully applied to the understanding, the conscience and the heart, is essentially deficient in his official work. Men become Christians by receiving, loving and obeying the great and precious doctrines of Christianity. They are most likely to become enlightened and real Christians, to grow in the divine life, who have the proper food most plentifully presented, by ministers who preach Christ in season and out of season, warning every man and teaching every man, that they may present every man perfect in Christ Jesus, and labor striving together for the faith of the gospel. There are many ways in which private Christians may exert an influence for or against the success of the gospel. They must co-operate, not only by attending with diligence, preparation and prayer, and receive the word in faith and love, and lay it up in their hearts and practise it in their lives, and thus become living epistles of the gospel; but by direct efforts to disseminate the word of truth; doing all things without murmuring or disputing, that they may be blameless, the sons of God without rebuke in the midst of a crooked and perverse people, shining as lights in the world, holding forth the word of life, that the ministers may rejoice in the day of Christ, that they have not run in vain, neither labored in vain.

We might add the importance of prayer, as a means of procuring the divine blessing. God has promised great things to his church, but for all these things, he will be inquired of by the house of Israel, that he may do it for them. God will appear to build up Zion in answer to prayer. Psalm 102:13—21. So the disciples were employed for a period immediately before the pentecostal refreshing. Luke 24:51. So Samuel prayed and God heard and revived his work. 1 Sam. 7. And so God hath promised, Ezek. 33:37, Zech. 12:10. God pours out the spirit of grace and supplication, and stirs up his people to prayer, and thus prepares the church for times of refreshing.

With God's help, we propose to notice in our next, the characteristics of a true revival of religion. B.

The Holy Land.

For eighteen hundred years the western world, in all its prosperous life and youthful energy, has looked with reverence and hope towards the stricken yet honored land of which we have taken a survey. After ages of obscurity, as a mere province of a fallen empire, that country suddenly became invested with

a glory till then unknown to earth. A few poor fishermen went forth to those shores among the nations, pronounced such tidings as changed the destiny of the world for ever. Hence became an altered state; new sympathies and principles arose; new charities were developed, new larging from the grave, animated race. It was natural that this bright and hope should degenerate into superstition. The land of Palestine became a sort of idol; and pilgrims rushed to its shores in countless multitudes, to lay down the burden of their sins upon its sacred soil.

The spirit of all Europe was wafted, and the voice of Peter the hermit, his energies into a new channel, the cross became the emblem of devotion in the cause of chivalry and religion. The summons which he sent asunder every tie of love, brotherly self-interest. The warriors of Europe and Austria knew no rest but for Palestine—no interest but for sepulchre—no love but that of the land. Then for centuries the tide of war from Europe upon Asia. Baffled, beaten back, or perishing there, men learned at length that man means glory to be won in Palestine. The crescent shone phantly over Calvary, as if to testify Christian that his faith was to be real, its inspiration no longer to be on earth. His Holy Land, at length longer an object of warlike ambition, lost none of the deep interest which it once inspired the most vehement sader.

The first impressions of children connected with that scenery, and lips, in England's prosperous days pronounced with reverence the name of forlorn Jerusalem and desolate. We still experience a strong patriotism for Palestine, and scenes enacted there were performed the whole family of man. The church is to a city, Palestine to the world. Phœnician fleets once those silent waters; wealth once fringed those lonely shores; during thousand years, war has led to nations of the earth in terrible preparations along those historic plains; yet the mere history that thrills the mind the Holy Land, with such feelings other spot on the wide earth is the belief that on yonder land of sorrow once trod with human feet down with sufferings, linked to our world with his blood.—*Peper's Dictionary of the Bible.*

John Knox and Walter Scott.

The ancient city of Edinburgh this past summer, witnessed two memorable scenes—the laying of the stone of the monument to John Knox and the inauguration of the memorial to Sir Walter Scott. Both ceremonies were imposing, after the manner of the Scotch—both were expressive of national features in Scottish history and character; both were also events of local interest, signs of the spirit of the times, and illustrating great truths.

The memorial of Scott, as most of our readers are aware, is a fine tower, ornamented with turrets and niches, with niches containing some of the most celebrated characters of our country. The tower is supported by four arches, beneath which is a noble statue of Scott, the principal feature of the inauguration. The memorial of Knox

ver, with two churches, one for the English-speaking, and the other for the Gaelic-speaking population of the district. The site is in the Old Town of Edinburgh, in that part of Canongate known by the name of John Knox's tower, on the spot where the Reformer lived, and where, after all his toils and dangers, he entered into his rest. Here there is something in the monuments themselves significant and symbolic;—this beautiful cenotaph, to be seen at and admired by *man-worshipers*, and these Churches to be used for service and glory of God.

The foundation-stone of John Knox's monument was laid on the 18th of May, anniversary of a day memorable in Scotland's history, when the faithful ministers and elders and people of Scotland's Church separated from a degraded establishment, and sacrificed the wealth and advantages of State support, rather than surrender the affairs of the Church to State control. It was the controversy between men of the old and men of God—the old accusing against the disciples of Christ, that say there is another king than Christ, one Jesus. "Render unto Cæsar things that are Cæsar's, and unto the things that are God's." Where it is impossible to serve two masters, the apostles said, and John Knox said, and the Free Church of Scotland said—"It is better to obey God than man." On the third anniversary of the Disruption, the leading men of the Free Church, all united in a strong and national institution, exhibiting the spirit and principles of the Reformation, met to honor the name and memory of the Reformer. There was no pomp, no military parade, nor any display of folly; no waving of banners and blowing of trumpets, but there was an assembly of noble-minded and warm-hearted men; and earnest prayer, with a voice of praise and thanksgiving, from patriotic and Christian hearts. At time-honored and prayer-hallowed spots, the foundation-stone was laid, the people singing the Hundredth psalm to Luther's old melody; making a loud and joyful noise to God, for the Lord is merciful and His mercy is everlasting; and His mercies endureth to all generations.

There were to draw any comparison between the greatness of Knox and Scott, our minds would doubtless be put down as the result of Presbyterian bigotry. But how parallel has fortunately been all history drawn by one capable of measuring the merit of the men, and who has recorded his own thoughts concerning them. Thomas Carlyle has studied and described them with accuracy, and his conclusion is, that in real greatness, religion apart, "far as the eye can see, under the heaven," does Scott stand below Knox.

It is not to all the brave and true; it is not to the truest of the true! that, in the hour of trial, when he and his cause, amid the storms, in convulsion and confusion, will but struggling for life, he sent his boldmaster forth to all corners, and let the people be taught. This one, and indeed, and inevitable, comparatively inconsiderable item of great message to men. This great message Knox did deliver, with a man's strength; and found a people who loved him. The Scotch national character originated in many circumstances, first of all, in the Saxon struggle to work on; but next, and better than any else, except that, in the Presbyterianism of John Knox.

John Knox "is mighty yet and it stalks abroad." To him Scotland owes, under God, her universities, her schools, her civilization and science, her Christian Sabbaths, her open Bibles, her Gospel. By his heroic and heroic mission, at the time of the First

Reformation, Scotland was rescued from Popish degradation, and his countrymen raised from feudal serfs, into freemen by the truth made free. It was the spirit of Knox which animated that Second Reformation in Scotland, which, in the history of England, led to such important results. In the General Assembly of the Presbyterian Kirk of Scotland, held in Glasgow in 1638, the first open and successful stand was made against the tyranny of the Stuarts; and that resistance, after a long interval of civil war, and religious persecution, issued in the establishment of civil and religious liberty in England. The influence of Knox seems now destined to be extended far beyond both Scotland and England. The movements of the Free Church of Scotland, the formation of which was the greatest event since the period of the Reformation, have already operated powerfully in Germany, in Switzerland, in America, in India, and all over the world. And the Free Church, in the great work she is doing, and destined yet to do, is but carrying out the noble and comprehensive plans which John Knox, three centuries ago, devised for the education and evangelization of his native land.—*Eng. Presb. Mag.*

We take the following article from the second volume of the Christian Magazine, by the Rev. J. F. McLaren. The subject is one of some interest and is treated in a style which all sober, thinking Christians must approve. It was written a number of years since, when the practice referred to was strictly a "new measure;" but the views presented are as worthy of consideration now as then, and are as much needed. There is still a feeling among many good people that, in accordance with improvements in every thing else, some kind of machinery must be gotten up, for the manufacture of Christians more rapidly than is likely to result from the ordinances of the church administered in their simplicity: and, as it is a machinery that is too cumbrous to be always worked, special seasons are set apart for special operations of it.

There is no danger of being too zealous in religion, if our zeal be Scriptural and genuine. "It is good to be zealously affected *always* in a good thing." The article below gives no encouragement to slothfulness in religion, or indifference to our own or the spiritual interests of our fellow men; but it does clearly and forcibly set forth the danger of a practice, in which men take upon themselves not merely to improve upon the means, but actually to fix the times (generally the long winter evenings) of refreshing from the presence of the Lord. The zeal which is Scriptural is constant as well as restricted to such means as God has revealed. It will not go forth in temporary and spasmodic, but in constant and persevering efforts. Its glow will be like the morning light shining more and more unto the perfect day.

Anxious Seats.

This has become the technical name of certain seats, set apart, in accordance with new-measure practice, to be occupied by those who are or who are thought to be anxious about their souls. Some think that these seats possess a peculiar efficacy on the souls of those who sit upon them: others do not regard

them as having any intrinsic virtue, or peculiar influence, but maintain that, from some cause or other, conversions are more frequent there than elsewhere: others, again, consider them as only places of convenience, where expected converts are brought within the scope of the prayers offered on the occasion, which seldom include any sinners save those on the anxious seats. If we may judge from the practice in relation to them, these seats are regarded as beneficial, alike to the weeping penitent, who goes forward to them under the impulse of real anxiety; and to the adventurous youth, who has no objection to try the experiment of obtaining religion by a process so easy; and to the reluctant maiden, who, faltering and blushing, is led thither by a fond mother, whose excess of anxiety must compensate for the daughter's want of it.

It cannot be disputed by those who make use of this contrivance, that the impression among themselves, is, that there is some peculiar efficiency about these seats—whether it is in the seats themselves, or in the prayers offered for those who occupy them, or in the operations of the Spirit upon them. If this is disputed, we may infer it from their practice; and with quite as much confidence as we could repose in their admission of it. Sinners are exhorted, by all the considerations which the Scriptures furnish, and a great many more, to come to the anxious seats—to come forward and be prayed for. More prominence is often given, in these exhortations, to the anxious seats, and to the prayers of persons "experienced in revivals," than is given to Christ and the Holy Spirit; and such a strain of declamation is pursued as leaves the impression, that conversion may be assuredly expected by those who comply with these exhortations, and that there is no hope or possibility of conversion for those who refuse. Their awful guilt, in staying away, is depicted; they are charged with being ashamed to come; they are told that they may never have another opportunity, and how awful it would be, after such an opportunity to drop into hell before morning. Flatteries are dealt out to those poor anxious souls who are seated in the anxious seats, and double-distilled denunciations are poured on the heads of those who do not follow their example. Every thing is made to depend on their coming—coming where?—to Christ? No: that were an exhortation worthy of such importunity: but the burden of these exhortations is, "Come to the anxious seats, ye that are weary and heavy laden." And it is not enough that ministers, in the pulpit, should "spell" each other at this work, but persons must go through the congregation, to encourage the timid—to inspire the distrustful with confidence to go and try it, and to urge forward any who may be espied reclining their heads upon the seat, or raising a pocket handkerchief to their faces. Now, all this shows to reasonable persons, whether the actors in such scenes admit or deny it, that they do believe some latent virtue resides in or about those seats, to effect a blessed change on the souls of their occupants.

Now, to this whole process very serious and substantial objections may be opposed. We might object on the ground of the *false theology*, or erroneous doctrine, which this practice implies, and which is, not unfrequently, expressed in connection with it. For example, that the conversion of the sinner depends upon himself alone, and proceeds from himself; that the prayer of the church, that is, of some leader, "experienced in revivals," is the prayer of faith; that the prayer of faith causes the immediate conversion of the souls in whose behalf it is made. We might further object, that *Christ is so much excluded from view,*

not only where this practice prevails, but excluded by this practice. The anxious seat supplants him. We might also object, that this practice has *no warrant from Scripture*, nor any precedent in the usages of any church, until within a few years. We might object, on the ground that this practice, deeply tinctured, as it appears to be, with a proselytizing policy, excites the disgust of the more sensible part of the community, both religious and irreligious, deeply grieving the former, and reducing the hearts of the latter to an intense obduracy against religion. But we shall dwell, at present, only on one objection—one that relates to the best interests of the persons who are induced to take the anxious seats.

It is a measure which tends directly to lead them into a very serious and hurtful delusion. People are apt to believe what their ministers say; and sorry are we that they should ever have cause to do otherwise. Where the new-measure system prevails, people hear ministers exhorting in a style like that which we have given above. Some of them, it may be, are indeed anxious for their soul's salvation, and hearing the anxious seats so highly extolled, and the advantages of occupying them, and the fearful dangers of not occupying them, so strongly insisted on by their ministers, they go forward, confiding in their ministers' word, and expecting, what they do desire, relief from their mental distress. They are prayed for; and when the time is come when, according to the plan, they ought to "feel better," they are asked if they do feel better, and, if they say they "think they do," they are declared, by ministers, to be converted. They then feel a great deal better, and begin to be even in raptures. Now, it is a philosophical truth, that what a person believes to be true, exerts an influence upon the feelings, whether it be, in fact, true or false. If a patient believes the physician who tells him that he will get well, he will rejoice, even though the pangs of death are upon him: if a merchant is credibly informed, after a terrific storm, that his richly laden vessel, for which he had entertained the greatest apprehensions, is safe, he will rejoice with raptures, though his information is incorrect, and his vessel is lying at the bottom of the ocean. It will be seen, by our preceding remarks, that the success of this plan depends wholly on the confidence or belief which people have in it. And by these illustrations, it will be seen, that the relief and joy, which the occupants of the anxious seats experience, may be ascribed to a *mistaken confidence* and *erroneous belief*. This is the delusion, then: they believe themselves to be converted and safe, because they have such joyful feelings. But whence come these feelings? Why, from confidence in the ministers, and from faith in the anxious seats.

That we believe there is intense and ruinous superstition connected with this anxious-seat system, we trust it is unnecessary, after what we have written, to affirm. We have pleasure in observing, that many able and pious and successful ministers, and serious minded private Christians, throughout the country, are of the same opinion. And we have strong hopes that the time will soon come, when the anxiety of sinners for the salvation of their souls, will be increased an hundred fold, and when, as in former times, in which religion flourished *all the year round*, the inquiring sinner will be taught to discard the quackery of men, and to lay hold on Christ for salvation, as he is freely offered in the gospel. Then will the hearts of God's people rejoice: then will pure and undefiled religion be revived; then will the Redeemer's kingdom gain permanent triumphs over the world, and piety bloom in perennial glory.

RELIGIOUS INTELLIGENCE.

Further Extracts FROM MR. BARNETT'S LETTER.

That we shall meet with opposition is a matter of course. Here, at this time, it is true as ever it was, that "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed." One is permitted to change from one superstition to another, from one sect of Christianity to another, or from Christianity or Judaism to Mohammedanism, and is supported by the party of his adopted faith and the civil authorities. But if one desire to rid himself of all the surrounding errors, and to profess the truth as it is in Christ, then, by the law of the land, he is not tolerated. And such is the system which the combined powers of Europe are pledged to support, under the notion of maintaining the integrity of the Turkish Empire. For a Mohammedan to apostatize to Christianity, and confess the only name given under heaven among men whereby we must be saved, the penalty is death. It was at one time here understood that this was repealed, but it is said that the abolishing of the penalty only had reference to those Christians who had become Mohammedans and wished to come back. This itself was a great achievement, for it was once a principle with the Mohammedans, that once a Mohammedan always so, or the penalty prescribed.

This intolerance is the grand obstacle to extension of evangelical effort, yet it may have its advantage for the time; for until the people are better informed, to crowd together a numerous church, without knowledge or piety, would be injurious, while, as it is, none can be supposed to forego all, without some degree of sincerity.

Governmental impediments thrown in the way of the missionary, may also yet lead to a more extensive and permanent establishment of the truth, by bringing it before the civil and ecclesiastical authorities; as where the apostles, by the accusations of elders and priests, stood before counsellors and rulers, and in high places were called upon to give an account of their doctrine and conduct, bearing testimony to the truth. To act upon the people through the priest, leaving them in their peculiar institutions, is utterly impracticable. A clean sweep must be made; high ground must be taken; we must steel our faces against all corruption.

The Mission of the A. B. C. F. M. acting on the principle, that to obey God is better than to obey man, disregard the law of the government, and through its imbecility or carelessness, are connived at or tolerated. But on account of the movements among some of the people of the Greek church, it is feared than an attempt to expel all Americans from the country may be made through the influence of the Russian and Catholic powers. This, however, will be difficult, and is not likely to be done; and the longer it is delayed the more difficult it will be, as there are missionaries from different countries, especially from England, to different sects and forming different parties, and one cannot be sent away without a general movement, which cannot be easily effected. Nor is the day far distant, as any close observer may see from the different movements in the Empire, which has had of late to satisfy so many demands from various quarters, when a greater degree of toleration will be granted or wrenched from the powers that be. Within the last few days, we have heard of some privileges being granted in favor of Evangelical Christianity at Constantinople, arising from the persecution of the dissenting Armenians, which may be a principle of wide-spread application.

