

The Preacher.

VOLUME V.

"I HAVE A MESSAGE FROM GOD UNTO THEE."

NUMBER 1.

DAVID R. KERR, EDITOR.

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TERMS.

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THE NEW YEAR.

Commencing a new volume we, at the same time, enter upon a new year. The year for reflection, doubly marked. The pleasures of another year are gone, and the record of our deeds, for good or for evil, is closed until the next judgment. The present, and only the present, is ours. While the past is gone and the future is yet to be recalled, the future is yet to be determined, and to us is all uncertain. We have many days and many privileges on earth, but we have no assurance of any. Another day, another opportunity of mercy we may never enjoy. These are reflections proper to the end of time, but which may be awakened at such a time as this. The beginning of a new year is a point of time, arbitrarily marked, but still so marked that it should attract attention, and be a special occasion of thoughtfulness, for reflection on the past and preparation for the

new year! How many dear friends who entered upon the last year with prospects as bright and spirits as ours, are now in eternity! How many of our most ardent hopes are disappointed! How truly we have experienced, and how deeply we feel, the unsatisfactory and transitory nature of earthly things, that there is no object in the perfection

of which our confidence is placed, and none that should be such an object of our affections or desires! How humiliating still, may be the result of our own unworthiness. How precious time have we wasted and neglected! How have we been abused! O, if our souls were required of us, how unprepared we should be for our account!

At such a time as this, when we may be awakened by a review of the past, we should pause and consider well our duties and interests for the future, and be impressed with their import-

ance, we may more faithfully improve the moments as they pass.

To them who have acquainted themselves with God and are at peace with him, living in his fear and favor, the present may be a time of rejoicing. To them, the new year is but a new assurance that the time of their deliverance draweth nigh, when free from all that can occasion sorrow, they shall have fullness of joy in the immediate presence of God. They are admonished to be faithful to the end, and patiently wait all the days of their appointed time until their change come.

Others, however, whose relations to God may be the same, who have been accepted in the Beloved, may not have the same confidence. Their graces are so feeble that their evidence of Christian character is not so decisive, and they have not so bright and animating hopes. They are admonished to greater faithfulness and diligence in their spiritual life. Let them seek the Lord with more earnestness, be more frequent and importunate at his throne of grace, be more careful to walk in all his commandments and ordinances, be blameless, and in all respects more devoted to his service, and it will be their privilege, also, to rejoice in the hope of the glory of God.

But not in these characters, neither in that of the experienced and confident believer nor in that of the feeble and doubting, have we addressed all our readers. There are many who, in the midst of privileges, are living altogether without faith and without hope. The occasion furnishes startling admonition to them. If the eye of such an one fall upon these lines we ask his attention, and that we may speak plainly and pointedly, we shall address him personally.

Dear reader, is there nothing in the rapid flight of time to alarm you? How many of your years have rolled away, leaving with you only aggravated and accumulated guilt? If in old age, we tremble for you. Not merely on account of the shortness of your time, but because your heart is likely to be so hard and your habits so fixed in sin. It is not to be concealed, that the difficulties in your way of turning to God, are far greater than they would have been, if you had sought him at an earlier period of your life. We are not to say you have no hope. Difficult as it may be to change a heart so long hardened, and the habits of a life so long established, all things are possible with God. And his mercy, his long suffering mercy, is as great as his power. But if you would hope for that mercy, waste no more of the day of your merciful visitation. To you, in the course of nature, the night in which no man can work is at hand; and

you should neither give sleep to your eyes, nor slumber to your eyelids, until you shall make your peace with God, through our Lord Jesus Christ.

If in the enjoyment of youth, the admonition is as pointed, and as seriously to be considered. Youth is the time to seek the Lord. It is the period of life when the heart is most susceptible of impression, and the character most easily formed. And it is the period of life at which we are most encouraged to seek the Lord. His own language is, "those that seek me early shall find me." It may not be impossible to seek and find him in the evening of life, but, certainly, there is no such encouragement then: and the history of religion shows that they who allow the morning of life to pass away unimproved, with few exceptions, never seek and never find him; but go on throughout their whole lives, only with hearts becoming more callous and habits more fixed in sin. Remember this, while it is yet your privilege to seek him 'early.' Another year of this precious period of your life has passed away, and more and its peculiar advantages will all be gone.

But, if it were different in this respect, if there were the same advantages in making your peace with God at any future period which you have now, if the difficulties were not increased, and the probabilities of ever enjoying God were not diminished, every moment of delay, still, there is danger, fearful danger, in procrastination at any time. At every period of life time is uncertain; and at no period less certain than in youth. We know that at this period of life it is natural, or at least common, to indulge the hope of many and happy days on earth, often, to put death so far from us, as to feel and act as if here we were to live forever. But what hope could be more delusive? Go to the places of sepulture and you will see, the young are buried there. Go to the records of the dead, and count their names, and for every one of those who had been old and enfeebled, you will see nearly one hundred, who had been young and vigorous at the time of their departure. Youth is no security against the shafts of death; on the contrary, it is the object at which they are more frequently aimed. While therefore, your duty to God is at no time more binding, and while your first and great duty can at no time be so easily discharged, there is no time when life is less certain than in youth, and when by this consideration you should be more affected and controlled. By all these considerations, then, we urge you to seek the Lord now—now, while the promise is sure, while your heart is most susceptible of religious impressions and your character most easily formed for good, while all the

difficulties are less and, in delay, all the dangers are equal.

But, we are not to confine the admonition, given in the rapid flight of time, to any particular period of life. In youth, or in old age, or at any intermediate point of life, its warning is the same: *Prepare to meet thy God.* The fashion of this world is passing away; time is hastening to its end; death and judgment and eternity are rapidly approaching; and all, who desire to meet God in peace, should be ardent and active and constant in the work of preparation to meet him.

Let the impenitent and unbelieving, of our readers, hear the admonition, once again, addressed to them, and waste no more of their opportunities of mercy.

And let us all, whatever may be our attainments in the Christian life, endeavor to enter upon the present year with higher and holier aims than have ever occupied our minds before, with our hearts and lives more fully given up to the service of God and the salvation of our souls, that when this year shall have ended, if spared so long, our characters may be more perfect, and our hopes more animating; and that, when all our years shall have ended, we may receive an abundant entrance into the kingdom of Heaven.