We have dwelt on difficulties not to dis-

courage. In all such cases, we must hope against hope. Knowing what difficulties are in the way, or may be expected, we will know in part at least, how to meet, guard against, and overcome them. Our case is not peculiar. All missions must meet difficulties, especially at first. And the greatest difficulties must be surmounted by some one, at some time; and we may as well meet them now. The sooner they are met and overcome the better. Yet so far as we have had anything to do, or are prepared for action, the way is open, and it is not ours to hesitate in view of possibilities. Ours is duty, and difficulties may vanish as we advance in the discharge of this.

Union of Relief and Secession Synods.

The Relief Synod met on Tuesday, October 13th, 1846, the Moderator in the chair. After the usual exercises and preliminary business,

Dr. Struthers stated, that on Friday evening, after he had gone home, he had been waited upon by the Rev. Dr. Robson and another minister, on behalf of the Secession Synod, to inform him what had been done by that Synod in reference to the papers sent down by this Synod. They had not only agreed that the union should go on, but they, with unanimity and heart-felt delight, appointed a committee of their number to wait upon this Synod; which committee had immediately come to this Synod's place of meeting, but found they had adjourned. He (Dr. Struthers) spoke his own sentiments, and he was sure he spoke the sentiments of his brethren of the Synod, when he said that nothing could be more gratifying to him and to them than the hearty response which had been made to their wishes by the Secession Synod.

After some conversation, it was agreed that the Synod should not give any deference on what preceded the Basis of Union; the question of the name of the United Church, and other matters, having been referred to the United Committees.

At two o'clock, Dr. Beattie, Dr. Robson, and the Rev. Messrs. Hay and Ronald, the deputation from the United Secession Synod, were introduced by the Rev. Messrs. Auld and Muir. Mr. James Peddie, who was also appointed on the deputation, was unavoidably absent.

Dr. Beattie expressed the gratification he felt in coming to announce that both Synods were now one.

Dr. Robson then read the minute of agreement by the Secession Synod, by which all the suggestions of the Relief Synod were agreed to. It also proposed the appointment of a Joint-Committee to arrange all the minor details, and that the union should be consummated in May next.

Dr. Robson, Mr. Hay, and Mr. Ronald, then addressed the Synod, and were replied to by Mr. Taylor and Mr. Muir, on behalf of the Relief Synod.

The deputation having retired, the Synod unanimously adopted the basis of union, and resolved that it is their duty to agree to union on that basis with all convenient speed. The Synod further resolved to meet on the 10th May next in Edinburgh, should that day meet the convenience of the Secession Synod, in order to the consummation of the union. A Committee was also appointed to arrange matters with a Committee of the Secession.

Messrs. M'Dougal, Welsh, M'Naughton, and Becket, along with Mr. Hart, elder, were appointed a deputation to the Secession Synod; and the meeting adjourned at half-past four, till eight o'clock.

EVENING SEDERUNT.—The Synod again met at eight o'clock, when the deputation recorded their cordial reception by the United Associate Synod, who had fixed a simultaneous meeting of their Sy-

nod with that of the Relief on the 10th May, it being understood that the consummation of the union would take place on the 12th.

There was no other important business.

FREE CHURCH. The Glasgow Free Church Presbytery have resolved not to interfere in the question of American slavery, further than remonstrating with the churches in America as to their duty in the matter.

PRESBYTERY OF GLASGOW. This reverend court met on Wednesday last. Mr. Miller laid on the table a call from the Martyr's Church congregation of St. Andrews, in favor of Mr. A. S. Patterson to become collegiate minister of the charge. After some discussion, the clerk was instructed to intimate that the Presbytery would resume consideration of the call at the next ordinary meeting. Dr. Willis submitted an overture on American slavery. In the evening, Dr. Buchanan moved the following amendment:—"That while this Presbytery regards slavery with abhorrence as an accursed system, equally contrary to the Spirit of God's Word, and to the natural rights of man—and while they consider American slavery to be one of the most deplorable forms of the evil, unspeakably atrocious in itself, and highly aggravated by the fact that it is maintained by a nation which boasts of its free institutions, and which has long enjoyed the blessed light of the Gospel: yet, in respect that this whole subject was fully and deliberately considered in last Assembly, and the mind of the Church regarding it expressed in a unanimous decision—and in respect that, by virtue of that decision, this Church is now in the attitude of remonstrating with the Churches in America as to their duty in this matter—the Presbytery does not deem it suitable to take any additional step at present, and, therefore, decline to transmit the overture." The amendment was carried.—Banner of Ulster.

WANT OF EFFECTIVE DISCIPLINE IN THE ESTABLISHED CHURCH OF ENGLAND. The English Church, in its present condition and organization, is one of those anomalous things that we occasionally, though rarely, meet with in this world; and, as a vast and influential body, it is certainly one of the most extraordinarily constituted in existence. It has amongst its orders, and degrees, and ranks, dignities so high that the Sovereign only is higher; beneath those are others who take precedence of all the barons of the realm; others also, its thousands upon thousands of subordinate ministers, dispersed over the whole land, officiating in every nook and corner of the kingdom, having everywhere a local habitation, and everywhere exercising a considerable influence over all around them—and yet has this great and active body no Head—no Executive.

Meanwhile, it is in itself powerless to make any laws, to enforce any canons, to correct any defects: it can neither reform itself nor extend itself: be its wants whatever they may, it cannot add one to the number of its bishops; it can form no new decrees, nor in any manner change the old: it can in no case interfere for spiritual purposes with any existing parochial boundaries, inconvenient often as these are, and advantageously as they might, in many cases, be enlarged or diminished. It is in itself powerless to effect any change in its present condition and system—it has no settled *lex scripta*, and no power to form one. Canons it certainly has, which have, however, no force of law, and which are besides so unsuited to its wants that the greater portion are little better than a dead letter, and many are, by general consent, allowed,

for peace sake, to lay by themselves.—Church of England Quarterly Review.

PROJECTED EPISCOPAL ALLIANCE. We have received a strange account of a projected alliance or combination of Episcopal Churches in the world, which is said to be now set on foot at Rome. Under the influence of the present Pope. It is asserted that a Spanish has communicated the project to an English clergyman, and declared the informant was a Roman cardinal's idea, so far as we can learn, to abate the papal supremacy, and patriarchate, and to make a few changes or explanations for the union of the various Episcopal Churches of the East and West who are combined. We cannot imagine anything very serious in this project, if indeed the plan shall be mooted at all at Rome. We have, ever, in strange times, and the project has not been altogether overlooked by the Tractarian party, so that it should do turn up, we shall not be surprised.—London Statesman.

THE BISHOP OF LONDON AND THE EVANGELICAL ALLIANCE. When the New York Churchmen charge the late charge of the Bishop of London, while giving the credit of execution to the promoters of the Evangelical Alliance, he expressed his disapproval of it. In speaking of the use of using Romish books of devotion, Romanizing generally, "the best that those who were in the lists should go over to that Church, rather than remain in the English, and try how much Romanism they could indulge in without leaving it."

EVANGELICAL ALLIANCE. The meeting of the Evangelical Alliance was held at Manchester on the 4th of Nov. to form the British organization.

MR. NEWMAN. It is said Newman hesitates about becoming a member of the Church of Rome, and the Rev. W. Sibthorpe, retrace his

RELIGIOUS MOVEMENTS IN FRANCE. The Religious aspect of France is daily becoming more full of hope to the Protestant. Many conversions are to be made. A new Protestant church lately opened at Mansie. The town contains two thousand inhabitants, all Roman Catholics a few years ago, but are now almost entirely Protestant. Rev. Baptist Noel and Rev. W. were present at the opening. The Minister of State has banished a Protestant for preaching the gospel. The Minister's conduct has been against by the Protestant Synod hitherto without effect. A meeting held at Edinburgh to encourage of religion in France. It was one, being attended by many of the recent Evangelical denominations.—Banner.

DR. KALLEY DRIVEN FROM HIS POPISH OUTRAGES OR BARRIERS.

The news from Madrid are startling. They present us with in its true colors—the same Bible, the same persecutor of the old. The outrages are confined to the poor Portuguese, they have extended to the British and visitors. The names of three young ladies, the daughter of Oliver Rutherford of Edinburgh, and them a very great number

protected, were the first sufferers. What offence had they been guilty of the allowing a few of the poor Portuguese to meet in their house for the purpose of reading the Scriptures and engaging in devotional exercises. For this their windows were broken in, and their door burst open at night, their house ransacked by a mob instigated by a Romish priest, and themselves at length forced to take refuge on board a vessel in the harbor. On Sabbath the 2d of August, an attempt on the life of Dr. [Name] and the sacking of his house, was done with all deliberation and intention, so that when the Popish mob arrived at the scene of their operations, they were met by the chief of the island, the chief of the British consul. In the presence of these functionaries they broke into Kalley's house, searched every part of it for their victim, tumbled out books and papers on the street, and set a bonfire of them, and sent up yells of triumph as they tore the Bibles and threw them into the flames. Meanwhile, a female dress, which had just arrived on board the British India steamer, which had just arrived at the Bay, and being joined by Mrs. [Name] they sailed with the steamer that was leaving his property in Madeira hands of the mob.—Free Church News.

Letters from Rome of the 12th which are published in the *Augs. Gazette*, state that several Cardinals have taken a lead in opposing the measures announced by the new Pope, and sent as prisoners to the Castle of St. Angelo, under a strong escort. It is said to be the Cardinal who issued a proclamation declaring that a conspiracy had been formed against the Pope of Rome, in which the Pope was the principal conspirator, and calling on the people to rise in defence of their holy father. Notwithstanding that this piece is given very positively, we cannot doubt it. There appears, however, to be no doubt that some ecclesiastics have been imprisoned. The following extract from the letter in question is certain that one or several Cardinals have been conducted under a strong escort to the Castle of St. Angelo, but one knows who they are or whence they came. The gate was closed immediately behind them, and no one is allowed to enter the castle. The position of Pius IX. in respect to the Cardinals is shown by the fact that the new Government of the State is composed solely of them, with the exception of the President.—*Banner of Ulster*.

Slavery Agitation in Great Britain. Various Opinions of William Lloyd Garrison.

William Lloyd Garrison seems to have come to London with the expectation of bringing the Evangelical Alliance into an anti-slavery convention. In this he is disappointed. And because that assembly would not turn aside from their great ends for which they were called together, and restrict their deliberations to one idea which occupies his mind, he has been travelling through the United Kingdom making such speeches as the following. Slavery is not to be abolished until it is abolished by the influence of such men, it is not to curse the earth to the end of time. Of this the true friends of the

anti-slavery cause in Great Britain are becoming sensible, and from the tone of many of the leading papers, and other demonstrations, especially in Ireland and Scotland, it appears they are very anxious not to allow the cause to be identified with the movements of Garrison and his coadjutors. It will be seen from what follows, that a Baptist minister, who was a member of the Alliance, and seems to have been quite forward in his anti-slavery suggestions in that body, felt called upon to rebuke Garrison on the platform on which he spoke.

On the evening of Monday week, a meeting of the Anti-Slavery League was held in the Exeter Hall. The principal object of the meeting was to review the proceedings of the Evangelical Alliance Conference in regard to American slavery. At six o'clock, the body of the Hall was well filled, and afterwards the Hall and galleries were crowded, admission to which was free. On the platform were Rev. Dr. Campbell, Dr. Oxley, Rev. Messrs. Burnet, Preston and many other ministers; also Dr. Price, Messrs. Thompson, Douglass, Garrison, Pilkington, Dailey, and a number of the Society of Friends.

The Rev. John Burnet was called to the chair. Mr. L. Garrison occupied a considerable portion of his speech in censuring the Alliance for excluding Quakers, and because they had met without any intention of dropping their own party names. They claim (said Mr. Garrison) to have met under the influences of the Holy Ghost. If so, they would have manifested it by their deeds. [Mr. Garrison here read a portion of Mr. Justice Crampton's speech in Exeter Hall on this subject. He then said]—I wonder if the Society of Friends, the Plymouth Brethren, the Unitarians, are Christian denominations?

A voice on the platform—"No." Another gentleman on the platform here asked to have the privilege of replying to the speaker now.

The Chairman said he could not allow Mr. Garrison to be interrupted in the midst of his speech; but that after the speaker had finished his speech, any gentleman would have the privilege to reply.

Mr. Garrison said, though he had named various denominations, he had not endorsed their Christianity. He complained of gentlemen crying "No," when he was merely stating facts. The reason he had read the extracts and spoken as he had, was, that the Alliance claimed to be inspired by the Spirit of God, and yet passed by 3,000,000 of suffering, trampled-down slaves of America. He read an extract from a speech respecting the Alliance, making Popery quake in the Vatican. He wondered if the Pope cared about their Alliance. He remarked, that however they denounced Popery, the late Pope had three years ago sent a bull to the faithful throughout the world, urging them at once to wash their hands of traffic in the blood and souls of men. "I go," said Mr. Garrison, "for that Popery which goes against the chains of slavery, and against that Protestantism which puts them on." He complimented Mr. Hinton on having introduced a motion for the exclusion of slaveholders, but it did not pass. One would have thought they would soon have resolved the subject. But they appointed a large Committee to consider the subject. The Committee met. Solemn prayer was offered that they might have divine direction. Several persons engaged in prayer, and implored the direction of God. Then after so much prayer, a number more persons were added to the Committee. Now he denounced all this praying as solemn mockery before God. In his opinion, if they had done their duty,

and had remembered those in bonds, as bound with them, they would have no need of asking God what they should do. Why all this delay, if they were not attempting to wrap up the question? The American delegates ought to have been more decided than any other men, for they held the doctrine that all men were equal; and yet they pretended they had no light from heaven, and to seek divine direction. He denounced this language as downright blasphemy. He then commented at length on the Alliance classing slavery with duelling, Sabbath-breaking, &c. He protested against including Sabbath-breaking, as it was called, in the list of crimes furnished. He then read the opinion of Luther and others, to the effect that the Sabbath is not any more than a Jewish institution, and not intended for Christian observance. It was wicked in the Alliance to class men who did not keep the Sabbath holy, with drunkards, &c. (Mr. Garrison here read the resolution relating to slavery.) After a great many prayers were put up, it was resolved that this article relating to slavery should be taken out of the basis and put among incidentals. So thoroughly pro-slavery were the American delegates, that nothing would serve them but to leave slavery untouched. They have attempted to corrupt the moral sense of the people of England. I stand here to unmask them. I denounce them as wolves in sheep's clothing. They have endeavored to show the claims of the Alliance on the people of God throughout the world. But, judged by its own standard, the body was unworthy the public confidence. I have brought up evidence which proves it to be an unchristian body. The fault is not mine, but theirs who made it so. I am a believer in Christianity, as taught by Jesus Christ. In the true Church of Christ there never was a slaveholder. I denounce these men who are perverting the Bible so that the slave system may be sanctioned and upheld. Slaveholding is, under all circumstances, a sin. What is man-stealing, under all circumstances, but man-stealing? Man-stealing is a crime well defined. If a man tells me he finds sanction for slavery in the Bible, if you could find slavery upheld in his Bible, I would put it in the fire. Slaveholding is not setting a man free, but holding him in bonds. Let him beware how he makes the Bible sanction his crime. If your God allows men to be made beasts of, then your God is my devil. I did hope that the English delegates would go on, and never recognize a slaveholder as a Christian. I say he is not a Christian. If there be an American here, let him prove it if he can. Let him speak, and prove, if he can, that I have spoken any thing against the truth, or against God.

The Rev. John Preston, Baptist minister, Euston Square, here arose and said, he was a member of the Alliance; had sat in nineteen sessions, and therefore understood it. He had doubted, and more than doubted, during some part of Mr. Garrison's address, whether he were a friend of Christianity. When he came to that meeting he did expect to hear strong things uttered against the Alliance, but he did not expect to hear Christianity in general undermined, and prayer to God ridiculed. It was not true that the members of the Alliance said they were inspired by the Holy Ghost. It was not true that they had sanctioned slaveholders as members of the Alliance. Slaveholders could not be admitted into it. They had divided the Alliance into districts, and before a slaveholder could be admitted, the act must be sanctioned by all the districts. And if, when the Alliance next meets in three years, or in seven years, it should be found there was a slaveholder in it, he would be cast out. While at their devotions in the Alliance, the slave was not

forgotten, for he suggested to the chairman that prayer should be offered for 3,000,000 of our brethren in slavery in America, and prayer was offered for them.

What is Preaching?

The following article, found in the *Boston Recorder*, ministers rebuke to a great variety of critics, and does it so happily, that the publication can hardly fail of proving beneficial.