For the Preacher.

SHOULD THE CHURCH EMBRACE EVERY THING IN HER TERMS OF COMMUNION WHICH OUGHT TO BE EMBRACED IN HER STANDARDS OF DOCTRINE?

This is a question of real practical importance at the present time. As it is confidently expected that the standards of doctrine, and terms of communion for the future United Presbyterian Church, are about to be settled.

In order to set the point of the question in the clearest light, let it be stated thus: *Should the church require of every member admitted to her communion, such a thorough knowledge and clear understanding of all the subjects treated of in her standards, as would enable him to express an unwavering conviction of their truth, and absolutely pledge himself to maintain them?*

The churches represented in Convention have, hitherto at least, theoretically taken their stand on the affirmative of this question; and judging from the measures adopted in Convention, it is the design of those who are going before to settle the United Church on the same ground. In view of this, no individual concerned should rashly object or indulge a cavelling spirit and nothing short of a solemn conviction of truth and duty, should prompt any one even to venture a suggestion with reference to a point that might seem to be settled.

But with all due deference to the authority of these churches and to the more mature judgment of the fathers who are now prosecuting the work of Union with laudable zeal and prudence, there do ap-

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pear to be strong reasons why the church should not take this position.

1. It makes no provision for the weak in Christ—for the babe in Christ. So far as the Scriptures are concerned, it requires the same amount of knowledge in the private member as in the licensed teacher, or the ordained pastor. Now, the church is directed to receive him that is weak in faith, to feed the lambs of Christ. And doubtless when she receives a member, she receives him, not as having attained, neither as being already perfect; but as one who stands in need of strengthening and confirmation in the faith; and who is expected to grow in knowledge as well as grace. It is for this express purpose, that the church has her standards of doctrine and her qualified and authorized teachers. And surely there is something unreasonable in the idea, that the disciple of Christ must have a clear and satisfactory knowledge of all the doctrines of Christ before he can be admitted into his school.

2. It requires what is impracticable. Many of the subjects embraced in the standards of the church are abstruse and mysterious. They require, not days and weeks only; but months and years of laborious research, and patient investigation. And, in some instances at least, it requires more grasp of intellect, or more perseverance than falls to the lot of every student of Theology, devoting his whole time and mental and physical energies to the work, to master them. Is it practicable, then, or reasonable, that as a condition of membership in the church, every private member, whose capacities may be very limited as well as his means for acquiring it, should be required to attain a degree of knowledge that would authorize him unqualifiedly to express his faith in them, and pledge his adherence to them?

3. It holds out a powerful inducement to such as may be awakened, and convinced of the duty of professing the name of Christ, to practice self-deception and to falsify before the church even in that solemn act. The thought is sufficient to chill the blood in the veins of the conscientious Christian—but it should be fairly met. And let any pastor, or session, that uniformly requires of applicants an unqualified approbation of the doctrinal standards of the church, say candidly, in how many instances they have reason to believe, the individuals know not what they say, nor whereof they affirm.

4. It is seriously believed, that this use of the doctrinal standards of the church tends more than any thing else to throw them on the back ground and into the shade, and to exclude them from that perusal and study which they ought to have from every church member. They are in this way placed and regarded as the door by which individuals must enter, but which is to be left behind them as something past, while entertainment and instruction are to be sought in some other quarter.

To avoid all this, terms of communion should be a fair introduction to doctrinal standards—so intimately connected, that no perverse ingenuity can separate them; yet so distinct, that each may be at once recognized as belonging to its appropriate sphere. This distinction is natural and necessary, and lies on their very face. Terms of communion have principally to do with those who are babes in Christ, and ought to bear more directly on the experimental knowledge and practical evidences of the true child of God. Doctrinal standards have principally to do with the strong men in Christ, who by reason of use have their senses exercised to discern both good and evil; and they ought to bear more especially on the abstract doctrines of the gospel. Terms of communion ought to be few and simple, so as to be easily comprehended by the feeblest

capacity of the most illiterate. Doctrinal standards must of necessity, from the variety of subjects embraced, be prolix and voluminous.

To make these identical, and yet to suit the wants of the United Church, has been the Herculean task undertaken by the Convention—a task which we have reason to rejoice is hopeless; because, if accomplished, it is most likely to prove not merely useless, but ruinous. For the church to make her views on all the endless variety of subjects agitated in the present day, and on which she may think fit to express herself, distinct and positive terms of communion, would be nothing short of tying a neck, to sink and strangle her in the sea of doubtful disputation.

As a standard of doctrine compiled by man, the Christian world has yet to witness any thing that can compare with the Westminster Confession and the Shorter Catechism, so far as the doctrines of grace are concerned. Only let its bewilderment about the power of the civil magistrate be cleared away, and, in all probability, we are not likely to find any thing soon, worthy to take its place. But surely it is not calculated to be of service to the church, simply as a term of communion. And for this plain reason: it is, throughout, a system of abstract truths, to which Satan himself could set his signature, in all sincerity and truth; for even devils believe.

It is on this account, that the church's terms of communion should be settled and not left to the discretion, or the zeal, or the necessity of pastors or sessions. They should grasp and present in a manner not to be mistaken, the characteristics of the child of God—of him "who is born again"—and having found him, let their object be to bring him as a teachable disciple to the feet of Jesus. It is in the church, not before they enter, that believers are to be built up in their most holy faith. And instead of frittering away our standards, on the sublime and mysterious doctrines of the gospel, so as to accommodate them to the capacities of the babe, let our terms of communion at once embrace him, however weak in the faith; let us receive him on the evidence that he is a child of God and that he is willing to receive instruction. And if the ministry of the church be faithful to her standards, there will be few cases—of private members likely to call for the exercise of discipline on account of heresy.

Merely for the purpose of illustrating the idea of what the terms of communion ought to embrace, the following is suggested.

Do you believe in the Scriptures of the Old and New Testaments as the word of God, as the only and perfect rule of faith and practice?

Do you believe in the existence of three persons in the Godhead, the same in substance, equal in power and glory?