Almost every man thinks he knows what preaching is. He knows at least to his own satisfaction, though it may be that very few others would be satisfied with his model. So it comes to pass, unfortunately, that in any given parish, there are about as many standards of preaching as there are individual hearers. Each has his idea of the preacher's voice, manner, style of composition, and of all the qualities that should enter into his sermon, as long or short, doctrinal or practical, pungent or pathetic, and so on. Possibly some people forget that this variety of tastes and opinions exists, and forgetting this, they begin to impose their own notions upon the preacher and all the people. Thinking that such may be made more comfortable to themselves and others by a gentle hint, we quote for their benefit the following passage from Gilfillan, in answer to the question, "What is preaching?" It is from the chapter on "Edward Irving and the Preachers of the day." And after saying, that the above is a question to which there would probably be as many replies as to, "What is truth?"—that almost every minister and almost every man, has his own taste, and his own standard, and his own weight, and his own measure on this subject he adds:

One man thinks, that to preach means accurately to divide a given topic, logically to illustrate it, and to observe a perfect but cold propriety through the various steps and stages of the discourse. This is the mechanical plan of preaching. Another imagines preaching to be the exposition of a particular passage of Scripture, bringing out from it all that is in it and nothing more. This is the textual idea of preaching. Another cares not a straw for a sermon if it does not contain a train of rigid argumentation, diversified by occasional bursts of party rage, and strong squirts of the odium theologum. This is the polemic idea of preaching. Another likes no preaching but what contains a string of appeals and queries, and adjurations, unconnected with principles, unsupported by reasonings, and loose as a rope of sand. This is called, though falsely, practical preaching. Another wants a sermon to be a series of electric shocks—one burst from beginning to end; the clouds returning after the rain, and no cotton so thick, and no conscience so hard as to resist the perpetual conflict. This is the clap-trap idea of preaching. Another wants flowers, whether natural and fresh from the soil, or artificial and faded, it does not matter; if he do but get flowers, and hear them rustling about his ears, in the breeze of brilliant declamation, he is quite satisfied, whether they keep him languidly awake, or lull him into dreamy repose. This is the florid, or Corinthian idea of preaching. Another is content with exclamations: he is not pleased unless every sentence begins with O; the interjection Ah, has to him a peculiarly pathetic sound; it seems to melt into his midriff like snow; and that preacher would be his Magnus Apollo, who would say, "O, we remark in the next place." This is the interjectional idea of preaching. Another desiderates chiefly delivery; no minister is a favorite unless his voice be musical, and his attitude smack of the boards; unless he indulge in a profusion of studied

exclamation, pointing to the four winds when he names them, and laying his hand gently on the heart, when he wishes to intimate that interesting organ. This is the aerial or Anthropomorphic idea of preaching. Another judges of a sermon by its length, and like it, either because it is an hour, or because it is only half of the time. This is the arithmetical idea of preaching. One man abuses a sermon because he does not understand it; another admires it, because he does understand it; and a third admires it, because he does not understand it. One man constantly asks, ere giving his verdict, What do the best judges say? Another with some favorite model in his eye, says—What is this to Hall, or Chalmers, or Thomson? One man likes a discourse to be as full of ideas as a pudding of plums. Another prefers a sermon in which the gold, or even the brass, is beat so thin that it trembles before the zephyr. A third likes one general idea to pervade a sermon, and to gather around it, by force of attraction, a host of illustrations. One likes a discourse endlessly subdivided, all hedges and ditches. Another would have it limitless, free and unenclosed, as a moor or a mountain. One wishes it to gemmed with Scripture, and with nothing else. Another likes to see the Cairngorm pebbles of earthly poetry sparingly intermixed with the inestimable jewels of celestial song. One would deem a sermon in within very straight-laced limitations. Another would allow it a wide and varied range, to draw illustrations from the meanest and loftiest object—from the flower and the star—from the ant and the leviathan—from the glow-worm under the hedge, and from the final conflagration which shall whelm the universe in billows of fire. And so on *ad infinitum*.

This, is no caricature, as all will admit.—Perhaps it does not include every variety of opinion that actually exists. But it is enough to show that neither Noah nor Isaiah, nor Paul nor Peter, no, nor an angel from heaven, could so preach as to meet all these demands. We should say, then, that he who requires a minister, and the minister who attempts to meet the requisition, are alike foolish. Would that this folly were not so common! There would be more permanency in the pastoral office.

But as to the question, what is preaching?—if we were to give an answer,—one that ought to put to shame all minor criticisms and unite all good people, it would be in language applied to an excellent Scotch minister of whom it is said—“He pleased the pious, he enlightened the ignorant, he satisfied the inquiring, he overawed the sceptical,—

“And fools, who came to laugh, remained to pray.”

PALMYRA. Palmyra, once a paradise in the centre of inhospitable deserts, the pride of Solomon, the capital of Zenobia, and the wonder and admiration of all the east, now lies “majestic though in ruins!” its glory withered: time has cast over it a sacred grandeur, softened into grace. History, by its silence, mourns its melancholy destiny; while immense masses and stupendous columns denote the spot, where once the splendid city of the desert reared her proud and matchless towers. Ruins are the only legacy the destroyer left to posterity. Beholding on all sides a wide and abandoned waste that loses itself in an interminable horizon, the eye rests on disfigured capitals, entablatures and pilasters, all of Parian whiteness; which, exhibiting, in various quarters, broken and disjointed skeletons of a city, once the seat of a mighty empire, the imagination luxuriates upon in a thousand elevated contemplations. The dream of life as-

sumes a more sublime character; and beholding the noblest labors of man, the pride of his heart, and his finest monuments of his genius, lying prostrate and in ruins, desolate and deserted, the mind recognizes the progression of time; and reposing on these witnesses of human duration, the memory glides, in solemn awe, to dwell on the walls of Babylon, the ramparts of Nineveh, the hundred gates of Thebes, the seven-fold walls of Ecbatana, and the solemn wrecks that still survive the fortune of Persepolis.

“I asked of TIME, for whom those temples rose,
That prostrate by his hand in silence lie?
His lips disdain'd the mystery to disclose,
And borne on swift-wing, he hurried by!
These broken columns whose? I asked of FAME:
(Her kindling breath gives to the work sublime,
With downcast looks of mingled grief and shame,
She heaved the uncertain sigh and followed Time.
Wrapt in amazement o'er the mouldering pile,
I saw OBLIVION pass, with giant stride,
And while his visage wore Pride's scornful smile,
Haply thou know'st—then tell me whose, I cried,
Whose these vast domes: that e'en in ruin shine?
I reck not whose, he said, 'they now are mine.'”

THE PREACHER.

WEDNESDAY, DECEMBER 2, 1846.

Famine in Ireland.

It is somewhat difficult to get a certain idea of the extent of suffering from destitution in Ireland. There is evident exaggeration in many of the newspaper accounts which have currency in this country. But with all due abatement of these accounts, the reality is heart-rending enough. It is not to be doubted, nor to be concealed, that hundreds and thousands of the Irish population are on the verge of famine. In many districts they have now a bare subsistence, and in which without speedy and liberal relief, they have no prospect but starvation. In other districts, the famine has actually commenced; deaths from destitution have already been announced; and the desperation of the starving, the scenes of disorder and violence in which they seek the means of life, are every day occurrences. The accounts which the Irish papers give of the suffering and social disorganization which prevail far and wide, are truly appalling.

Is there any deed of charity to which there is at this time a clearer and more moving call than to make some effort for their relief? It is a good suggestion which has been made by some of the papers, that public meetings be called and some efficient system be adopted for this purpose. We would suggest, in connection with this, that collections be taken in the various churches of our city and surrounding country, and be transmitted as soon as practicable. Surely none will feel justifiable in withholding their aid on account of the faith of those who are thus thrown upon their charity. It is true, the great majority of them are under the influence of a system of religion, which as Protestants we regard as false and dangerous. But is it godliness, while we may feel constrained to protest against the system, to have our hearts

steered against those whose misfortune it is to be involved in it? Away with such Christianity. They are our brethren who are suffering, children of the same Father, with the same senses and susceptibilities of suffering with ourselves. We are bound to them by every tie which sanctifies humanity, and we are called by all that is benevolent in the principles of our religion, to share with them in their destitution, the bounty which a kind Providence has poured out upon our own happy land.

Roman Catholic Toleration.

A civil suit has lately been issued in Ireland, which while it shows what Catholic toleration is, cannot fail to have an important effect in favor of religious liberty in that country. The case was a suit of a miller named Charles M'Laughlin, against a priest known as Father Walsh, who had publicly consigned said M'Laughlin to temporal and eternal perdition, and with him all others who would countenance and support him in his business, for no other offence than because, contrary to the priest's orders, the miller would persist in reading the Scriptures to his neighbors, in the language which they could most readily understand.

The effects of such an anathema upon the social enjoyments and business of the proscribed man, in a Catholic neighborhood, can be readily conceived. It was more than the miller could endure; and, breaking through all the restraints of a superstitious regard for his spiritual guide, he instituted a suit for damages. The ablest counsel were employed on both sides; the case received a prolonged and thorough investigation; and resulted not merely in the conviction of the priest, but in bringing to light a history of persecution not exceeded, in virulence and malignity, in the darkest ages.

The verdict of the jury was seventy pounds damages and costs of prosecution. For a time, there was talk of an appeal to the higher courts, of taking the case, if necessary, even to the House of Peers. But by the advice of his counsel Father Walsh has, at length, wisely concluded not to incur greater exposure and expense, has paid the damages, and has engaged to pay the costs as soon as they are assessed.

We were scarcely prepared to believe that, at this period, there was a place in Ireland, in which a Roman priest would venture to act out so fully the spirit of his religion as in this case; and much less, in the District of Ulster and county of Antrim, where this occurred. We were well aware of the legitimate tendency of the fundamental principle in their system, which denies to their people the right of private judgment. There is nothing in the whole history of persecution, in all the horrid cruelties that have ever been charged upon the Inquisition, which this principle will not sanctify. For if the right of private judgment is denied, and the priest must think for the people in all matters of religion, all that can be inflicted in this life to bring men to embrace what he may dictate as

essential to everlasting life, in doing God service as well as their highest interests. What are the tortures of the fires of the stake, to everlasting fires unquenched! If the not receive those views which ability are known to be essential, is it not right, do our interests require that they be to receive them! So clearly a man system, in its very nature, and unalterably, a persecuting Persecution is but the legitimate of its fundamental principle the bloody line which has history in all ages and all it could be dared to act them

But withal, well known who know any thing of the history of Romanism, we prepared for the instance of persecution has been noticed. We had policy, none of her votaries ventured to carry out her fully, in such circumstances, is indisputable, and has been by a civil process which we believe will secure some of the den of Ireland, to some extent such outrages upon their rights science in future.

The result of this case is the triumph of no ordinary importance religious liberty in that country. Mature readers, who have seen much and are still laboring for the moral and religious of their countrymen, will not be interrupted in their peaceful and the friends of Truth are more alive to the duty of supporting these humble but ers in the cause.

United Presbyterian Church.
We gave, a few numbers basis of union agreed upon appointed for that purpose, and United Secession Society number we give a brief action of the Synods themselves subject. The basis adopted is the same with that reported to mittee, with the exception of allowing a little more liberty of communion than we had be given. The article on this follows:

“That with regard to those and sessions who may think second section of 26th chap. of Confession of Faith authorizes union, that is, not loose of communion, but the occasional to fellowship in the Lord's Supper persons respecting whose Christian satisfactory evidence has been though belonging to other nations, they shall enjoy in body what they enjoyed in their communions, the right of acting conscientious convictions.”

It will be seen that an arrangement made for the meeting of both the 10th of May, with the view of entering into union on the hope we may be able to

United Presbyterian Church in America formed about the same

SOUTHGATE. In a late letter relate in vindication of the perse- rmenian Patriarch, he acknow- mat was all along very strongly He says, "I have been behind s, so far as the action of the he Greek Church) is concerned, well what has been done and not." It would have been as to him as a Protestant to have of that.

DAINED. Mr. Joseph Gordon, of the Presbytery of St. Clairs- refused ordination on account of regarded intemperate language to the action of the General on the subject of slavery. Mr. d received a call from a congre- New Athens, Ohio, and the had met to ordain and install pastor, but on being informed d used very strong and disre- guage against the highest judi- heir church, the Presbytery in- an apology which the candi- awilling to give, and his ordi- indefinitely postponed. The e language was terming the he Assembly's Committee on "blasphemous," and the stand mly on the subject as "im- in applying to them the lines, of truth! how long a priesthood barter truth away, name for robbery and wrong, an altar pray?"

AMERICAN MESSENGER. We are to stato, by Rev. S. T. Wells, of the American Tract this monthly publication of will be sent to the members of gratis.

INSTRUCTOR. The first his periodical, under the con- J. B. Dales, has appeared, lent.

SUMMARY.

ION. Rev. Stephen Barnard, a minister in Southboro, Mass.. unced Unitarianism, was in- weeks since, by the Hartford sation, as an orthodox coun- minister.

merican Bible Society issued in September, 75,000 copies of New Testament. This is the ever before made in one during the month of October number of hands were in- they worked till eleven light, they could not supply

Church Music. The Spring- (Massetts) Republican observes, h a degree of perfection and urch choirs reached in these e are sometimes puzzled to er we have not made a mis-

take, and gone to a fashionable concert, instead of to the house of God."

NINEVEH DISCOVERED. An English gentleman, Mr. Ledyard, has recently pursued the track laid open by Botta at Nimrod, near Mosul, on the Tigris. His excavations are said not only to have set- tled the precise position of Nineveh, but to have brought to light some of its buildings, sculptures and inscriptions.

A LESSON SPOILED. The foreign pa- pers contained an account of an attempt to destroy Lord Rosse's celebrated tele- scope, by a set of fanatics from Chelten- ham, who justified their outrage on the ground that it was "a blasphemy for man to scrutinize too closely the works of the Creator." The English Church- man, vigilant to let no opportunity pass for giving a sly thrust at the Puritans or Evangelicals, on the supposition that the account is true, gravely expresses the hope that such proceedings will "fur- nish a useful warning to the popular Protestant teachers of that fashionable and Puritan locality," viz. Cheltenham. It appears by later accounts that the whole story of the outrage is a hoax, and accordingly, the text being apocryphal, the Puritans of Cheltenham are de- prived of the benefit of the Homily, and so endeth the first lesson.—Presb.

THE MEXICAN WAR. The Mexicans manifest no disposition to yield to the de- mands of our Government. Officers and people seem to be quite enthusiastic in their opposition to our movements.

Of the movements of Santa Anna, Am- pudia or the main body of the Mexican army, nothing certain was known at the camp of Gen. Taylor at the last accounts. It was supposed they had evacuated Sal- tillo and were concentrating their whole force at San Luis Potosi, where it is proba- ble the next great battle will be fought.

The Navy is vigorously maintaining the blockade of the Mexican ports, and labor- ing to take possession of the towns on the coast. Tampico and Tobasco have al- ready been taken, and two unsuccessful efforts have been made to seize upon Al- varado. When the war will end no human foresight can reveal. The prospect of a speedy termination is becoming darker every day.

THE HORRORS OF WAR. The Louis- ville Journal publishes the following ex- tract of a letter from Monterey, de- scribing a most touching incident in the great battle. The poor victim should have a monument erected to her mem- ory.

"CAMP MONTEREY, Oct. 7th, 1846.

"Hungry and cold, I crept to one corner of the fort to get in the sunshine, and at the same time to shelter myself from the bombs that were flying thick around me. I looked out, and, some two or three hundred yards from the fort, I saw a Mexican female carrying water and food to the wounded men of both armies. I saw her lift the head of one poor fellow, give him water, and then take the handkerchief from her own head and bind up his wounds; attending one or two others in the same way, she went back for more food and water. As she was returning I heard the crack of one or two guns, and the poor good creature fell; after a few struggles all was still—she was dead. I turned my eyes to heaven and thought, 'O God! and this is war!' I cannot believe but that the shot was an accidental one. The next day, passing into another fort, I passed her dead body. It was lying on its back, with the bread and broken gourd containing a few drops of water. We buried her amidst showers of grape and round shot, occasionally dodging a

shell or twelve pounder, and expecting every moment to have another grave to dig for one of ourselves."

SUPPLYING EUROPE WITH FOOD. It is stated that there are now upwards of thirty ships loading at New York, prin- cipally with provisions for Liverpool. In return for these cargoes, a large amount of specie will come to this country.

IRELAND. The latest accounts make the potato crop a greater failure than was at first anticipated.

Daniel O'Connell and his compeers seem to make the distress but the occasion of renewed charges against the Government. If that arch-demagogue would devote to the relief of his countrymen, the mysterious funds which have been drawn from them and others, he would act a part much more worthy of his pretensions.

There seems to be a general opinion that some measure will be brought for- ward in the next parliament to endow the Roman Priesthood of Ireland.

SWITZERLAND. In regard to the diffi- culties in this country, nothing is yet set- tled. In the Canton De Vaud the dissent- ing pastors and people have been enjoying comparative tranquillity for some time, but they have no assurance that it will long continue, or that their rights will be better respected in future than they have been in the past. A revolutionary government is enthroned at Geneva. The immediate question at issue was, the right of Lucerne and six other Cantons to form a league for the purpose of defending Roman Ca- tholic interests. There is a strong feeling for the expulsion of the Jesuits from the Confederacy to which it is said the Pope has signified his willingness to assent, if demanded by a majority of the Swiss.

SPAIN. The marriages of the Queen and her sister passed off, as such things generally do, happily. They have since been highly entertained by various amuse- ments, among other things witnessing bull fights.

It is said Russia has united with Eng- land in protesting against the probable consequences of the marriage of the Queen's sister the Infanta of Spain to the son of Louis Philippe, king of the French.

PORTUGAL. The last accounts repre- sent this country as again in a state of anarchy. The people are dissatisfied with the new Ministry, and the whole country is in disorder and confusion.

A TEMPERANCE COUNTRY. Among the published laws of the city of Oregon we find the following:

- 1. If any person shall hereafter import or introduce any ardent spirits into Ore- gon, with intent to sell, barter, give or trade the same, and shall offer the same for sale, trade, barter, or gift, he shall be fined the sum of fifty dollars for each and every offence, which may be recover- ed by indictment, or by trial before a justice of the peace, without the form of pleading.
- 2. If any person shall hereafter sell, barter, give, or trade any ardent spirits of any kind whatever, directly or indirectly, to any person within Oregon, he shall for- feit and pay the sum of twenty dollars for each and every such sale, trade, barter, or gift, to be recovered by indictment in the county court, or before a justice of the peace, without the form of pleading.
- 3. If any person shall hereafter estab- lish or carry on any manufactory, or dis- tillery of ardent spirits in Oregon, he shall be subject to be indicted before the county court as for a nuisance; and, if convicted, he shall be fined the sum of one hundred dollars, and the court shall issue an order

to the sheriff directing him to seize and destroy the distilling apparatus which order the sheriff shall execute.

THE EXPLOSIVE COTTON. This dis- covery of Professor Schonbein is likely to blow up the powder mills. So far, it has borne fair tests successfully. The process by which it may be prepared is simply to dip well cleaned cotton half a minute in highly concentrated nitric acid, then to dip it a few times in clear water, and then to dry it.

JOHN QUINCY ADAMS. This venera- ble statesman was seized with a paralysis of his left side on the 19th ult., and for a time his life was in a precarious state. He is now gradually recovering.

MARRIED,

On the 17th November, by the Rev. Hugh Forsyth, Mr. WILLIAM ANDERSON to Miss EUPHEMIA R., daughter of the Rev. Samuel Findley, all of Antrim, Guernsey county, Ohio.

On the 17th November, by the Rev. T. L. Speer, Mr. CHARLES BROWN to Miss MATILDA CAZLIN, all of Washing- ton county, Pa.

Also, by the same, on the 19th No- vember, Mr. DAVID GRAY to Miss ELI- ZABETH JANE HINDMAN, of Wellsburgh, Brooke county, Va.

On Thursday, the 12th inst., by the Rev. A Bower, Mr. JAMES CRAWFORD, of Sheffield, to Miss MARY SCOTT, of Scottsville, Beaver county.

OBITUARY.

DIED, on the 21st of October, near Cedarville, Greene county, Ohio, Mrs. ELIZA ANN, wife of John F. Wright and eldest daughter of David and Nancy Jack- son, in the 26th year of her age.

The deceased had but a short time since made a public profession of her faith and become a member of the Asso- ciate Reformed congregation of Cedarville. She bore her last illness, which was lin- gering and painful, with meekness and resignation, and though sometimes harass- ed with doubts and fears she at last ex- pired in peace and in the hopes of a blessed immortality.

Death—Judgment—Eternity! Ye are solemn things!

DIED, November 6th, near Clifton, Clarke county, Ohio, after a protracted and painful illness, Mr. JAMES HUME. The deceased was a young man of prom- ising talents and amiable disposition. He had been raised in the Associate Reform- ed Church, in which his father is a ruling elder. And though he had made no pub- lic profession of religion, yet his friends in- dulse the hope that he is not excluded from the number of those who have been wash- ed in the blood of the Lamb. Cut off in the midst of his years, his death may teach us a needful and wholesome lesson on the uncertainty of all earthly hopes and the insecurity of all earthly happiness. "Van- ity of vanities—all is vanity." J.

PAYMENTS FOR THE FOURTH VOLUME OF THE PREACHER.

(Not otherwise receipted for.)

Rev John Dick	Samuel M Laughlin
Samuel M Brides	Jas W M Laughlin
Miss Ruth Reid	Wm McGaw
Wm Davis	Rev R J Hubbard
John Sawhill	Rev S Findley 5
John Adams	John Sharp Esq
Samuel Piper	James M Council
John Douglas	S Gray
Alex M Guffy	Jesse Andrews
Joseph Clements	George Nichol
Rev S Topping	Andrew Hanna 2
Robert Riddle	

For the Preacher.

FRAGMENT.

Ah, who can tell how easy 'tis to wound
The feeling heart. A word, nay e'en a look,
May cause the hidden fountains of the soul
To swell with bitter waters. Trivial things,
An idle sentence or a foolish jest,
May deeply pierce the spirit and may bring,
In after years, the recollection keen
Of wounded feeling; for we may forgive
The hand that gave the wound, and yet th
heart

Bleed at the sad remembrance of the stroke.
There is a sacred tablet in the soul,
Where still remains engraven every word,
Either of good or evil that hath checked
The onward current of our thought, or turned
The love or hatred of our inmost heart,
From their accustomed channel. Those whose
life

Is made of love, who breathe the atmosphere
Of kindness and affection where the dews
Of gentleness distill, can never bear
The ruder blasts of unrefined remark.
Let us deal gently with each other, then,
For life hath woes enough: why should we cast
Another sorrow in our brother's path,
When soothing words—sympathy may lend
Assistance in the rugged walk of life?

MARGARET COURTNEY.

Einsworth, October 19th.

Advice to a Young Mother.

The influence of a mother upon the manners and salvation of children, especially the latter, is probably greater than that of all other created beings united. On you, then, it chiefly depends, under God, what your children shall be in both worlds. If you lose your authority over them, you lose, of course, the chief part of your influence, and then your children lose the choicest means which God has appointed for their happiness here and hereafter. If you once form such habits of management as to lose your authority, you never can regain it; for not only your own habits will stand in the way, but the confirmed habits of depraved and untamed children, who will no longer brook restraint. The present is your forming period. Two or three years to come will settle the question unchangeably, (especially if the habits are wrong,) whether you are to have a government which will form your children to honor, and glory, and immortality, or one which will leave their corruption to take their natural course. God will certainly hold you answerable for those young immortals, and for the distinguished talents which he has given you for their benefit. If you have any piety, let it be brought to this bearing. Make the management of your children the object of your most anxious exertions, and the subject of your agonizing and unceasing prayers.

I have no time to go into a full treatise on family government, but will lay down the following rules for your daily and prayerful examination.

1. Exercise your authority as seldom as possible, and instead of it employ kind persuasion and deliberate reasoning; but when you exercise it, make it irresistible.

2. Be careful how you threaten—but never lie. Threaten seldom, but never fail to execute. The parent who is open-mouthed to threaten, and threatens hastily, but is irresolute to punish, and when the child is not subdued by the first threat, repeats it half a dozen times with a voice of increasing violence, and with many shakes and twitches of the little culprit, will certainly possess no authority.

3. Avoid tones and gestures expressive of agitation for trivial matters indicative of no depravity, and indicating only the heedlessness or forgetfulness of children, or perhaps nothing more than is common to all young animals, a love to use their limbs. In all such cases the tones should

be kind and persuasive, rather than authoritative; and the severity, and even the gravity of authority, should be observed exclusively for cases of disobedience of depravity, or for the prevention of serious evil. A perpetual fretting at children for little things, will inevitably harden their hearts, and totally destroy parental authority and influence. There never was a fretting parent, who often threatened and never performed, that had a particle of efficient government.

4. Establish the unchanging habit of not commanding a child but once. Cost what it may, break the child down to obedience to the first command. And when this is once done, if you are careful never to let disobedience escape punishment of some kind, and punishment that shall be effectual and triumphant, you will find it not difficult to maintain your absolute authority.

THE DARK DAY. Sixty-four years ago on the 19th of May last, there was such a remarkable darkness all over New England that it was called the "dark day."

The legislature of Connecticut was sitting at Hartford, and when the darkness became so great that they could not see, people were filled with alarm, and many supposed that the day of judgment had come! Some members of the legislature proposed to adjourn, but a wise man made the following short and sensible speech:

"I am against an adjournment. The day of judgment is either approaching or it is not. If it is not, there is no cause of adjournment; if it is, I wish to be found doing my duty."

Astronomers tell us that we are nearer to the sun in December than in June; so there is a sort of dog-day fervor in controversial piety, in which the church may be really further from God than in the dead of winter.—*Dr. Cheever.*

THE CAMEL AND THE NEEDLE'S EYE. Lord Nugent, in his recent publication, *Lands, Classical and Sacred*, has given an application of the words which at once proves the fitness of the expression for the subject our Saviour had in view. Lord Nugent describes himself as about to walk out of Hebron through the large gate, when his companions, seeing a train of camels approaching, desired him to go through "the eye of the needle," in other words, the small side gate. This his lordship conceives to be a common expression, and explanatory of our Saviour's words; for, he adds, the sumpter camel cannot pass through unless with great difficulty, and stripped of his load, his trappings, and his merchandise.

DIALOGUE BETWEEN A CLERGYMAN AND ONE OF HIS FEMALE PARISHIONERS.

Parishioner.—It amazes me ministers don't write better sermons. I'm sick of the dull prosy affairs.

Parson.—But it is no easy matter my good woman to write good sermons.

Parishioner.—Yes, but then you are so long about it. I could write one myself in half the time, if I only had the text.

Parson.—Oh, if a text is all you want, I will furnish that. Take this one from Solomon. "It is better to dwell upon the house-top than in the broad house with a brawling woman."

Parishioner.—Do you mean me, sir?

Parson.—Oh, my good woman, you will never make a good sermonizer; you are too soon in your application.

THE NEW PLANET. Professor Olmstead, speaking of Le Verrier's planet, says—"Although this body is equal in

brightness only to a star of the eighth magnitude, and will therefore never be visible to the naked eye, or bear any important relations to our world, yet the mode of its discovery, evincing, as it does, the vast reach of mathematical analysis, in penetrating the arcanæ of nature, renders it one of the proudest triumphs of modern astronomy. Here is a body thirty-six hundred millions of miles from us, sending to us the feeble light of a telescopic star, which is not only recognized as belonging to our solar system, but its solitary dwelling place in the depths of space was shadowed forth to the mathematician in his closet, before even the largest telescope had revealed its existence."

HILL & BROWNE,
WHOLESALE
WALL PAPER WAREHOUSE,
87 Wood Street, West side,
Pittsburgh.

A CARD.

THE SUBSCRIBER, having disposed of his Bookstore in Pittsburgh, to Messrs. ELLIOTT & ENGLISH, would recommend them to the patronage of his former customers.

ROBERT CARTER.

Pittsburgh, Oct. 26, 1846.

THE SUBSCRIBERS, having purchased the Bookstore as above, will continue the business at the old stand.

They will, at all times, have on hands, a large assortment of Theological Books, to which they invite the attention of ministers and others. They will be sold at New York and Philadelphia prices.

Always on hand, a full supply of the American Sunday School Union's publications for Sabbath Schools, for sale at the Eastern Catalogue prices. The One Hundred Volume Library, published by the Union, and sold by them at Ten Dollars, always on hand. ELLIOTT & ENGLISH, No. 56 Market street bet. 3d & 4th.

American Sunday School Union Depository.

McDONALD & BEESON,
(Patterson's Old Stand, No. 78 Market Street.)

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The Preacher.

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TERMS.

THE PREACHER will be published semi-monthly on the first and third Wednesdays of every month for **ONE DOLLAR PER ANNUM IN ADVANCE**, paid within six months, one dollar and a half for one year, and one dollar and a half for one year in advance.

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Persons who will procure five subscribers to the Preacher for one year, shall be entitled to a copy of the Preacher for one year.

For the Preacher.

EDITOR,

...minent believer of a former age, in the midst of his own experience, has said, "I am glad, when they said unto me, 'Come into the house of the Lord.' My mother early taught her son both by precept and example, to place a high value on the ordinances of God's house. I sometimes observed that she would be absent during most of the week, so that she was frequently unable to attend to her domestic concerns; but some how when she came, her ailments seemed to disappear. On that day, she was sure to rise up and to have every thing ready at her elbow for the house of God. Her example was as her instruction was, I trust, to her household. And I think in my own comfortable experience appropriate the language of the Psalmist of Israel, 'Lord, I have made thee my habitation, and there shall I dwell, for thy name is there.'"

...readers will probably have forgotten some time ago, according to the custom, I set out upon the morning of the Sabbath to attend upon the service in the sanctuary. And as I was in no small degree in the pulpit of that occasion, I proposed to the readers of *The Preacher*, some appropriate Discourse which it was my wish to hear. But having in some observations turned aside to notice things by the way, it is probable that this time they have come to the point, that I have lost sight of the subject which I had in view. With permission, then, I will now come to the introductory exercises of worship performed, as I have already observed, when the preacher arose, and with a low and dignified air, announced his intention to interrupt my narrative for a moment, while I remark, that I attach little importance to solemnity of appearance in the man who ministers in holy things. Every thing in the appearance and deportment of the occupant of the pulpit should tend to produce in the mind of the thoughtful hearer, the conviction, that he stands the Messenger of truth; there is a solemnity of the sacred, his credentials clear."

...discourse on this occasion, was of a character, which in the Reformed

Churches, is usually denominated a Lecture. In exercises of this nature, a chapter or portion of a chapter, according to circumstances, forms the subject of discourse; and the object of the preacher is to expound the different verses in their connection, to unfold the doctrines which are taught in them, and to deduce from them appropriate lessons of instruction for the regulation of the faith and life of the Christian, and for the awakening, conviction and conversion of the sinner.

In the case of a settled pastor, I am strongly inclined to think, that this should be a regular exercise. There are however two things which operate against its general introduction. The one applies to the ministry and the other to the hearers. A popular sermon which is founded upon a single verse and confined to one subject affords a more favorable opportunity for the display of a talent for fine writing and for an eloquent delivery. The preparation of a popular sermon, moreover, as a general fact, requires less mental effort, as it is more easy to expatiate upon one subject, than to group together different subjects, and at the same time to exhibit what is important in each. And for a reason substantially similar, a popular sermon, is more acceptable to the mass of hearers. It requires less effort on their part to follow the preacher. In following a lecturer profitably, the hearer must have his Bible intently fixed on the subject, and carefully mark the transition from one part to another. And as there may be ministers who would fondly avoid as far as may be, labor in preparing their discourses, there are no doubt hearers, who would rather be exempted from that close application which is requisite to profitable hearing.

But still, I am of opinion that the man who consults the spiritual edification of the souls committed to his care, will give the regular exposition of the Scriptures a place in his pulpit exercises. Among the advantages connected with this mode of conducting the exercises of the pulpit, the following may be mentioned.

1. In this mode of preaching the gospel, the truth of God itself is brought more directly to bear upon the heart and conscience of the hearer. Where a single truth is taken up and illustrated in the manner of a popular discourse, the general impression produced upon the mind of the hearer may be good. But still his attention may be so occupied with the style and manner of the speaker, that he may almost lose sight of the word of God, in his admiration of the language of man. But in a Lecture, the mind of the hearer is to a great extent occupied with the word of God itself. And we must never forget that it is his own word, which the Spirit of God employs in convincing and converting sinners, and in promoting the sanctification of true believers. The more extensively and the more directly the word of God is brought to bear upon the hearts and consciences of men, the more successfully will the end of preaching be accomplished.

2. The mode of lecturing will introduce a greater variety into the exercises of the pulpit. Variety has a tendency to awaken and interest attention. And hence God has conveyed to us the in-

struction contained in his word in a great variety of form. We have mysterious prophecies and plain and interesting histories; we have instructive parables and sententious proverbs; we have delightful odes and grave discourses. In the exhibition of divine truth in the pulpit, respect should be paid to that great variety of form in which it is presented to us in the sacred Scriptures. I take it for granted, that in delivering his instructions in the form of a Lecture, the preacher will proceed continuously through some portion of the word of God; that he will take up some particular book and go regularly through it. Such an exercise will necessarily introduce into the instructions of the pulpit, something of that variety which extends to the manner in which God has presented his truth to us in his word. And the nearer we approach the divine example, the greater of course will be our approximation to the right standard.

3. The mode of lecturing affords a favorable opportunity of rendering our instructions seasonable. It often becomes the duty of the faithful minister to exhort to the discharge of particular duties and to administer reproof on account of particular improprieties. And it adds greatly to the effect of such exhortations and reproofs, where the subject seems naturally to give rise to them. Where things of this kind seem to be forced into a discourse, the hearer is apt to feel as though the preacher was speaking to him. But when an exhortation of duty, or the reproof of sin, arises naturally from the passage of Scripture under consideration, it is hard for the hearer to resist the conviction that it is God who addresses him. When a connected portion of Scripture is the subject of discourse, an opportunity will frequently be afforded to make a few remarks on a variety of topics, which could not conveniently be introduced into a popular sermon, and topics which it may be very seasonable to notice briefly, but on which it would not be necessary to expatiate. Lecturing, then, has the advantage not only in giving greater variety to the instructions of the pulpit, but in affording an opportunity of introducing seasonable remarks, by way of reproof, admonition, encouragement and consolation.

The subject of Lecture on the occasion to which I refer, was contained in the gospel by John, 15th chapter and first five verses. After a few pertinent introductory remarks relative to the importance of distinguishing between the mere form and the power of godliness, the preacher observed, that the general design of our Lord in these verses, is to show that all the Christian's fruitfulness in the divine life is dependent upon the vital union subsisting between him and the Lord Jesus. And as some of the professed followers of Christ, are not fruitful in good works, this furnishes an occasion to notice the distinction between a mere nominal and a real spiritual union to the Lord Jesus. In unfolding the general design of our Lord he then proceeded to an analysis of the different verses.