Do you feel that you are a sinner in the sight of God—that in your natural state, you are justly condemned and exposed to his wrath, and that you must be indebted wholly to his grace for salvation?

Do you believe that the Son of God, the Second Person of the Trinity, has come into our world, and by taking our nature into a union with his Divine Person, is thus constituted Immanuel, God with us, and the one Mediator between God and man?

Do you believe that by his obedience and death, he has made an atonement for the sins of his people, and that on the ground of his righteousness, all that believe on him are justified in the sight of God?

Do you accept of him as your Saviour personally, and is it your desire to be freed from sin as well as from wrath?

Do you feel convinced of the necessity

of the influences of the Holy Spirit to quicken your soul to spiritual life, and to carry on the work of sanctification within you? Do you humbly hope that this work of the Spirit has been commenced within you—and that this inclines you to seek a connection with the church and to observe the sealing ordinances?

Are you firmly resolved that, through the remainder of life, as God enables and affords you opportunity, you will carefully observe all the outward and ordinary means of grace?

In so far as you are acquainted with the doctrines of this church, and have been enabled to understand them, do they receive your approbation, and are you willing to receive her instructions in subordination to the Holy Scriptures?

Do you promise, that so long as you continue a member in this church, to submit to the authority of her regularly constituted judicatories in the Lord, studying to lead a quiet and peaceable life in all godliness and honesty. Looking for that blessed hope and the glorious appearance of the Great God and our Saviour?

This may serve to give an idea of the form in which the church's terms of communion might be presented, and the manner in which they might serve as a well-guarded gateway to our standards of doctrine. In this way every thing is gained for the protection and permanency as well as the authority of our doctrinal standards, that can possibly be had by making them terms of communion. Whether they be made terms of communion or not, they must be guarded by the discipline of the church, and on the plan proposed; while every member must be admitted on the same terms—the individual who denies or teaches contrary to any part of these standards becomes by that act a subject of discipline.

In addition to this, let the book of discipline enjoin it on the heads of families, and require pastors and sessions, to see to it, that the youth be trained in a knowledge of the doctrines of grace as systematized in the catechism, as well as an acquaintance with the standards of the church generally. And we think it extremely doubtful whether any thing can be gained either for their authority or perpetuity, by any artificial veneration or solemnity that can be thrown around them.

In this way we would obviate entirely the difficulty which all now feel—that of extending our standards so as to express our views on subjects of modern origin; because thereby we multiply and complicate our terms of communion. We would obviate the danger of laying pastors and sessions under the necessity of making their own subordinate and local terms of communion, or frittering away the sublime and glorious doctrines of the gospel, for the purpose of obtaining the assent of him who yet needs to be taught "the first principles of the oracles of God." And last, though not least, we would obviate the inconsistency and guilt of requiring the approbation of individuals to that in regard to which they have not enjoyed the opportunity of sufficiently informing themselves.

These sentiments may sound strange in the atmosphere for which they are intended. They may want the sanction of illustrious names among us, but their appeal is to the sober sense and actual experience of the fathers and brethren. And as it is by no means desirable that the church should engage every successive age in remodeling her standards and terms of communion, it is fondly hoped that no predilection for long established modes of thought and forms of expression will be allowed to exclude the thought of improvement, or to jeopard the future peace and prosperity of Zion.

PRESBYTER.

Who are these that fly as a bird from their windows.—Isaiah 33

The evidence of a true religion must be sought in the Bible abundantly the doctrine of special Spirit's influences, and the church exhibits the import blessing, which the people hope and pray for, until the kingdom becomes universal also data by which, as long may distinguish between apparent revivals.

What then are the marks of work of grace? We humbly are known by the same evidence by which we would applicants for church fellowship fruits shall ye know them.

Though the influence of pure and holy, yet because upon minds all of whose purposes are tainted with in the subjects is not to be order to satisfy that it is God. "I have seen an end, but thy command is exceeding." Psalm 119:96. The Spirit in the conviction, sanctification of God's people their own nature and essence same in all cases and ages. If the great objects sought to be attained by large masses of society at ordinary assemblies, by means reputed to possess mysterious efficacy, and the people believe that there is a kind of energy at work, excitement produced, and yet no heard the effect is theatrical, not a people be persuaded brought into close contact agencies, and with a cross depends their eternal destiny instead of the peaceful truth, impassionate representations are added of death and eternal not impossible to say what stations and sudden transitions occasioned. God may be is exceptionable and confusion, but mostly revivals, promote misanthropic sectarianism, and often features in the eyes of the observers, grieving the fully, and hardening the leading the subjects of the fatal delusion. A mistaken and erroneous belief may joy and peace, which sound conversion. But righteousness and truth spring from such soil. scribes and pharisees lump. Instead of meekly, and the broken and serious, sober thought comes a deep and thorough on the soul, and a hearty divine presence, these exhibit rashness and exuberant and expression, devotedness and behavior ofperate zeal and conscientious and spiritual pride in themselves the favored suffer anguish in those who are passed by. Such the popular in our day, showing mind may be more or less the subject of religion divine influence. Agreements of man-made religion guard with prayerful forward all our might has authorized. Spirit religion do immense damage

In the correspondence of the De-
number of the Evangelical Guardian,
some interesting items. A missionary
from the Presbytery of Illinois, repre-
senting the Presbytery of Illinois, repre-
sented the state, as two points which, if they re-
quire attention due, may be occupied with
effect of success and considerable influence
of our church. In that Presbytery,
only but a short time organized, there
were nine ministers, and a good number of
missionary stations.

November meeting of the Springfield
Presbytery, there was much of that kind of busi-
ness which we always like to see. The great
object of the meeting was to make more adequate
provision for the destitute places within the
Presbytery; and make arrange-
ments for organizing congregations at several of
the most destitute places.