1. There is a real union between the believer and the Lord Jesus, as is illustrated by the similitude of a vine and its branches. I am the true vine, and my

Father is the husbandman. verse 1. I am the vine, ye are the branches. verse 5.

2. Between the Lord Jesus and the members of his church, there is a twofold union—that which is external merely, consisting in a profession of the name of Christ, and that which is spiritual and vital. Those who are united to Christ in the former sense only, are represented by the branch that beareth not fruit; the latter, by the branch that beareth fruit. Every branch that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it that it may bring forth more fruit. verse 2.

3. There is here a representation of the different treatment, which the different branches experience at the hands of the divine husbandman. Those members of the church who are represented by the unfruitful branch, are taken away; sometimes, God removes them by death, as cumberers of the ground—sometimes they fall into scandalous sin, and are cut off from the communion of the church, by the exercise of discipline—and sometimes, under the influence of some corrupt whim, they take offence and go away, and thus, as in former days, they go back, and walk no more with him.

But those members of the church, who are represented by the fruitful branch, "he purgeth," that they may be rendered more fruitful. The Greek word translated *purgeth* when applied to things from which pollution is removed, conveys the idea of cleansing or purging. But when applied to a tree or vine, it conveys the idea of removing whatever would hinder the growth or fruitfulness of the tree or vine; or in other words it signifies to *prune*. God prunes the faithful branches of the vine, by his word; and hence it is added "now ye are clean (or pruned) through the word which I have spoken unto you;" and sometimes by afflictive dispensations of Providence.

4. An exhortation is then addressed to all the followers of Christ, to cultivate a spirit of humble dependence upon him, as the source of all their spiritual life and of all their fruitfulness in holiness. "Abide in me and I in you. As the branch cannot bear fruit of itself no more can ye, except ye abide in me. He that abideth in me and I in him the same bringeth forth much fruit; for without me ye can do nothing." verse 4, 5. But this spirit of dependence upon the Lord Jesus, is something essentially different from a spirit of slothfulness. While the eye of faith is directed to the Lord Jesus as the source of every spiritual supply, there must be unwearied assiduity in stirring up the gift of God within us. Work out your own salvation with fear and trembling, for it is God who worketh in you, both to will and to do, of his good pleasure.

After an exposition of this portion of Scripture, a brief outline of which I have now given, the preacher concluded, by calling our attention to some lessons of instruction deducible from the subject.

1. Though men may form a mistaken estimate of their own character, God knoweth their hearts. The divine husbandman has his eye upon all the branches of the vine, and can infallibly distinguish between those which are fruitful and those which bear not fruit.

W. A. Allinder

2. Though God in the exercise of his patience, may permit the mere formalist, for a long time to remain in his church and enjoy the means of grace, he shall ultimately be separated from the assembly of the righteous. Every branch that beareth not fruit he taketh away.

3. Let the Christian bear affliction with patience, since God designs thereby to prune him that he may be more fruitful in holiness.

4. As the certain means of securing fruitfulness in the divine life, let the Christian be careful to cultivate intimate communion with the Lord Jesus. Abide in me.

Being deeply interested in this discourse, I had neither leisure nor inclination to look around me, to watch the conduct of others. However, in the pew immediately before me there was seated a man who seemed to be the head of a family, and from appearances I would suppose that he is a member of the congregation. What particularly arrested my attention and excited my surprise, was the circumstance, that this man had no Bible in his hand, nor could I see that there was one in his pew. What! said I to myself, is this man willing to take upon the word of a fellow mortal, those things which relate to his eternal destiny! How unlike the spirit of the noble Bereans, whom the sacred historian commends, in that they received the word with all readiness of mind, and searched the Scriptures daily whether these things were so. Being surprised by this circumstance, I could not refrain from casting my eye over the audience, to see whether this was a singular case. And though it is but the truth to say, that a large proportion of the worshippers were supplied with Bibles, and were making use of them, yet I was sorry to discover here and there an example like the one before me. This is an evil for which there is no excuse. In the good providence of God, Bibles are so plenty and so cheap, that every pew in our churches should be supplied with a Bible for every child that can use one. And to encourage children to use them, parents should set a becoming example. And for the sake of our own advantage, as well as for the purpose of setting a proper example to those who are under us in the Lord, we should have the Bible with us, when we go to hear the word of God. That the word of Christ may dwell richly in us, it is of advantage to have it not only addressed to our ears, but presented to our eyes. Hear what God says to his ancient people, in relation to his word. Therefore shall you lay up these my words in your heart and in your soul, and bind them for a sign upon your hand that they may be as frontlets between your eyes. And ye shall teach them to your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down and when thou risest up. And thou shalt write them upon the door-posts of thine house and upon thy gates.

OBSERVER.

For the Preacher.
THE UNION.
No. 6.

The next point on which it is supposed a difference exists between the bodies proposing union, to which we would ask attention, is, Testimony Bearing. These bodies all agree in regarding this as a moral duty, also as consisting of two parts, to each of which the church is bound as a faithful witness for God to attend: viz., bearing testimony for the Truth in her Creed or Confession of Faith, and also explicitly condemning the opposite errors and bearing testimony against those who maintain them. Thus, the Reformed Presbyterian Church says in her Tes-

timony, chap. 33, sect. 1, "Christians are witnesses for God among men; and having in their possession the testimony of God in the Holy Scriptures, it is the duty of the church to apply the doctrines of Inspiration in stating and defending truth, and in condemning all contrary errors, and bearing witness against all who maintain them." Similar to these are the views entertained by the Associate church, and the Associate Reformed have set forth the very same in their judicial acts. They say, "they consider the Confession of Faith, Larger and Shorter Catechisms, &c., as their fixed Testimony;" also, that they will avail themselves of every call to bear a pointed testimony against the errors and delusions which prevail in this country. Here is as distinct an acknowledgment of the great moral duty of Testimony Bearing in both its branches, as has been put forth by any of the other churches. And what ought to be regarded as important, she also acknowledged the special propriety of bearing witness for the present truth. "As witnesses of the Most High, Christians are specially bound to warn and defend those truths which are more immediately decreed, and to oppose those errors which immediately prevail. This is termed by the Spirit of God being established in the present truth. It is the very essence of a Judicial Testimony." (Judicial Testimonies, page 9.) So far, then, there is an entire agreement between these churches on this subject. And if it is asked, Wherein do they differ? In nothing, but as to the mode of performing one branch of this duty, viz., bearing testimony against those who maintain error. The Reformed Presbyterian church and also the Associate, consider that this can be best done by emitting a book consisting of a number of articles, elucidating and explaining certain doctrines of the Confession which may be controverted, and applying these to the condemnation of the opposite errors. The Associate Reformed have preferred another mode of doing the same thing, viz., by emitting occasional testimonies against errors as they may arise. And, accordingly, at different times they have emitted such testimonies on a variety of subjects. Now, in all fairness, these churches ought to regard each other honest in their preference for these different modes. It is a most uncharitable conclusion, that because a sister church has expressed her preference for a certain mode of Testimony Bearing, her object is to slip away from the performance of the duty. Surely that charity which thinketh no evil would be slow in arriving at such a conclusion. Nothing but the most pointed proof, such as is totally wanting in the present case, should be regarded sufficient to warrant it.

It must be acknowledged that the Bible says as little in favor of the one mode as the other. It indeed inculcates the duty of bearing testimony, but the mode must be regarded by every enlightened mind as one of those things which our Confession of Faith touches, is, to be regulated by Christian prudence, according to the general rules of the word. It will be seen, then, that no Scriptural principle lies at the bottom of our controversy about Testimony Bearing. It merely relates to preferences among confessedly human modes of performing a Scriptural duty. That duty might be faithfully performed by either of these modes, nay it not only might be, but has been faithfully performed without either of them. The churches of the Reformation do not appear to have thought that either of them was necessary. The same was undoubtedly the view of the men engaged in laying the Westminster platform. They seem to have thought that if they gave a clear statement of the truth, op-

posed to prevailing error in a Confession of Faith; and if this was followed up by a faithful exhibition of truth to the condemnation of error from the pulpit, and a practical testimony on the part of the ministry and people, maintaining the truth and discountenancing and opposing error, by every Scriptural means, they ought to be regarded as faithful witnesses for the Lord. And we think there are few candid persons but will be disposed to acknowledge that an active, practical testimony carried on in this way, is to be preferred to a thousand books, no matter in what way they might be prepared. Indeed a written testimony can be regarded of no value whatever, only as a means or a help to this end, and in giving a preference to any particular mode, that ought to be adopted, which promises most to be promotive of this end. And we cannot help thinking that either of the modes referred to, might have been rendered much more efficient, if carried out in a different manner from what they have been. While each of the bodies proposing union has adopted some particular mode of testimony bearing, none of them has made all the use of the mode adopted which might have been done. For example, the present testimony of the Reformed Presbyterian Church was emitted in the year 1806, that of the Associate Church in 1784. The one has therefore been emitted forty years, the other sixty-two. During all this period error has been changing; old errors have been becoming obsolete, while new errors have been springing up, and yet these churches have made no change in their testimonies during all this time, to meet the new state of things which was constantly arising. The consequence is, that these testimonies have become, in a considerable measure unsuited to the present day. The most dangerous and the most prevalent systems of error among us are not condemned in them; at least it will require more discrimination than is possessed by people generally, to find such in them. The Associate Reformed Church, which has adopted the mode of occasional testimonies, emitted a number previous to the year 1798. From that period until the year 1824, when they emitted a number of excellent testimonies against Hopkinsonism and other kindred errors, none were emitted; and from this until the present time, none that we know of, unless the acts of synod be regarded as supplying their place. Most, if not all the objections we have ever heard against either of these modes of testimony bearing, lie against this defective manner of carrying them out into practice. A fixed testimony, is certainly defective, when it is so fixed that it is never changed to meet the existing state of error; and an occasional testimony is just as defective, when it is so occasional as not to make its appearance as often as error, from which the church is in danger, makes its appearance.

But who that has a proper regard to the unity of the church would say that we are justifiable in keeping up division on account of either of these modes? How ridiculous must we appear to the whole Christian world, if it is once fairly understood that this is all that keeps us apart? We are willing to unite in a solemn exhibition of the same testimony for the truth—we are also willing to unite in testifying against error, and are agreed as to what is to be regarded error; and what enlightened mind can regard the mode of doing the latter as a lawful cause of division? Would not union with either mode, be better than division with that to which we honestly give a preference? But which side is to yield its preference for the other? This has now happily been settled. In all our negotiations for union, we have never asked each other, to

relinquish a single Scripture. All that has ever been asked is certain preferences; and it is to these on each side, or there might possess magnanimity rather Christian spirit ennobles its preferences and fall in with their brethren; they could not be as actuated by much of union, when hearing them. Come over to us, admit our ences, and we will unite with There must be a mutual yielding ences, if for no other purpose denoing to our brethren that in desiring union; and here be a yielding consistent with steadfast and conscientious the truth as it is in Jesus. As was proposed in the Convention in 1844, that on one side there a relinquishment of preference to the alteration of the Faith, and on the other, in a mode of testifying against churches have acted on this they must be regarded as The last Convention have to it, and are now engaged in Testimony according to this so that the mode of testifying in the United Church may be as settled. And we hope that ed will be satisfied that this was made in the true spirit of forbearance; and that while on side, we should not consider having gained a victory over but rather be disposed to do for their compliance, on the yet no principle be given.

In our whole proceedings there has been such an openness of Christian spirit manifested, that not but regard as utterly false made in certain quarters, our proceedings and traditions as if we were engaged in the truth of God—negotiations of it one is to give up, and another; that thus we may Where is the honesty of such representations? If any bartering away of particular cases be pointed done in a fraternal spirit, esteemed a kindness by union. But if this cannot be instead of it, nothing is but empty declamation, or un-natured constructions put been done; we much mis-gence and the spirit of such attempts to defeat in the end a signal failure must now go on—nothing completion but the development real difference in principle those who oppose the object every intelligent, un-

stopping the progress of the
A FRIEND
Hopkinsonian Inability in the
Gentle Reader—If you be the A. R. Church, it is be hasty in concluding to the communion of said ground that "error in doctrine by any of her ministers, members. The writer would clearly understood, by the reader of "The Preacher." In order to remove that the title of this book possibly make on any habit of drawing would just observe,

Hopkinsianism that, some ten years ago, was... and produced the distinguishing... of old and new school... st this doctrine the A. R. Church... issued "a letter of warning,"... adheres tenaciously to her "tes-... on this doctrinal error. So much... purpose of removing any false im-... that might be made by the cap-... is essay... ot doctrinal, but practical Hop-... inability" that is to be found in... Church; an "inability" which... her consistent with a speculative... the most orthodox creed... ve called it "Hopkinsian inabil-... ause it has its seat altogether in... or rather it consists of "a want... (not to believe, but) to perform... ities that lie within the compass... wer of many; and the true and... son why such do not perform... es is because of the "inability of... in other words, they are "un-... It is not pretended that the... of the A. R. Church are all af-... h this "inability of will;" no... ppy to know that there are many... exceptions: still there are others... grievously afflicted with this... unwillingness. Without in-... y offence permit me to ask you... regard to one point of duty, that... ing the church by your con-... how do you meet your obliga-... you a member of the church... quently have promised your... ll due support?" Then, how... ise fulfilled? If you are "lay-... sures" for yourself, and do not... a just portion of your "carnal... sustain him whom you have... minister to you in spiritual... en you are to be ranked among... of those who are grievously... with the "inability of will,"... it is not able to pay our preacher's... ny some. In some cases this... is true, but in many it is the... site of the truth; and to express... ought to be, "we are not will-... our preacher's salary." Sup-... id of the preacher's salary, the... nt is claimed as the county or... some way would be found to... bt, rather than have the officer... to perform his work. It is... eful to think how some con-... subject their pastors to em-... because of "the want of... me up promptly to their pecu-... gements. Reader, how is it in... in your congregation? The... some ministers to say any... subject, at least from the pul-... rhaps, lead some to conclude... is no room for complaint... ch member, then, ought to... ficient, and endeavor to pay... hat he has promised, and use... er effort to have his fellow... get their obligations, for it is... ys certain that delinquencies... r, will disturb the peace of the... if not destroy its existence... "inability of will" to pay, or... "Hopkinsian inability" em-... only individual ministers, in... ral concerns, but also the... ions of the church. It is not... ne want of means, but the... ll, that has produced the de-... the Synod's fund. How ex-... ul the offerings of some men... ble purpose as that of sus-... eological Seminary!!... mable benefit of a well edu-... is not appreciated as it... nor are the wants of a world... lack of Scriptural knowledge... o heart; else there would be... in the funds of the church;... ther hand, like the people of

God of old, our people would have to be admonished to restrain their liberality, because more had been contributed than was necessary for the ordinary operations of the church. When shall such a time arrive in the A. R. Church? or if she should lose her present name, when shall such a time arrive in "The United Presbyterian Church?" We think there is an evidence of some improvement in the way of contributing, which promises well for the future. But, Mr. Editor, I should not forget, before I close, to mention that this "inability of will" operates, in some places, against the circulation of *The Preacher*; and, perhaps you know, from experience, that it operates against some payments already due. But as the editor can speak for himself, I will not urge this point; but only ask him, in some future number of *The Preacher*, to prescribe a remedy for the removal of this malady of unwillingness, from some of the members and congregations of the A. R. Church, and, in doing this, he will confer a lasting favor on an ANTIHOPKINSIAN.

ALLEGHENY COUNTY QUARTERLY TEMPERANCE CONVENTION.

Pursuant to adjournment, this Association met at the Temperance Ark, in Allegheny, on Friday last, at 11 o'clock, A. M. The President and Secretary being absent, on motion, JONATHAN RUSH was chosen President, pro tem, and WILLIAM THOMPSON appointed Secretary. Prayer was then made by the Rev. Dr. Riddle, after which the delegates from various societies presented their credentials. The following is a list of them:

Temperanceville.—James Trunick, Matthew Grier, Rev. S. C. Jennings, Dr. J. Mecaskey, Philip Stevens.

Birmingham.—David McClaren, John Chambers, Solomon Steele.

East Liberty.—James Picco, James S. Mitchell, Robert Baxter.

Washington S. A. C.—James Stoddard, T. M. Carothers, Climpson More, David Bell, Walter Glass, Thomas Bell, R. Glass.

Allegheny C. T. S.—Revs. Dr. Rodgers, A. D. Campbell, A. W. Black, A. N. Blackford, M. Best; Dr. H. Hannen, John Mitchell, Robert Davis, T. L. McMillan, and D. M. Rentoul.

Lawrenceville S.—Dr. Riddle and William Larimer, Jr.

Martha Washington S. A. C.—Jonathan Rush and R. Campbell.

Robinson Township.—Rev. John Ekin, James Ross, S. P. Marks, Captain John Young.

First W. T. S. P.—Dr. Charles Armstrong, N. Truxal, and Mr. Cuthbert.

Martha Washington S. C. P.—E. F. Pratt, Jas. Torrence.

Bethel S. (Snowden Township).—Hiram Hultz, Esq.

Concord S.—John K. Foster.

The committee appointed by the last County Convention, to report to the present meeting concerning the claims of two sets of delegates, to take their seats as representatives of the Parent Washington T. A. S. C. P., through their Chairman, Dr. Riddle, submitted their report: which, after a discussion, in which Dr. Riddle, Mr. Best, Dr. Rodgers, Dr. A. D. Campbell, Robert Campbell, Dr. C. Armstrong, Rev. Jennings, T. L. McMillan, took part, was accepted and adopted.