The report of the Presbytery of Michigan, in
account of its proceedings at a meeting
held last, adds the following:

The Presbytery of Michigan includes
the western part of Indiana, beginning
at the 40th parallel of lat., and the State
of Michigan. The country is generally
fertile, its population is fast increasing;
probably there is no portion of our
country more worthy of cultivation
than its entire extent are scattered
settlements warmly attached
to the church, which may be the nucleus
of flourishing congregations if
cultivated. There are on our
frontiers settled congregations, near
the lakes, many of them promising;
the administration of word and
sacraments; and many others doubtless
to be found by exploring. To supply
the demands we have for settled min-
istry, the General Synod. Our appor-
tionment of supply from General Synod
has been a mere pittance, and even
heretofore been greatly diminished
by remarkable frequent failures of
ministers.

Our brethren give the best exemplifi-
cation of the aggressive character of the church.
doubtless the best opportunities, and
for them, they seem to have cultivated
the right spirit in reference to church
work. In some sections of our church,
we seem to think if they can only sustain
themselves among themselves, they are doing
duty to the church. This is a very
grossly inconsistent with the true
design of the church, and one
which should be very careful to remove
from the minds of their people. The aggressive
character of the church should be kept constantly
before all her congregations and all her
members, and constantly urged on to those efforts, by
the vitality of which the whole earth is to
be brought to the enjoyment of her privileges and
the blessing of her God.

Roman Catholic Movement.

Meeting held in the Tabernacle, New
York, 19th ult., about two hundred Ger-
man Catholics abjured Popery. It is
rather much good may be expected
than their separation from Rome,
they are made more accessible to the
truth of their Confession there is a strong
rationalism. While they renounce
the Hierarchy and receive the Holy
Spirit as the basis of faith, they main-
tain the understanding of the Scriptures is
to reason penetrated and awakened
in contemplation." True enough, if
the spirit were recognized as the giver,
the language is observed in their
rejection of the Trinity: A Socinian could sub-
scribe to it. And in their rejection of the ordi-
nary authority of priests, they discard
the true office of the gospel ministry.
Further developments before any
of its nature can be formed.

the supremacy of the Pope, the ordination of the
priests and their con-trained celibacy, auricular
confession, the invocation of saints, the worship
of relics and images, also indulgences, fasts,
pilgrimages, and the doctrines of purgatory, they
adopt the following

CONFESSION OF FAITH.

1. As the general substance of our
belief we adopt the following creed:

We believe in God the Father, who
through His Almighty word created the
world, and rules it in wisdom, righteous-
ness and love. We believe in Jesus Christ
our Saviour. We believe in the Holy
Spirit, a holy universal Christian church,
the forgiveness of sins, and life everlasting.
Amen.

2. We assign to the church individually
the duty of bringing the import of our
faith to a living Christian development
adapted to the times.

3. We allow entire freedom of con-
science, the free investigation and inter-
pretation of the Holy Scriptures, with no
recognized external authority; we abomi-
nate especially all coercion, all hypocrisy,
and all lying, and therefore find in the
diversity of views and readings of our
doctrinal basis no ground for division and
denunciation. We hold our creed subject
to a deeper scrutiny of Holy Scripture,
founded on the development and influence
of the Holy Spirit.

4. We acknowledge on the authority of
Holy Scripture only two sacraments in-
stituted by Christ, *Baptism and the Sup-
per*; but as church institutions in the
spirit of the Gospel, *Confirmation* (re-
ception into the congregation by a con-
fession of faith on arriving at years of dis-
cretion;—the laying on of hands with
prayer) *die Busse—Repentance* (prayer
for the forgiveness of sins); *der Priester-
wiche* (ordination); laying on of hands with
prayer); *Marriage* and preparation for
death (with prayer.)

5. Baptism shall be administered to
children with the expectation that it will
be followed by a ratification of the Con-
fession of Faith (Confirmation) on their
arriving at years of discretion.

6. The Lord's Supper shall be par-
taken of by the congregation as it was in-
stituted by Christ, in both kinds.

7. We recognize marriage as a holy
binding rite, and retain for it the church's
blessing; yet we acknowledge no other
conditions and limitations than such as are
fixed by the laws of the State.

8. We believe and declare that it is the
first duty of the Christian to manifest his
faith by works of Christian love.

For the Preacher.

An Ecclesiastical Convention.

According to adjournment, the Asso-
ciate Presbytery of Richland and the As-
sociate Reformed Presbytery of Mansfield,
met at Haysville, November 25th, to con-
sider the Propositions upon which the
General Convention of orthodox churches
agreed.

The following members were present
from the A. Presbytery: Messrs. S. Irvine,
J. L. M'Lean and Joseph M'Kee, minis-
ters; Messrs. Daniel M'Kinzie, Robert
Dawson and Robert Taggart, ruling
elders.

The following from the A. R. Presby-
tery: Messrs. D. F. Reid and J. H.
Peacock, ministers; and Messrs. S. Mitch-
ell and James Beall, elders.

The great inclemency of the day on
which Convention met was doubtless the
principal reason why so many members
were absent. But whilst the elements
were raging without there was a great
calmness within. Gentleness, unanimity,
and brotherly love characterized the meet-
ing.

Convention appointed two of its mem-
bers to lead in religious exercises; after

which it proceeded to the investigation of
the Propositions in their order. Adopted
the first, third, fourth, fifth, sixth, seventh,
eighth, ninth, and tenth, without any dis-
sension. The second proposition was con-
sidered as containing two distinct parts,
and the sense of Convention taken on
each. The first part was adopted, Messrs.
M'Kee and Taggart voting in the negative,
not considering its definition of Slavery
sufficiently clear. The second part was
negated without any opposition.

Convention appeared to be of one mind
as to the propriety of omitting the entire
second part of this proposition, as being
unnecessary, from the fact that the first
part defined Slavery and makes it a penal
offence. They thought that judicatories
should be left to determine whether cer-
tain cases recognized as slaveholding by
the civil law should be considered such by
the Divine. And in this they felt they
had the example of the Divine Legislator,
who enacts laws without giving their ex-
ceptions: for instance, "Thou shalt not
kill. Thou shalt not steal," &c. When
persons are arraigned for the violation of
these laws, the church is left to decide
from evidence the character of their guilt.

The following was adopted as an ap-
pendage to the first proposition (on
Psalmody).

(2.) "Inasmuch as there is no example
of the use of musical instruments by our
Saviour or his apostles, it is not lawful, in
praising God, to use choirs as commonly
selected and conducted, or instrumental
music; but it is the duty of all to sing
vocally."

Convention also unanimously adopted
the following, as an appendage to the
sixth proposition (on Covenanting).

(2.) "Extraordinary times, such as
those of remarkable judgments in Provi-
dence—of great sinning in the land—or
backsliding in the church—of remarkable
mercies—or of persecutions against the
people of God—are proper occasions of
Covenanting."

Adjourned to meet in Millersburgh, at
the request of either Presbytery.

Judging from the harmony of this Con-
vention, we hope the day is near when the
Lord shall "bring again Zion." "Come
Lord Jesus, come quickly."

By order of Convention.
J. H. PEACOCK, Clerk.

Mount Vernon, Dec. 10th, 1846.
Will the Evangelical Guardian
and Evangelical Repository please copy?

CHURCH OF CONVERTED CATHOLICS.

The American Protestant for October,
contains a deeply interesting letter from
Rev. Herman Norton, Secretary of the
American Protestant Society. It is a de-
scription of a visit to one of the mission-
ary stations of this society, among the
French Romanists in Canada, and it is of
special importance as showing what kind
and persevering effort, by God's blessing,
may accomplish for the superstitious and
benighted Catholics. Mr. Norton thus
describes a meeting which he attended,
and the character of the church there
gathered.

"On Tuesday all were present at the
school house. It was a meeting of un-
usual interest. The tearful interest with
which they listened to a simple exposition
of the nature and fruits of evangelical faith,
was truly affecting. At times they were
unable to suppress their joy and gratitude.
Had the committee, or the friends of this
society been present, they would have
said 'here is enough, and more than
enough, to compensate for all the toil,
labor and expense that have attended the
operations of the society.' To see a peo-
ple just emerging from the midnight of
popery, rejoicing in the faith of the gospel,
is a rare sight. Such a sight carries con-

viction along with it, that here is the work
of God. And you are constrained to ex-
claim, 'What hath God wrought!'

"This church now consists of 81 mem-
bers. Every one of them was born and
trained up in the Roman Catholic Church!
They have all been converted under the
labors of your missionary. A church
like this is not to be found in the
United States. Such a company of be-
lievers I never saw before. While look-
ing upon them, and noticing the peaceful
and happy expression of their countenances
when singing the praises of God, the
tears started from my eyes. Hard indeed
must be the heart that would not be affect-
ed by such a sight. In this little church
are ten times the number of souls saved
in the ark, when the ungodly world were
swept away—all monuments of the grace
of God—all rescued from the iron grasp
of despotism, and from the gloomy
regions of superstition."

[From the Correspondence of the London Morn-
ing Chronicle]

Massacre of the Nestorians.

CONSTANTINOPLE, November 9th, 1846.

Despite the extreme anxiety of the Porte
to keep from the public knowledge all the
details of the frightful massacre which has
just been perpetrated in Kurdistan on the
Nestorians by Beder Han Bey, I have
learned some particulars of this dreadful
event, on the substantial truth of which
you may rely, whatever small incorrect-
nesses may be mixed with it.

Beder Han Bey, not deterred by the
demonstration the Turkish Government
had made to prevent the execution of his
murderous design, knowing that this de-
monstration was quite futile, collected, about
a month ago, various detachments of troops
under the command of the Beys of Haikarai
and Bevari, and taking himself the com-
mand of a large body of Kurds, marched
into the country of the Nestorians. He
met with, and he knew he would meet
with, no resistance, so he divided his force
into small bands of fifty or one hundred
men each, and sent these in various di-
rections to fall on the defenceless Nestorian
villages. Thirty-six of these villages, at
the least, have been thus made the scenes
of the most harrowing wholesale murders.
To speak of them having been sacked,
plundered, and burnt to the ground, would
be to draw attention to an incident of
smaller importance in the face of the greater
horrors which these bloody barbarians com-
mitted. Men, women, and children cry-
ing for mercy; the women and children,
in the agonies of terror, were put to death
by every species of torture which cruelty
could invent. Three thousand of the
Nestorians have perished in this massacre
on the lowest calculation. The most ex-
tensive slaughter took place at a large vil-
lage, or township called Bias, where Beder
Han Bey was himself present. Here the
two bishops were impaled, and from this
place were sent the three hundred heads
(pickled) to the Pacha of Moussoul, with
the insulting message, that if the Porte
presumed to molest the sender, he would
send to Constantinople, instead of Nes-
torian, Turk heads enough to make a
pyramid.

The whole mountain district of Kur-
distan, on the Turkish side, is at this mo-
ment filled with houseless, famished wan-
derers, hiding themselves in dens and
caves, under all the worst circumstances
and guises of misery, from their pursuers.
Beder Han Bey swore, before he started
on his expedition, with all the solemnities
of the Mohammedan creed, before two
Imaums, that he would exterminate the
whole Nestorian people; and all of them
who have not strength to reach Persia
will certainly experience the full realiza-
tion of this oath.

Mr. Wellesley and M. de Bourqueney,

as I mentioned in my last dispatch, and several of the other foreign envoys here, have sent in strong notes to the Porte on this subject. M. de Bourqueney insists that Beder Han Bey is a monster who must, at whatever effort, be crushed; and the language of Mr. Wellesley on the same occasion is, I am informed, not less strong. The Porte, too, professes the same sentiments. At a late meeting of the State Council, it was unanimously agreed that this chief should be declared an enemy, and be deprived of his authority by open war if necessary.

THE PREACHER.

WEDNESDAY, JANUARY 6, 1846.

Our correspondents and exchanges will please address to the Pittsburgh Post Office.

THE PRESBYTERY OF MONONGAHELA met in the Second Church, Pittsburgh, on Tuesday, the 29th ult. The members were generally present, and in good health. On Tuesday afternoon, exercises of trial for ordination, which had been previously assigned to Mr. J. G. Brown, were heard and sustained; and on the evening of the same day, he was solemnly set apart to the office of the holy ministry, and installed pastor of that congregation. Mr. Calahan preached the sermon; Mr. McLaren addressed the candidate; and Mr. Ekin the congregation. Mr. Brown, although quite young, serves this congregation with great acceptance, and we hope will be long spared with them. He promises much usefulness to them, and to the church at large.