On motion, the delegates from the several societies represented, were called upon to report concerning the same. Verbal statements were received from the delegates.

Rev. S. C. Jennings moved that a committee be appointed to submit a short address to the Convention previous to its adjournment: and that said address be published in handbill form, and circulated throughout the County, before the coming election. The motion was seconded and adopted, and the following committee appointed by the Chair: Revs. S. C. Jennings, D. H. Riddle and Hiram Hultz, Esq.

Mr. McMillan offered the following resolution, which was adopted:

"Resolved, That the members of this Convention do pledge themselves to each other, to go to the polls at the coming election, and vote no license; and that we use our utmost exertions to bring others, and so carry the election, no license."

The President and Secretary of Convention appeared and took their seats.

The committee selected to draft the address above mentioned, signified their readiness to report, when, on motion, Mr. McMillan's resolution was laid on the table until after the address of the committee was read.

The committee then made report, and report was accepted.

On motion, the address was referred back to the committee for amendment, after Messrs. McMillan and Rodgers were added to it. The committee were then instructed to report in time for the publication of the same with the minutes of this Convention.

It was Resolved, "That, after the publication of the address, the officers of the County Association be instructed to solicit the aid of the County Commissioners in the distribution of the same."

A statement was then made by the Rev. Dr. Campbell and Gordon, relative to the establishment of a Temperance paper by Messrs. Elder and Alden in this County. After some debate, it was

"Resolved, That all the members of the Convention be requested to use their utmost exertions in their respective wards and districts, to procure subscribers to the 'Temperance Banner,' and return as soon as possible to the President of this Convention."

It was moved, "That the various papers in the cities, friendly to the Temperance Cause, be requested to publish the proceedings of this Convention, and that the Secretary be requested to furnish them with copies of the same." The motion was adopted.

It was then moved, That the Convention adjourn to meet at Temperance Hall, in the City of Pittsburgh, on the first Friday in March, at 11 o'clock, A. M. Motion adopted.

WM. LARIMER, Jr., Pres't.
EDMUND SNOWDEN, Sec'y.

IRELAND. The accounts from Ireland are of a more favorable character. Employment has become more general; and the price of food is very decidedly lower. The cargo of one of four vessels laden with Indian corn was bought by the Cork Relief Committee at £14 17s. 6d. a ton; the price during the previous week had been upwards of £16. The resident nobility and gentry also were distributing provisions liberally among the destitute of their neighborhoods. Yet there was still much suffering and apparently more discontent; and acts of violence were by no means unfrequent.

GERMANY. Some time ago a society was formed in this country, under the patronage of the Duke of Nassau, for sending a vast number of Germans to Texas for the colonization of lands, and to induce, if possible, all Germans proceeding to America to unite in one district, so as to establish the base of a separate German nationality on the American continent. The society, it appears, has not had the success that was hoped for; and on learning this, the Duke of Nassau immediately advanced 200,000 florins to it, besides taking measures to promote its prosperity. This noble conduct of his royal highness is deservedly held up as an example to all the princes of Germany, many of whom induce their people to emigrate, and then abandon them to their fate. On the 1st ult. there were in Bremen not fewer than 800 emigrants waiting to proceed to the United States. Among them were upward of 100 Poles, the rest being Germans. It has been observed of late, that Poles are quitting their country in great numbers.

Presbytery of Monongahela will meet in the Second Church, Pittsburgh, on the last Tuesday of December, at 11 o'clock, A. M.

MARRIED,
By Dr. Pressly, on the 1st inst., ROBERT WILSON, of Pittsburgh, to Miss ISABELLA GARROWAY, of Allegheny city.
By the same, on the morning of Thursday, 10th inst., WM. U. KEYS, to Miss SARAH HARBAUGH, all of Allegheny city.
By the same, on the evening of the same day, ORLANDO WHITE, to Mrs. SUSAN SARVAR, all of Allegheny city.

OBITUARY.
DIED, on Tuesday, the 24th instant, at the residence of her husband, Mr. Archibald Scott, Mrs. SARAH SCOTT, in the 29th year of her age. The deceased has been for a number of years a member of the A. R. Church, and was, at the time of her death, in connection with the 2d congregation of this city.
This truly excellent woman, after suffering for nearly four years from that insidious disease, consumption, fell asleep in Jesus. Upon her bed of pain she read and thought much about another and a better world, and delighted to meditate upon that blessed and glorious rest that remaineth for the people of God. While her friends are called to mourn her departure, yet they are not to weep as those who have no hope. For by her meekness and patience under her long and painful illness—by her calmness and resignation in the prospect of death—and above all, by her unwavering and oft-expressed reliance upon her Lord and Redeemer, she gave us every reason to believe, that our loss was her gain, and that though the church militant has lost a faithful and consistent member, another has been added to the church triumphant. "Blessed are the dead who die in the Lord." B.

DIED, in Birmingham, Allegheny Co., Pa., on the 26th ult., in the 28th year of her age, Mrs. HETTY MILLER, wife of Samuel Miller, and daughter of James and Sarah Barr. The deceased had been early impressed with the importance of eternal things, and the duty of making a profession of religion, and accordingly connected herself with the Reformed Presbyterian congregation of Pittsburgh, under the care of Rev. Dr. Black, in the morning of life. After the organization of the Associate Reformed congregation of Birmingham, she united with it, and maintained a conversation becoming the gospel until her death. She has left a husband and four small children, besides other relatives to deplore her loss.
Her early piety and regular attendance upon divine ordinances, while they afford ground for a good hope respecting her, also deserve to be held up as an example well worthy of the imitation of others. "They that seek me early shall find me." H.

- ACKNOWLEDGMENTS.**
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|------------------|----------------------|
| John Reynolds 2 | Hannah McCombs |
| Charles Thompson | John L. Armstrong 2 |
| John McCaw | Ralph Foster |
| Mary M. Hamilton | Eleanor Arbuckle |
| Matthew Steen | John Ranson |
| Rev. S. L. Haft | Rev. J. F. Kerr 2 |
| Thomas Boyd | Thos. W. Kirkpatrick |
| Samuel Patterson | Rev. J. B. Scouller |
| Samuel C. Browne | |

LECTURE

Addressed to the Students of the Theological Seminary, Oxford, Ohio, October 17th, A. D. 1846. By JOSEPH CLAYBAUGH, D. D.

Where was your church before Luther? So asks the Romanist of the Protestant, in proud defiance, resting on the antiquity of Popery and scorning Protestantism as a novelty. If the church were a mere name, this question might be asked; and the subject of Rome, by making out a succession of ages, bearing the Christian name and denominated "The Church," in communion with the chair of St. Peter, from the age of the Apostles down, might establish the antiquity of the church in connexion with the Romish See, and brand the whole tribe of Protestant Communions with heresy and innovation. But as the Christian religion is a religion of principles, by which it is distinguished from every other religion, so the Church of Christ is a society organized on these principles, and by them is distinguished from every other society. A society may bear the name, and may be traced through ages back to the beginning as having borne it; but if it have lost, or corrupted the principles on which it was first organized, or have so overwhelmed them with a mass of moral rubbish as to make them of no effect, it is no longer the same society. It may bear the name; but it has lost the character. The principles it has not; the end designed, it answers not. The thing itself, it is not.

The principles, on which the Church was organized, are found, and it is but reasonable to expect them to be found, in the recorded instructions of its Great Founder and his inspired servants—in the Holy Scriptures. And in answer to the question, propounded to Protestants, Where was your church before Luther? if the Christian Church be a society founded on the principles taught by Christ and His Apostles,* it may be, as it often has been, triumphantly replied, IN THE HOLY SCRIPTURES. There we find the principles on which the church was organized, the principles for which the Protestant Reformation has contended, the principles which Rome has lost, or corrupted, or buried. And there we do not find the peculiar principles to which Rome clings with a death-like grasp, and which the Protestant world discards.

But is it not an admitted principle—does not the Bible teach—that there shall always be a true church on earth? Does not the Saviour say, On this rock I will build my Church; and the gates of hell shall not prevail against it? True; but, as the church is not at all times equally prosperous, and as in her present state on earth she is subject to mixture and error;† this her perpetuity does not imply, that she is at all times equally pure, or yet that she is equally visible. At some times and in some places the doctrines of the gospel may be taught and embraced, the ordinances of Christ administered, and public worship performed, with less purity than at other times and in other places; and so the church be less pure; and owing to this, as well as to her external circumstances, her distinctive features may not be so clearly seen, and she may be less visible. But still she exists, though less pure and less visible. Particular portions of the church may so degenerate, as to become synagogues of Satan, "the habitations of devils, and the holds of every foul spirit, and cages of every unclean and hateful bird;"‡ but then, the true church exists some where else than in their communion. She exists wherever a people can be found holding the principles, on which the church was originally founded, in some good degree of purity; where the

commandments of God have not been made void by the doctrines and traditions of men; where the doctrines, ordinances and worship of Christ have not been lost, or so corrupted, and buried as to have lost their power.

Also, as the Scriptures enjoin to mark and shun those, who by introducing doctrines contrary to God's word, cause divisions and offences;* to withdraw from every brother that walketh disorderly and not after the divinely delivered instructions;† and to have no fellowship with those who disobey any of the apostolic injunctions;‡ so when a body of professing Christians place themselves in the same evil category, it is duty to withdraw from them; and such withdrawal is not schism; it is righteous dissent, the lifting up of a faithful testimony against error and corruption and in favor of reform. And as we may thus withdraw from an erring brother without unchristianizing him, regarding him as a brother still, but treating him as an erring one;§ so, by parity of reasoning, we may withdraw from a degenerating or erring church, without unchurching it, regarding it still as a portion of the visible church, but treating it as a portion thereof in error.

Now, the progress of corruption was gradual in the church of Rome, until she assumed all the characteristics of the great Christian Apostacy, and became fully revealed as the MYSTERY OF INIQUITY; the GREAT WHORE that sitteth on many waters, (by which are meant, "peoples, and multitudes, and nations, and tongues;") arrayed in scarlet and purple, and decked with gold, and pearls, and precious stones; seated on a scarlet-colored beast, full of names of blasphemy and having seven heads and ten horns; having a golden cup in her hand full of abominations and filthiness of her fornication, which she committed with the kings of the earth; and having upon her forehead a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH; making the people drunk with the wine of her fornication, herself drunken with the blood of the saints and with the blood of the martyrs of Jesus, and, by means of her phrenzied votaries and subjects, waging war with the Lamb.||

Until the apostacy reached its maturity, we regard her as a portion of the visible church, gradually becoming more and more corrupt. Now, history enables us to trace the progress of dissent keeping pace with the progress of her degeneracy, until, when at last she became so wholly and incurably corrupt as to have ceased from being a church of Christ, the dissent grew into an open, wide and eternal separation. So that while the church has been at some times less, and at others more, pure and visible, she has always existed. We can trace the principles of the Protestant Church through all ages from Luther up to the Apostles, or from the Apostles down to Luther. Tracing downward we can find them in the church of Rome, or what at first deserved to be called the Catholic Church; and as they became relinquished there, we can find them in the ranks of dissent.

A full investigation of this subject would require volumes. In a brief lecture no more can be expected than a hasty sketch. No more will be attempted than to give such a view as may serve to awaken interest in this very important subject, and turn your attention, as opportunities may be afforded, to its investigation. And here I would remark that a history of the Church of Christ is yet a desideratum. It is hoped that the day is not distant, when men competent to the task and possessing the requisite materials, shall undertake and accomplish the work.

Though for several centuries the doctrine of the church continued uncorrupt, yet as early as the third century various rites and ceremonies and practical corruptions had crept in, unknown to the primitive church. The church had been alternately favored and persecuted. In times of prosperity multitudes joined who in the day of trial fell away, and seeking to be restored when persecution ceased, were too easily re-admitted. In a word, the discipline of the church had been shamefully relaxed. The clergy had grown in influence and wealth, a carnal policy began to prevail, a disposition in some quarters to accommodate and please the world became apparent, and even in this "martyr-age" of the church, her moral purity was seriously endangered. In this state of things a reformer arose;—NOVATIAN, a man of irreproachable life, extensive learning, and orthodox faith, eloquent and winning. He, with others was disgusted with the easy policy of the bishops in restoring the *Lapsi*; and when Cornelius, who was a zealous partizan for the lax discipline, was elected bishop of Rome, he, concluding that his efforts to restore the primitive discipline would be unavailing, withdrew. Many joined him in Rome, and elsewhere;* and though he and his adherents were subsequently excommunicated as schismatics and heretics, Novatian churches, called, probably by way of reproach, Cathari, or Puritans, were formed throughout Christendom, and subsisted, at times flourished, until the fifth century. Mosheim severely censures Novatian and his followers, and their discipline may in some particulars have been too austere; but Mosheim's own account of the morals of the church in that age, shows that there was abundant reason for lifting the standard of reform. And that the Novatians were not really regarded as heretics, (whatever they might have been called in times of excitement,) is evident from the fact, that they were treated with great mildness, not only by Constantine, but also by the Council of Nice; as well as from the fact that their adversaries specify no point of doctrine on which they differed from the church. At an early age the church began to lose sight of the doctrine of justification through the righteousness of Christ received by faith, and with it of the nature of true holiness. Merit began to be attached to certain works. The religion of sacraments and forms, began to supplant the religion of faith and love. Superstition began to rear its head. So early as the fourth and fifth centuries do we find the elements of the great Apostacy developing themselves. The ascetic life was in high esteem, a great merit was allowed to celibacy, fastings and mortifications of the flesh, and the various austerities of the monastic life; marriage began to be forbidden to the clergy; the tombs of the martyrs were venerated as sacred, and visited by crowds of pilgrims performing vigils, and burning tapers in open day; prayers were addressed to departed saints, and large sums were devoted to religious purposes in order to atone for sin. Whilst these things were encouraged by a superstitious and venal clergy, and even whilst better men, fearing to stem the torrent of superstition, and even from pious motives, and considerations of expediency, humored the popular whim, there were not wanting those who, in the spirit of genuine reformers, lifted up their voice against these corruptions and abuses. We find AERIUS, presbyter of Sebaste, about the year 360, raising the voice of remonstrance against the festival of Easter, against prayers to the dead, against fastings, and against the growing pride of episcopal prerogative. "What is

the bishop with the presbyter differs in nothing from the order is one, and one the duty. What the passover is to be performed by you! Thus to enact the passover: for the passover, is sacrificed. To after death do you call over the dead? If indeed the in the one place do at all other, why then let no one one do good, but let him friends and let them pray for ther is fasting recommended things are Jewish, and under bondage. If I wish to fast, my own day, and fast with This man was indeed brought for these doctrines of the the heresy of Aerius was upon the Protestants. Though ed to the Semi-Arian party, known, that many of the well pleased with his oppositional arrogance, and to the g rruptions of the times.

A few years after, Jovinian monk left his retirement and that those who followed the gospel in society had as much heaven as those who followed rules in solitude, that pleasure necessarily sins, and that as virtuous as abstinence, as as celibacy. He was also maintaining the perseverance. For uttering these Protest which two centuries before have disputed, he was assailed the fiery Palestinian monk of superstition in that age; bishops of Rome and Milan in council, and sentenced to be seized and scourged, his adherents and abettors, fined in exile. All this is in the writings of Jovinian himself and that his doctrines be themselves to the good sense the age.

But the severity exercised by Jovinian did not crush the superstition. About six years after we find in Milan, the very diocese had been condemned in council and BARBATTIANUS, propagating opinions:—"There is no penance, none in celibacy—chastise the flesh with about as many years as the voice of VIGILANTUS is enough to awaken the monks in his monastery at Bethlehem, ing the vanity and idolatry of relics, frequenting the martyrs, keeping vigils and their tombs, and praying for the inutility of bestowing precious purposes, as a means sin. Vigilantius was viewed; for though silent, Jerome, we have the clamorous monk himself, bishops who were his say (cries the monk addressed friends) that Vigilantius, by misnomer, for he was Dormitantius, against every mouth, and belabored stench against the relics of martyrs; and calls us who worshippers of ashes and cause we venerate the bones that continue to be a seed-plot of heresy. Oh! how, it is said, that he named bishops who were

* Eph. 2:20. † Matt. 13:24-30; 36-43; 47-50. Rev. 2 & 3 chaps. ‡ Rev. 18:2.

* Rom. 16:17-18. † 2 Thess. 3:6. ‡ 2 Thess. 3:14. § 2 Thess. 3:14-15. ¶ Rev. 17th chap. throughout.

* According to some, Novatian was chosen as bishop by the minority, who contended for a purer discipline.