During the meeting, Rev. A. H. Wright was released from the charge of St. Clair congregation, and accepted a call from the Second Church, New York. A request was, also, made by Rev. Thos. Calahan, to be released from the charge of Speer-Spring and Barr-Hill congregations, which was laid on the table, and the clerk ordered to give his congregations notice of the same.

The scale of supplies adopted by Presbytery may be seen on the following page.

Temperance.

The Secretary of the Allegheny County Temperance Society, has handed us the circular of a committee, appointed for the purpose of collecting and publishing facts in reference to the inexpediency of licensing the sale of ardent spirits. We cannot make room for the circular itself, but take occasion to make a few remarks by way of defining our position on the general subject.

Intemperance is a political as well as a moral evil. So far as the moral question is concerned, we have thought the church the best society for its management; and that the pledge of church members to refrain from all that is evil, is more solemn and binding than any other under which they can come. If, however, they see proper to unite with voluntary associations, organized on Scriptural principles, for the purpose of

cultivating temperance as a social or civil virtue, they have a perfect right to do so. To question their liberty in this respect, is just as unreasonable, as it is for those who feel it to be their duty to connect themselves with such societies, to denounce all who do not, as friends of intemperance.

We are free to confess that we have never been perfectly satisfied with the manner in which the Temperance movement has been conducted. We have thought that in this, and many other moral and benevolent movements of the present age, there was too much of a disposition to keep the church on the back-ground, and to bring forward voluntary associations for the accomplishment of the ends for which the church has been organized; and, we have feared, that the ultimate effects would be unfavorable to truth and true holiness. In this we may have been too jealous of the respect claimed to be due the church, and the position she should have in every moral movement. Be this, however, as it may, with all these misgivings on our own part, when we have seen so many good men and so much wiser, giving themselves up so ardently and unreservedly to the cause of temperance in the form in which it was presented by these societies, while we did not feel prepared to go fully with them, we were far less ready to appear in opposition to them, lest haply we should be found fighting against God. That immediate good has been done by them is not to be denied; and in this we have rejoiced, yea, and will rejoice.

As a political question the subject is not without its difficulties. But, we think, in the question of 'License' or 'No License,' we have an issue which can be fairly met. The civil law is not to control the consciences of men in this or any other respect. But if men will abuse themselves by an indiscriminate use of ardent spirits, it is not necessary that the law should provide means and opportunities for doing so: and, still farther, if houses for the sale of intoxicating liquors be regarded as a nuisance, the community has a right to declare them to be so, and to claim the protection of law. That the law may interfere in such cases is just as clear; for, if it can extend license to such houses, it can withdraw it.

On the expediency of taking advantage of the law submitted to this, and other counties of the state, there may be more diversity of opinion. We are not sure that the present law is the best possible for the ends intended. But it is what has been given, and in reference to which we must act, if we act at all, and we cannot do better than give it a fair trial.

It is impossible to guard ourselves and the community in which we live too carefully against the evils of intemperance. There is no vice with which man is chargeable of which we have so much to fear, so insidious is it in its approaches, so gradual and imperceptible in its progress, and so utterly destructive to individual and social, to temporal and eternal happiness. It is not its effects upon the body merely, we have to de-

plete—wasting its beauty, paralyzing its powers, and hastening it to the carnival of the worm: nor its effects upon the mind merely—weakening and deranging the powers of judgment and reasoning, maddening the imagination, and soon bringing on all its powers the imbecility of dotage. This, with its attendant destruction of personal and social happiness in this world, is ruin enough. But far more terrible is the ruin that awaits the drunkard in the eternal world. *He shall never enter the kingdom of God.*

In a cause of this kind, then, where interests so varied and so important are in peril, minor considerations should not be allowed to interrupt the harmony of action, in which all Christians and all good citizens should unite in opposition to the enormous evil which threatens them.

Things Pertaining to Union.

The meetings for prayer and conference on the subject of union, are still kept up by the members of the different congregations of the Reformed Churches, in Pittsburgh and Allegheny. The last meeting was held in Dr. Black's Church, on Monday evening, the 29th ult. The subject of conference was the "Purchase of Christ," as it has respect to the temporal enjoyments of believers, on which Drs. Black and Rodgers had a pleasing interchange of views. Dr. Black was very clear in defining and explaining what Dr. Rodgers conceded was substantially the correct view, and in reference to which he observed, if the parties had fairly understood and construed each others sentiments, there never would have been any controversy on the subject, namely, *that the purchase of Christ extends, not to the existence of temporal benefits, but to the right to them which had been forfeited in the fall and, in the case of the believer, is restored with the sanctified use of them.* The controversy on this subject is one which, if the union be consummated, might, with great propriety, be allowed to die and be buried with the old organizations.

By reference to our fifth page it will be seen that our brethren in the region of Mansfield, Ohio, have got to work on the new basis. We commend the interest which they take in the subject of Union, and their laborious zeal in the cause; but, we think, they are too hard to please, and disposed to tamper with the basis more than will be for edification, or profit of any kind. Their action in reference to the article on Slavery, it seems to us, amounts to about the same thing as the clause in the article of the Convention to which they object, which leaves the determination of "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," to the future action of the Church.

We can see no more necessity for the appendages which they offer to the articles on Psalmody and Covenanting. It should not be expected that every idea of propriety or impropriety, entertained by every member of the different churches proposing union, must be crowded into

the Basis. What we want is a clear and consistent instrument of general principles, necessary to have such as these brethren suggest added hereafter, in the harmony, which they will need to have, and have too, as a communion.

The cause of union is not enough already, and we do not unnecessarily cramped or more, until it has enjoyed time. We would rather take a turn in the direction of the *Presbyter* inclines. It is contained in the articles of the first consideration.

The brief article in the *Observer* of the father much interested of Union, and well acquainted with the history of the churches for this purpose. The *Observer* proposes to give, will be interesting to our readers, and effect upon the cause. *Observer* needs no introduction known to our readers, and has come. The present article of some interest just of our churches, and we hope with care. O. S. S. will be and pointedly, as is his custom also like to hear from him occasionally, and all who are disposed to write short articles on subjects of practical importance.

There are many instances, in which the *Preacher* might be consulted. Would some of our who take an interest in the state the terms. By the might secure four or five as a favor, and, it might neighbors some good, as themselves a year's subscription.

The editor acknowledges of \$3, from Richmond, Knoxville, Ohio, contributed to the Fund.

SUMMARY.

A Christian Nation.—A law country, speaking of the Council, says: "A majority of the members of the Christian Church, denominations, and the houses opened with prayer by some of their tables are also served during the meeting."

Universalism on the Decline.—The Universalist Convention met on the 17th of September. The meeting was long and loudly called, and was attended for the whole American continent, however, all told, only twenty delegates.

The marriage question, whether a man can lawfully marry his neighbor, is still agitated in the *Preacher*.

beware of the other extreme, that we be not frozen in cold orthodoxy. Christ had a heavy charge against the Laodiceans, for their indifference. "I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Rev. 3:16. God hath pronounced a woe against those who are at ease in Zion.

The pentecostal revival exemplified the true characteristics, as the model standard of true revivals to the end of time.

1. Peter's hearers were made to feel a deep concern under the conviction of sin.

2. They were exercised in faith, and received the word of the Lord gladly, embraced with joy and gratitude the glad tidings of salvation through the crucified Jesus. They received the offers of mercy with the same eagerness with which a criminal trembling under the suspended axe of the executioner, receives an unexpected pardon from his sovereign; and their obedience and submission in their circumstances, evinced their sincerity and the reality of an almighty energy on their hearts, bringing every thought into captivity to Christ.

3. They were steadfast in the apostles' doctrine. It was not a matter of mere sympathy and feeling, but of sober conviction, and no subsequent reflection or difficulties moved them from their path. The gospel became clearer in its evidence, and more and more precious in its consolations.

4. They were of one heart and one mind, and enjoyed the communion of gifts, and in the cheerful discharge of duties of devotion and charity, they amended the religion of Jesus, and had favor with God and all the people. And the Lord added to the church by such as should be saved.

That the writer and reader may have the blessed influences, and be the blessed instruments of helping forward such ones of refreshing, is the prayer of your affectionate friend,

ANDREW BOWER.

Beaver, Dec. 9, 1846.

Death-Bed of Paine—1809.

I was given a letter of Bishop Fenwick, of Boston, originally published in the S. Catholic Magazine.

A short time before Paine died, I was called for by him. He was prompted to this by a poor Catholic woman, who went to him in his sickness; and who told him, among other things, that, in his wretched condition, if any body could do him good, it would be a Roman Catholic priest. This man was an American convert (former Shaking Quakeress) whom I had received into the church but a few weeks before.

She was the bearer of the message from Paine. I stated this circumstance to F. Kohlmann, at breakfast, and invited him to accompany me. After solicitation on my part, he agreed to go; at which I was greatly rejoiced, because I was at the time quite young and inexperienced in the ministry, and was to have his assistance, as I knew the great reputation of Paine, that I should have to do with one of the most pious as well as the most infamous of men.

He shortly after set out for the house in Greenwich, where Paine lodged, and on my way agreed upon a mode of proceeding with him.

He arrived at the house; a decent-looking elderly woman (probably his housekeeper) came to the door, and inquired whether we were the Catholic priests; "Yes," said she, "Mr. Paine has been so annoyed of late by ministers of different denominations calling upon him, that he has left express orders with me to admit no one to-day but the clergy of the Catholic church." Upon as-

suring her that we were Catholic clergy-men, she opened the door, and showed us into the parlor. She then left the room, and shortly after returned to inform us that Paine was asleep, and at the same time expressed a wish that we would not disturb him; "for," said she, "he is always in a bad humor when roused out of his sleep; 'tis better to wait a little till he be awake." We accordingly sat down, and resolved to await the more favorable moment.

"Gentlemen," said the lady, after having taken her seat also, "I really wish you may succeed with Mr. Paine, for he is laboring under great distress of mind ever since he was informed by his physicians that he cannot possibly live, and must die shortly. He sent to you to-day, because he was told that if any one could do him good, you might. Possibly he may think that you know of some remedy which his physicians are ignorant of. He is truly to be pitied. His cries, when he is left alone, are heart-rending. 'O Lord help me!' he will exclaim during his paroxysms of distress; 'God help me!—Jesus Christ help me!' repeating the same expressions without any, the least variation, in a tone of voice that would alarm the house. Sometimes he will say, 'O God! what have I done to suffer so much!' Then shortly after—'But there is no God!' And again, a little after—'Yet if there should be, what will become of me hereafter!' Thus he will continue for some time, when on a sudden he will scream as if in terror and agony, and call out for me by name. On one of these occasions, which are very frequent, I went to him and inquired what he wanted. 'Stay with me,' he replied, 'for God's sake, for I cannot bear to be left alone.' I then observed that I could not always be with him, as I had much to attend to in the house. 'Then,' said he, 'send even a child to stay with me, for it is a hell to be alone.' I never saw," she concluded, "a more unhappy, a more forsaken man; it seems he cannot reconcile himself to die."

Such was the conversation of the woman who had received us, and who probably had been employed to nurse and take care of him during his illness. She was a Protestant, yet seemed very desirous that we should afford him some relief in his state of abandonment, bordering on complete despair. Having remained thus some time in the parlor, we at length heard a noise in the adjoining room, across the passage-way, which induced us to believe that Mr. Paine, who was sick in that room, had awoke. We accordingly proposed to proceed thither, which was assented to by the woman; and she opened the door for us. On entering we found him just getting out of his slumber. A more wretched being in appearance I never before beheld. He was lying in a bed sufficiently decent of itself, but at present besmeared with filth; his look was that of a man greatly tortured in mind; his eyes haggard, his countenance forbidding, and his whole appearance that of one whose better days had been but one continued scene of debauch. His only nourishment at this time, as we were informed, was nothing more than milk punch, in which he indulged to the full extent of his weak state. He had partaken undoubtedly but very recently of it, as the sides and corners of his mouth exhibited very unequivocal traces of it, as well as of blood, which had also flowed in the track, and left its mark on the pillow. His face, to a certain extent, had also been besmeared with it. The head of his bed was against the side of the room through which the door opened. F. Kohlmann having entered first, took a seat on the side, near the foot of his bed. I took my seat on the same side, near the head. Thus, in the posture in which Paine lay, his eyes could bear on F. Kohlmann, but not on me easily, without turning his head.