* Epiphanius, *Works*, 309. Note 1. *ibid.*, p. 207. § *ibid.*

ess they have previously taken wives."* it was late in the thirteenth before her authority was fully established. About the year 590 Columban entered Burgundy, where, as well as on the borders of Lake Constance, and in the vales of the Appenines, he established churches and seminaries after the Irish or Scottish model, the doctrines of usages of which he defended with great zeal, and by means of which a love of learning was diffused. His letters to the Popes, Gregory the Great and Boniface III, evince the independent spirit of the Irish Church: "As your honor is great, so should your care be great, that you lose not your dignity by any perverseness. Power will be with you as long as reason shall remain; for that is the sure key of the kingdom of heaven, which by true knowledge opens to the worthy and shuts to the unworthy. If it act otherwise, it can neither open nor shut."*
 Let us now turn our eyes in a different direction. It is acknowledged even by some of the Roman Catholic doctors, that the controversy with Nestorius was a war of words. His heresy was more nominal than real. He was arraigned through envy, judged with partiality, and condemned by arrogance and violence. In wording himself as he did, he was guarding against a superstition, which finally established the leading idolatry of the Romish Church, the worship of the Virgin Mary as "the Mother of God." The union of the two natures is the one *prosopon* he admitted, but denied that the union was such as to constitute the mother of Christ, *mother of God*. Therefore he was excommunicated. His followers spread all over Asia; and actuated by missionary zeal, propagated the gospel in the remotest and most barbarous nations. The Nestorian Church, though it has suffered great declension and been much corrupted, has kept clear of *Mariolatry* and many other superstitious doctrines and customs of Rome; and there is good reason to believe, that, in the day of its zeal and prosperity, it was the instrument in the hands of the Great Head of the Church, in maintaining throughout all the east for centuries, a purer and a simpler faith, one more in accordance with that of the apostolic age, and of the Reformation.
 In claiming the PAULICIANS as reformers we need not be over-anxious to clear them from every shade of error. It will be remembered, that their history was written entirely by their enemies, whose statements are self-contradictory, and evince the most bitter religious rancor. For example, Petrus Siculus, who is the principal authority, admits that the Paulicians professed the leading Catholic doctrines; but he adds, *insincerely*. The charge of Manicheism is improbable. The specifications alleged to fix this stigma on them do not prove the charge. The Paulicians held doctrines incompatible with the doctrines of Manes. They also strenuously denied the charge. For ages scarcely a sect arose differing from Rome, but it was stigmatized with the brand of Manicheism, the odious heresy that had troubled earlier ages, the very name of which was handed down as the representative of all that was heretical and vile. Hence it was a ready catchword in the mouths of the enemies of reform. The Paulicians gave many evidences of their possessing the faith and patience of the saints of primitive times. Like the Reformers of the 16th century, they recommended to all classes the study of the Scriptures, and expressed their indignation against those who, by prohibiting them to all but the priests, would take away the key of knowledge; they rejected those superstitious notions about the *aucharist*, which subsequently resulted in the doctrine of transubstantiation; they refused to adore and worship the Virgin

Mary; they despised the absurd veneration of the supposed wood of the cross, and the images of the saints; and discarded the several grades of the hierarchy, adopting a simpler form of Church government, and calling their ecclesiastical rulers by other names. They arose in the latter half of the 7th century in Asia Minor, where they suffered in meekness for one hundred and fifty years under the intolerance of the Greek Church; but still they grew and multiplied. In vain were they assailed by the arm of successive Emperors. They persevered with inflexible fortitude, until restored to their civil privileges and the free exercise of their religion by the Emperor Nicephorus. During the brief respite then afforded they greatly increased in strength, only to endure other and more violent persecutions. Under the Empress Theodora, the grand patroness of image-worship, more than one hundred thousand perished. Those who survived either took refuge under the Saracens, or were transplanted into Bulgaria and Thrace. Here they propagated their doctrines, and became sufficiently numerous and respectable to enlist the Emperor Alexius Comnenus in personal discussion with their teachers. Many it is said yielded to his eloquence, others to the more winning persuasives of rewards and preferments; but others firmly adhered to their faith and were placed in durance near the Emperor. Thus for about three hundred years this people suffered for maintaining some of the leading doctrines of the Protestant faith; and if at length they resorted to carnal weapons in self-defence, it will be remembered that oppression drives a wise man mad.
 But though we find little more of the Paulicians in the annals of the Greek Church, we are not yet done with their history. By various means furnished by commerce, war and the crusades, they found their way from Thrace and Bulgaria into Italy, France and other countries in the south and west of Europe; there, under various names such as Bulgari, Cathari, or *Puritans*, as well as Paulicians, to swell the ranks of dissent which appeared in the eleventh and twelfth centuries.
 But here we must take a step back to pay our respects to the great Protestant Reformer of the ninth century, CLAUDIUS, bishop of Turin. Chaplain to Louis, the son of Charlemagne, he was distinguished for his knowledge of the Scriptures and his abilities as a preacher. About the year 817 he was promoted to the see of Turin by the Emperor for the purpose of checking the growing rage for image-worship, which prevailed in that diocese. By preaching and in his writings he vigorously attacked the worship of images, the adoration of the cross, the traffic in relics, the practice of pilgrimages to Rome, the fancied supremacy of Peter and his supposed successors, the infallibility of the church, prayers for the dead, the doctrine of human merits, and other abominations which were already making their appearance in the church of Rome. His views of the Lord's Supper are those of the Protestant world. And in the grand fundamental principle of Protestantism, he was a Protestant;—rejecting all human traditions and authority, his appeal was to the Bible alone. Like Luther he wrote a commentary on the epistle to the Galatians, and like Luther maintained the doctrine of justification by faith without works of law. Amidst a storm of opposition raised by angry monks, who reviled him as a heretic and a blasphemer, and excited the populace so that his life was endangered, he persevered in his labors, for twenty years or more, till the villages of Piedmont were filled with his disciples, who, as Romish writers themselves confess, handed down his doctrines during this and the following century. Thus in the

thickest night of Romish darkness, God ordained a lamp for his Anointed.
 The most potent causes often operate unseen, whilst their effects only are visible. We have found the Irish and Scottish churches for centuries resisting the corruptions of Rome, and maintaining the fundamental doctrines of Protestantism, and we have followed the labors of Columban from the island of Iona to the south of France, the shores of Constance and the valleys of the Appenines; we have marked the principles and the sufferings of the Paulicians, and followed them to nearly the same localities; in these very regions have we seen a Reformer rising up and successfully propagating the very doctrines of the Lutheran Reformation, and filling the country with his disciples. For successive centuries these several classes of Reformers are operating in places widely remote, perhaps unknown to each other; at length they meet, compare views, are astonished and rejoiced to see how nearly they agree, and though they still maintain separate communions and denominations, regard each other as enlisted in one common cause of opposition to Romish corruption, and defence of the primitive faith. Their combined influence, however obscure they are, awakens thought; other reformers arise, the clouds have been gathering, and Rome is visited and startled by a storm of dissent.
 The twelfth century is distinguished for the number of its sects in the south of France, in the north of Italy, and even in Flanders and Germany, which to a greater or less extent held the doctrines of the Reformation. Early in this century, PETER DE BRUYS arose in the South of France, in Languedoc and Provence, the successful opposer of transubstantiation, prayers for the dead, the intercession of saints, celibacy of the monks and clergy, purgatory, and other forms of superstition; and founded a numerous sect. Shortly after him, HENRY OF TROLOUSE, the founder of another sect called the Henricians, proclaimed with great fervor and eloquence, and with unbounded popular applause, similar doctrines, first in Lausanne in Switzerland, and then in Poitiers, Bordeaux, and other cities of France, until he was arrested in Tholouse. The doctrines of these reformers lived and spread long after their death. ARNOLD OF BRESCIA, the thunder of whose eloquence so roused the people of Italy and Rome, as to appal the sovereign Pontiff and make him flee for safety, was a political as well as ecclesiastical reformer; and, notwithstanding the numerous calumnies of his enemies, may be justly regarded as the apostle of religious liberty, whose principles lived after him in the breasts of numerous followers, to be espoused and advocated with increasing success by future reformers. Towards the close of this century the cause of reform received a powerful impulse from the labors of PETER WALDO of Lyons, whose followers, at least those in the vicinity of that city, took the name of Leonists and poor men of Lyons, but naturally in process of time amalgamated with the reforming communities which had long before existed in the various countries where they became scattered, and where Waldo was driven by persecution to labor. To this man the Christian world was indebted for the first translation of the Scriptures into a modern tongue, since the Latin ceased to be a living language. This measure added much to the reformation of that age. Driven by persecution, Waldo, followed by most of his flock, fled first into Dauphine, thence into Picardy, and thence into Germany, every where preaching the Gospel in its primitive simplicity, and carrying with him his translation of the New Testament. At length he settled in Bohemia. Many of his disciples fled

Translated from the original of Jerome's letter to Riparius quoted in Gieseler, vol. 1. p. note 6. † The same with the COLUBANS. * See Gieseler vol. 1. p. 363. note 12.

into the Valley the Piedmont, taking with them this new translation, and there incorporated with the disciples of Claude, the ancient VAUDOIS or VALLENSIS, of which WALDENSES is doubtless a corruption. Claudius of Turin, and not Waldo, was the founder of this people. They existed long before the latter: so did the ALBIGENSES in the south of France. The Council of Tours, 1163, only three years after the conversion of Waldo, declared the prevalent heresy to have sprung up long ago, and to have spread, little by little, till it had infected many provinces.*

The Dissenters of the twelfth and thirteenth centuries were called by different names; but, though there were shades of difference in different countries, and as their views came to be influenced by different men prominent in reform, yet they were with some few exceptions, substantially one; and the very same people were called by different names in different countries. The Albigenes and Waldenses, names embracing nearly all the rest, were substantially the same; the former inhabiting Albigenian Gaul, the latter, the Alpine Valleys; their parent stock the ancient Paulicians and the disciples of Claude, and their doctrines and discipline more fully confirmed, and perhaps somewhat modified, by the teachings of Waldo and other reformers. On almost all important points, their doctrines were those of the Protestant Reformation. According to Venema, whose industry and ability entitle him to be regarded as good authority, the chief articles of their (so called heresy,) were the following:

1. That the Holy Scriptures are the only source of faith and religion, without regard to the authority of the Fathers and of tradition. As they principally used the New Testament, they were charged by their enemies with despising the Old; but as Usher proves from Rainerius and others, they regarded the Old as Canonical Scripture.

2. They held the entire faith according to the Apostles' Creed.

3. They rejected as fall of superstition and as inventions of Satan and the flesh, all the sacraments except baptism and the Lord's Supper, together with the sanctity of temples, vestures, images, crosses and the worship of relics.

4. They rejected purgatory, with masses and prayers for the dead, acknowledging after the present life only heaven and hell.

5. They admitted no indulgences, nor confessions of sins, with any of their consequences, except mutual confession of the faithful for instruction and comfort.

6. They held the sacraments of baptism and the eucharist only as signs, denying the corporeal presence of Christ in the Eucharist.

7. They held only three ecclesiastical orders, bishops, presbyters, and deacons; and that the remainder were human figments; that monasticism was a putrid carcass, and vows the invention of men; and that the marriage of the clergy was both lawful and necessary.

Finally, they asserted that the Roman Church was the Whore of Babylon; and denied obedience to Popes and bishops, and that the Pope had any Scriptural authority over other churches, or the power of either the civil or ecclesiastical sword. This representation of their views accords with those of other eminent historians, and is sustained by their own formularies and by the accusations of their enemies. Though the Petrobrussians, and perhaps one or two other dissenting sects, may have rejected infant baptism, that the Waldenses did not, is evident from their own disclaimer; though they did not regard it

* There is an old Confession of Faith of this people, published by John Paul Perrin in his History of the Waldenses, the date of which is fixed from certain MSS. at 1120, forty years before the conversion of Waldo.

as essential to salvation, and often delayed it rather than have it administered by Romish priests. Their enemies called them Manichees, as they had called a portion of their progenitors, the Paulicians; but why? Because they lived abstemiously and called the Pope Antichrist. That they were not Manichees is evident from other doctrines charged upon them, as heresies by their adversaries, as well as taught in their own confessions. In their lives, they were marked by simplicity, piety and the strictest virtue. This even some of their most bitter enemies confess. As to the rancorous charges of secret lewdness and of their worshipping the devil in the shape of a cat and the like, they are too absurd to merit notice. They are like other tales told about them, as "that their children were monsters born with black throats, and were all over hairy, and had four rows of teeth." It is a pity that a historian so respectable as Hallam should place such reliance as he does on an author so bitterly and ridiculously prejudiced as *Alanus de Insulis*.

In the beginning of the thirteenth century, these reformers were sufficiently numerous, and the provinces they inhabited sufficiently prosperous, to arouse the vengeance and tempt the avarice of Innocent III. and his patrons and dependents. According to Sismondi these countries were, in learning, refinement, civilization and wealth, at least a century in advance of the age. To suppress their religion and to extinguish that spirit of civil and religious liberty which it inspired, the inquisition was set on foot, and large armies of crusaders, amounting to hundreds of thousands, were employed. The chivalry of France and England hastened to the south of France in holy war against the heretics, as they had formerly done to the Holy Land against the Saracens. For nearly half a century the countries of the Albigenes presented one continued scene of persecution and war, in which unheard of cruelties were practised, and which resulted in the devastation of the country, and the destruction and banishment of these reputed heretics. Whilst this persecution raged an event occurred which proves that the Albigenes were radically, as well as in particular doctrines, Protestants:—At a council held at Tholouse A. D. 1229, a canon was adopted prohibiting to the people the Scriptures in the vulgar tongue. The Bible, the BIBLE, is the religion of PROTESTANTS. The Bible, the BIBLE, was the religion of the ALBIGENSES. By this act, the first of the kind passed, Rome proclaimed that the Albigenes were readers of the Bible, and that the reading of the Bible caused and supported their heresy. Just what she says of Protestants to this day!

Persecutions similar to those which befel the Albigenes in the south-western provinces of France, awaited their brethren of the Alpine valleys, or the Waldenses. For centuries, up to the era of the Reformation and afterwards, they were persecuted with unrelenting barbarity in every conceivable way by the bishops and clergy, by monkish inquisitors; and by the princes and nobles with armed military legions. In the midst of unparalleled sufferings they maintained their principles with inflexible fortitude. By means of persecution they were scattered through every country of Europe; in the very heart of France, particularly in the Alpine provinces, in Switzerland, in Austria, in Bohemia, in Germany and Flanders, and in Calabria in the south of Italy. Though myriads perished, persecution could destroy neither them nor their principles. The Lollards of the 14th and 15th centuries were but the same people, under a different name. From them indirectly WICKLIF and HUSS derived the light which they diffused in their respective ages. These distinguished men are not to be con-

sidered so much the broachers of a new reform, as Master-spirits whom God raised up to sustain, each one in his day, those principles of Bible truth which had long been maintained by humbler instruments. The doctrines of Wicklif and Huss took their type in part from the then overgrown corruptions of the regular and secular clergy, and from the intolerable usurpations, exactions and oppressions and profligacy of the Roman See, all which roused their opposition; but still they were in substantial accordance with those of the Waldenses, and their predecessors back through all the ages of Papal darkness. In the grand fundamental principle, *the sufficiency of Scripture, to the exclusion of all human authority and tradition, as the rule of faith, and the right of all men to read and judge of its meaning for themselves*;—in this, and many other important Protestant doctrines—in all the leading features of Protestantism—we find the ancient Irish Church, the Paulicians, the disciples of Claude, the Albigenes and Waldenses, the Wicklifites and Lollards, and the Hussites, agreed. And they all alike, though with different degrees of suffering, were the objects of Rome's un-sparing vengeance.

WICKLIF, by his great talents and learning which he consecrated to the elucidation of God's word, by his high reputation in the schools, by his position as occupying the theological chair, and enjoying as he did the powerful protection of the duke of Lancaster, gave a mighty impulse to the cause of truth and civil and religious liberty. Those who had been contending more obscurely, and suffering, for the same cause, would hail him as a welcome auxiliary. He was to the reformers of his day, but on a more magnificent scale, what Waldo had been to those of his. His followers were numerous, his writings were widely extended, and his translation of the Bible, the master-piece of all his works, was carefully circulated.

In consequence of the connexion existing at that time between England and Bohemia, his writings found their way to the latter country; a region which had abounded with the reformers of earlier ages. There they were studied by HUSS and JEROME, in whom the doctrines of reform found able advocates, and who were charged with both the heresy of Wicklif and "the leprosy" of the Vaudois. Here again a new impulse was given to the Reformation, which stirred up the wrath of the great ecclesiastical prostitute, already drunken with the blood of the saints and of the martyrs of Jesus, till it knew no bounds; as the flames of Constance and the long and bloody wars of Bohemia attest. The prevalence of a purer faith had engendered a spirit of freedom; the Hussites, the Vaudois, and the friends of liberty united in one common cause; and led on by the immortal ZISKA,—who has been styled "a spirit of fire in a body of iron, whose activity knew no fatigue and became exasperated at rest,"—were sufficiently numerous and powerful to maintain a long and doubtful struggle with the combined powers of the Emperor and the Pope. That wild and extravagant opinions, that numerous and discordant sects, should be found among a people just waking up from the long dream of superstition, and agitated and phrenzied by such fearful commotions, is not at all surprising; but the Confession of Faith of the TABORITES presented in 1442, in the Synod of Kuttenberg, is a succinct, comprehensive and lucid exhibition of the doctrines taught by Luther and the Reformers of the 16th century, and would not suffer in the comparison with the Protestant Confessions of a later day.

The doctrines of this Confession, differing but little from those of the Waldenses, were handed down till the era of the Reformation by THE UNITED BROTHERS

OF BOHEMIA AND MORAVIA, whose numbers amounted in number to two hundred at the beginning of the 16th century, continued in correspondence with those who had received ordination; and who they longed and prayed that they might raise up effective and successful successors. In a Synod held in 1499, resolved, "that if God should raise up faithful doctors and preachers of the Church, they would make cause with them." When Luther afterwards, when the Catholic Church under the Emperor Ferdinand, resolved to crush the nascent reformation with it the liberties of the world, and the confederates at Smolensko.

Thus I have attempted briefly to answer the question, Where was the Church before Luther? Its principles in the Bible; and there has been in every age maintaining them, and up their testimony against the corruptions of Rome; a people cleaving to the word of God, and rule of faith and worship; a people characterized by their love of heroic independence, their regard for the Divine will, their ostentatious piety, their pure "an afflicted and poor people, the name of the Lord;" a people Rome anathematized, hated, and destroy, but who, safe under the protection, and strong in the might, engaged, "that the gates of Hell never prevail against His church, which lived all her persecutions, and BY THE BLOOD OF THE LAMB AND WORD OF THEIR TESTIMONY.

THE PREACHER

WEDNESDAY, DECEMBER 15th

The Preacher.

This number completes the first volume of *The Preacher*. In the course of the past year, we have endeavored to instruct and something to enlighten in our present work. Our paper has come up to what we had expected; abundance of room has been left for improvement. But we trust the experience which we now have, the means which will be at our command, and a little more attention, will enable us to meet more fully, our just expectations in future. We do not advert to this on account of any complaints which have been made, but to the patience and good feeling of our patrons, we have to say, that the complaint calculated to occasion any unpleasant feeling, has yet to reach us. This we have been most agreeably pointed, and we shall regard it as a conditional and interesting motive to our exertion, to make *The Preacher* worthy of their patronage in the future.

We promise, at least, a greater amount of matter in the next volume. In the present, the issue has been published monthly, which sometimes allows several weeks to intervene between the numbers. In the next, we shall issue a number every two weeks, in order to divide the time by months. In relation to this, we shall have to say more in the next issue.

but smaller type than the present, in which it shall be our aim to give a summary of all the general intelligence worth serving.

It is impossible to make a semi-monthly paper, or even one issued every week, all that is desirable. To keep up with the current news of the world, and such as is proper to be noted, and to give that variety of reading necessary to constitute a good paper, would require a weekly issue. This, however, we do not feel disposed to undertake. It would be a work confining and laborious than we could yet feel justifiable in attempting. Our paper, as we propose to publish it, will answer the ends of the church for ever year. Then, with any thing like encouragement now given, Providence permitting, it may be changed to a weekly, and the work of editing enhanced heartily and with all the energy we can command.

In connection with this announcement, we would take occasion to acknowledge the goodness of those fathers and brethren who have written for us so liberally, and as a general truth, so excellently. We have depended much upon some of our correspondents to sustain the character of *The Preacher*, and it has been to our ordinary gratification we have seen our readers, from time to time, in the able discussions of the various subjects which their attention was directed to. We feel that they have not merely done us a great favor, but the church a service, and we earnestly solicit a continuance of their contributions.

We must not overlook, while noticing our contributors, the lady who has furnished us with so much good poetry. It is glad to be so frequently remembered by one, among whose poetic effusions may be counted so many gems, whose talent for such composition is so creditable an order.

At last, we would acknowledge the goodness of those brethren who have done much to enlarge our subscription ranks are a poor return for the one us in this respect, but they have done the best we can give just now, and we give most heartily. We must depend upon our ministerial brethren for such kind offices. They can do more for us than any others, and if they are sustained at all, it must be by their cooperation as pastors of congregations.

We believe it is in our power to do them much assistance in enlarging and enlarging the views of the people, and animating them in the discharge of their various duties. To the promulgation of the doctrinal and practical principles which a religious paper, conducted with any good degree of probability, may bring before them, the influence which it gives of the current news of the church, cannot fail, under the blessing of God, to have the happiest results.

The history of the press as it respects the church ought to bear upon the church to be so. They are the readers of the church, who are the pillars of the church, who are the lightened and liberal in the support of the church's ordinances and operations, while such an influence may be exerted within the church, much may

be done for the good of many without their pale, where the influence of the pulpit is little felt. Of this our brethren are aware. We have, therefore, some boldness in asking them to present the claims of our paper to their people. And the present is a good time to make such a request. It is the season when pastors are ordinarily engaged in visiting the various families of their congregations, when they have the best opportunities to obtain subscribers; and the next number of *The Preacher* will be the first of a new volume, the best time to enter subscriptions. Relying upon the co-operation which may be thus so readily and effectually given, and which we have so much reason to believe will be given, we shall make provision for commencing the next volume with an increased list of readers.

All ministers and probationers of the Associate Reformed Church are authorized and requested to act as agents for *The Preacher*.

Remember the Poor.

Winter, with all its gloominess and trials to those destitute of the comforts of life, is upon us. Let those who exult in plenty, be mindful of the attentions due the unhappy poor, at this season of the year. To the rich winter hath many pleasures, but to the poor it hath many sufferings; and it should not be, that the one may revel in the luxuries of life, while the other is suffering in the want of its comforts. On principles of humanity it should not be thus; on principles of Christianity it cannot be. "Whoso hath this world's goods, and seeith his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" How many of the old and infirm, of the sick and afflicted, of the poor and needy, are every where around us, to whom, with so little sacrifice we can give so much assistance, in whose baskets we may put bread, and on whose persons we may put clothing, whose suffering we may assuage by so many means, which, without detracting from our own happiness, may give so much relief and joy to them? Ample is the reward of such deeds in the gratification that is enjoyed in doing them. "It is more blessed to give than to receive."

The Meeting for the Relief of Ireland.

Since our last number, a public meeting has been held in our city for the purpose of adopting measures for the relief of Ireland. We had a desire to attend that meeting, but, for reasons which it is not necessary to state, we were unable to do so. We regretted it at the time, and still more, after hearing of the excitement which seems to have been awakened, by the reading of the brief article in the last number of *The Preacher*, on the subject of Famine in Ireland. The motive of the gentleman who read it may have been good enough, but his conduct was not remarkably prudent. With a moment's thought he must have known the article was written for other circumstances, and addressed to other persons than were likely to be assembled at that meet-

ing. Still, there must have been extreme sensitiveness on the part of our Catholic friends, who seemed to be so much insulted, and could not be appeased until Bishop O'Conner interposed for that purpose. The spirit and purport of the article were sufficiently evident, to have allowed it to pass, without such interposition. We do not say this from any feelings of disrespect towards the Bishop. We are rather disposed to express some admiration of the intelligence and liberality with which he treated the subject. He was right in his opinion that the article was not written for the purpose of wounding the feelings of Catholics, and to avow it in the circumstances was manly. Whatever we may think of his religious persuasions, we must give him credit for this.

After all, what has been the result of that meeting? Have any collections been made and transmitted? Or is the whole matter to end with the speeches made on that occasion? It might be well enough to have another meeting to hear the report of the committee appointed to carry out the resolutions of the last meeting, and learn what has been, or is likely to be done.

Since writing the above, we have seen the circular which the committee have addressed to the citizens of Allegheny county, in which they earnestly appeal to clergymen of every denomination, and request them to appoint some early day on which a collection will be made for this object in their respective congregations. We trust their appeal will receive a liberal response.

Persons wishing to contribute produce, or donations of any kind, may forward the same to the address of Wm. Ebbs, chairman of the committee, at the store of M. Allen & Co., Pittsburgh.

A City Hospital.

This subject is beginning to attract the attention which it deserves. Many years since, a charter was secured, from our state legislature, for a hospital to be located in Pittsburgh. But nothing else has been done toward establishing it, besides talking, until the present time. Of late, the necessity of such an institution has become so evident, and so deeply and generally felt among our citizens, that there can be no doubt that provision will soon be made for the sick in our midst who, otherwise, are likely to be, as they have been, so much neglected.

Our Catholic friends have already taken measures to establish a hospital, under the care of the Sisters of Mercy, and the approbation of Bishop O'Conner. They will doubtless be successful.

About the same time, the Trustees of the hospital, long since chartered, come forward to renew their efforts to carry that charter into effect. From the feeling which exists, and the manner in which the enterprise is taken hold of now, we have no doubt it will soon be accomplished. In this Institution, our community will have not a sectarian, but a general hospital, in the support of which all Christians can unite on the common platform of Christian benevolence.

We are sorry to see our Catholic friends so much affected by this movement, and giving its authors so little credit "for taste, for courteousness and for charity." We have an opinion that their appeal to "an impartial public" will not be sustained. How does the case stand? A charter for a general hospital, as already intimated, had been secured many years since; the trustees named in that charter were ready to act so soon as it would appear that public feeling and liberality would sustain them; our city papers had been presenting the subject in every possible form, and pressing it upon the attention of our citizens with all their power, until the desired feeling was fully awakened. Then, what do the *Brotherhood of St. Joseph's* do? Do they announce themselves willing to take their part in the general enterprize? Are they satisfied to come forward and take the lead in it? No! But taking advantage of the strong feeling which had been awakened in the community, and evidently aiming to turn its whole impulse in favor of their own sectarian interests, they assemble somewhere in or under St. Paul's, secretly make their preliminary arrangements, put the institution very safely under the care of the Sisters of Mercy, and then come before the public with pretensions of enlarged benevolence, meekly announcing a scheme in which they would be satisfied to control if others would contribute. A happy conception truly! It is natural enough, that they who formed it should think all who do not enjoy it, have neither taste nor courtesy nor charity. But there are many such. It is very evident that our community have no notion of acting the part which has been so modestly assigned them in that scheme. If they contribute to the erection and support of a hospital, they claim the right of having something to do with its control, and such an institution they seem determined to have.

There are no objections to our Catholic friends having a hospital. If, as is well known, they would not unite in any general enterprize of the kind, let them have one of their own, and do as much good as they can within their own sphere. But they must not think, that because they have stolen a march on the rest of us, we are bound to follow and sustain them, to the neglect of an enterprize far older than theirs, founded on far more liberal principles, and far better adapted to the wants of our community.

To Delinquent Subscribers.

There is still a considerable number of our subscribers who have not paid for the closing volume. According to our terms, we are entitled to demand a half from them, but, if they will pay two dollars immediately, they shall be entitled for two volumes. We think no notice will not be disregarded. Our expenses are constant, and our pecuniary payments. We need not say what is due, and are much in need of it now, of what is necessary to close the accounts of the year.

Charity.

You have only a day to spend upon earth; act in such a way that you may spend it in peace. Peace is the fruit of love; for, to live in peace, it is necessary to put up with many things.

No one is perfect; all have their faults. Every man leans upon his neighbors, and love alone makes the burden light. If you cannot support your brothers, how will your brothers support you?

It is written of the son of Mary: "As he loved his own that were in the world, he loved them even to the end." Love, then, your brethren who are in the world, and love them even to the end.

Love is indefatigable; it never wears. Love is inexhaustible; it blooms, and buds again; and the more it is diffused, the more it abounds.

Whoever loves himself more than his brother is unworthy of Christ, who died for his brethren. Have you given of your goods, lay down your life—Love will return you all.

Verily I tell you, he who loves has a paradise in his heart; God is in him, for God is Love.

The vicious man loves not; he is envious. He is a prey to hunger and thirst; his eye, like the eye of a serpent, charms only to devour.

Love reposes at the bottom of pure souls, like a drop of dew in the chalice of a flower.

Oh, if you knew what it is to love! You say that you love, and many of your brethren are in want of bread to sustain life, of vestments to cover their naked limbs, of a roof to shelter them, of a handful of straw to sleep upon, while you have all things in abundance.

You say that you love, and there are many sick, who languish, without succor, upon their hard beds; many unhappy, who weep, and no person weeps with them; many children, who go, shivering with cold, from door to door, and ask of the rich a morsel from their tables, and who obtain it not. You say that you love your brothers: what then would you do, if you hated them?

And I say unto you, whoever, being able, comforteth not his suffering brother, is the enemy of his brother; and whoever, being able, ministereth not unto his brother, who famishes, is his MURDERER.—From the French of La Mennais, translated by G. P. Quackenbos, A. M. November, 1846.

REVIVAL IN THE NAVY. Rev. Mr. Colton, chaplain of the United States' frigate, Congress, in a recent letter from Monterey, (California,) says:

"There is a deep interest among a large section of our crew on the subject of religion. It commenced two months back in my Bible class, and extended to others. I now hold a prayer-meeting three evenings in the week, in a retired and very convenient apartment of our ship, and usually meet there about sixty sailors—about thirty of them have become hopefully pious. I invite them to pray and speak to the others, which they do with great fervency. Among the converts are some of the best seamen in our ship. Several of the officers have attended—our meetings have no opposition from any quarter. This is all the work of the good Spirit, and I pray he may remain among us. I am the only chaplain out here, and officiate alternately on board the Congress and the frigate Savannah."

SANDWICH ISLANDS. The Rev. Walter Colton, U. S. N., who lately visited the Sandwich Islands, in the frigate Congress, says:

"I was delighted with the Sandwich Islands; they are wild as the cones of

their extinguished volcanoes, which still tower toward heaven and frown in savage grandeur on the sea. The missionaries were very hospitable and attentive to us. We visited all their schools and were highly delighted. They are doing an immense amount of good. I spoke in their great stone church to some three thousand persons on the Christian sympathy felt in the United States for them; and then told them Commodore Stockton was present, and I hoped he would consent to address them. He was sitting by the side of the king—came forward and spoke for an hour with fervency and effect, on the benefits of the Christian religion, &c. The king and high chief came up at the close and thanked us for our addresses."

CHRISTIAN LIBERALITY. There are certain great principles laid down in Scripture in relation to giving, and the use of property generally, respecting which there is much practical scepticism. They are as follows:

1. That which we have, we hold as stewards that must give an account.
2. The way to increase is to distribute. *Some are rich because they are liberal.*
3. That which is given to the poor is loaned unto the Lord.
4. That which is done to Christ's little ones is done to himself.

A hundred to one is the rate of interest God allows now; and life everlasting in the world to come. Mark 10:29.

NEWSPAPERS. A newspaper taken in a family seems to shed a gleam of intelligence around. It gives the children a taste for reading; it communicates all the important events in the busy world; it is a never failing source of amusement, and furnishes a fund of instruction which will never be exhausted. Every family, however poor, if they wish to hold a place in the rank of intelligent beings, should take at least one newspaper. And the man, who, possessed of property sufficient to make himself easy for life, surrounded by children eager for knowledge, is instigated by the vile spirit of cupidity, and neglects to subscribe to a newspaper, is deficient in the duties of a parent and a good citizen, and is deserving of the censure of his intelligent neighbors.

The Bible resembles an extensive and highly cultivated garden, where there is a vast variety and profusion of fruits and flowers: some of which are more essential or more splendid than others; but there is not a blade suffered to grow in it, which has not its use and beauty in the system. Salvation for sinners is the grand Truth presented every where, and in all points of light; but the poor in heart sees a thousand traits in the Divine Character, of himself, and of the world—some striking and bold, others cast as it were into the shade, and designed to be searched for and examined—some direct, others by way of intimation or inference.

The Old and New Testaments contain but one scheme of Religion. Neither part of this scheme can be understood without the other; and, therefore, great errors have arisen from separating them. They are like the rolls on which they were anciently written, before books of the present form were invented. It is but one subject and one system, from the beginning to the end; but the view which we obtain of it grows clearer and clearer, as we unwind the roll that contains it.

MONTEREY.

This city is said to be situated in the most beautiful valley in America, rivaling in splendor and variety the far-famed Valley of Cashmere. Hills rise upon hills on all sides, until they pierce the clouds. The houses are all well-built, and lamps at each corner. The gardens are well-watered, and filled with all descriptions of tropical fruits; grapes, oranges, apples, pears, pomegranates, dates, figs, citrons, lemons, limes; and, in fact, any thing that will grow any where else is here found in the greatest abundance. Oranges cost nothing. Arista's garden is most beautiful; vases, statuary, baths, &c., are seen in every direction, and there are many others of the same kind in the city.

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A CARD.

THE SUBSCRIBER, having disposed of his Bookstore in Pittsburgh, to Messrs. ELLIOTT & ENGLISH, would recommend them to the patronage of his former customers.

ROBERT CARTER.
Pittsburgh, Oct. 26, 1846.

THE SUBSCRIBERS, having purchased the Bookstore as above, will continue the business at the old stand.

They will, at all times, have on hands, a large assortment of Theological Books, to which they invite the attention of ministers and others. They will be sold at New York and Philadelphia prices.

Always on hand, a full supply of the American Sunday School Union's publications for Sabbath Schools, for sale at the Eastern Catalogue prices. The One Hundred Volume Library, published by the Union, and sold by them at Ten Dollars, always on hand. ELLIOTT & ENGLISH,
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Subscriptions received for the Sunday School Journal for Teachers (price 25 cents per annum), and Youth's Penny Gazette for children (price 12½ cents per annum)

They also offer a General Assortment of Miscellaneous, Theological, and School Books. Also, Paper and Stationery, which they will sell at the lowest prices they can be bought for in the city. Sept. 16, 1846—1f.

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IN order to meet the state of the times approaching, we will sell our present edition of the GREAT SUPPER, at the following prices—

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- Bereaved Parents Comforted, by Sustain the history of the doctrine of Salvation; Preacher's Manual;

- The Pulpit Cyclopædia;
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- Encyclopædia of Religious Knowledge; Hill's Divinity;
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