As soon as we had seated ourselves, F. Kohlmann, in a very mild tone of voice, informed him that we were Catholic priests, and were come, on his invitation, to see him. Paine made no reply. After a short pause, F. Kohlmann proceeded thus, addressing himself to Paine in the French language, thinking that, as Paine had been to France, he was probably acquainted with that language, (which was not the fact,) and might understand better what he said, as he had at that time a greater facility, and could express his thoughts better in it than in the English.

"Mons. Paine, j'ai lu votre livre intitule, *L'Age de la Raison*, ou vous avez attaque l'écriture sainte avec une violence, sans bornes, et d'autres de vos écrits publies en France: et je suis persuade que"—Paine here interrupted him abruptly, and in a sharp tone of voice, ordered him to speak English, thus:—"Speak English, man, speak English." F. Kohlmann, without showing the least embarrassment, resumed his discourse, and expressed himself nearly as follows, after his interruption, in English:—"Mr. Paine, I have read your book entitled the Age of Reason, as well as all your other writings against the Christian religion, and am at a loss to imagine how a man of your good sense could have employed his talents in attempting to undermine what, to say nothing of its divine establishment, the wisdom of ages has deemed most conducive to the happiness of man. The Christian religion, sir—"

"That's enough, sir, that's enough," said Paine, again interrupting him; "I see what you would be about; I wish to hear no more from you, sir. My mind is made up on the subject. I look upon the whole of the Christian scheme to be a tissue of absurdities and lies, and Jesus Christ to be nothing more than a cunning knave and an impostor."

F. Kohlmann here attempted to speak again, when Paine, with a lowering countenance, ordered him instantly to be silent, and trouble him no more. "I have told you already that I wish to hear nothing more from you."

"The Bible, sir," said F. Kohlmann, still attempting to speak, "is a sacred and divine book, which has stood the test and the criticisms of abler pens than yours; pens which have made at least some show of argument, and—"

"Your Bible," returned Paine, "contains nothing but fables; yes, fables; and I have proved it to a demonstration." All this time I looked on the monster with pity mingled with indignation at his blasphemies. I felt a degree of horror at thinking that, in a very short time, he would be cited to appear before the tribunal of his God, when he so shockingly blasphemed, with all his sins upon him. Seeing that F. Kohlmann had completely failed in making any impression upon him, and that Paine would listen to nothing that came from him, nor would even suffer him to speak, I finally concluded to try what effect I might have. I accordingly commenced with observing: "Mr. Paine, you will certainly allow that there exists a God, and that this God cannot be indifferent to the conduct and actions of his creatures." "I will allow nothing, sir," he hastily replied; "I shall make no concessions." "Well, sir, if you will listen calmly for one moment," said I, "I will prove to you that there is such a being; and I will demonstrate from His very nature that He cannot be an idle spectator of our conduct." "Sir, I wish to hear nothing you have to say; I see your object, gentlemen, is to trouble me; I wish you to leave the room." This he spoke in an exceedingly angry tone, so much so that he foamed at the mouth. "Mr. Paine," I continued, "I assure you our object in coming hither was purely to do you good. We had no other motive. We had been

given to understand that you wished to see us, and we are come accordingly; because it is a principle with us never to refuse our services to a dying man asking for them. But for this we should not have come, for we never obtrude upon any individual."

Paine, on hearing this, seemed to relax a little; in a milder tone of voice than any he had hitherto used, he replied: "You can do me no good now—it is too late. I have tried different physicians, and their remedies have all failed. I have nothing now to expect" (this he spoke with a sigh) "but a speedy dissolution. My physicians have, indeed, told me as much." "You have misunderstood me," said I immediately to him. "We are not come to prescribe any remedies for your bodily complaints; we only come to make you an offer of our ministry for the good of your immortal soul, which is in great danger of being for ever cast off by the Almighty, on account of your sins; and especially for the crime of having vilified and rejected His word, and uttered blasphemies against His Son." Paine, on hearing this, was roused into a fury; he gritted his teeth, twisted and turned himself several times in his bed, uttering all the while the bitterest imprecations. I firmly believe, such was the rage in which he was at this time, that, if he had had a pistol, he would have shot one of us; for he conducted himself more like a madman than a rational creature. "Begone," says he, "and trouble me no more. I was in peace," he continued, "till you came." "We know better than that," replied F. Kohlmann; "we know that you cannot be in peace—there can be no peace for the wicked. God has said it." "Away with you, and your God too; leave the room instantly," he exclaimed: "all that you have uttered are lies—filthy lies; and if I had a little more time I would prove it, as I did about your impostor, Jesus Christ." "Monster," exclaimed F. Kohlmann, in a burst of zeal, "you will have no more time. Your hour is arrived. Think rather of the awful account you have already to render; and implore pardon of God; provoke no longer His just indignation upon your head." Paine here ordered us again to retire, in the highest pitch of his voice, and seemed a very maniac with rage and madness. "Let us go," said I to F. Kohlmann; "we have nothing more to do here. He seems to be entirely abandoned by God; further words are lost upon him."

Upon this we both withdrew from the room, and left the unfortunate man to his thoughts. I never, before or since, beheld a more hardened wretch.

This, you may rely upon it, is a faithful and correct account of the transaction. I remain your affectionate brother.

(Signed,) † BRYANTER, Bishop of Boston.

ABOLITION OF SLAVERY. The Hon. David Sears in a letter to John Quincy Adams, proposes the following plan for the abolition of Slavery:

"1. That Commissioners be appointed by the United States, and confirmed by the Senate, whose duty it shall be—under such conditions as Congress may determine—to purchase and emancipate slaves—being women and children—born prior to 1850, and held bound to service by any citizen of the United States, within such States of this Union as have not yet abolished slavery; and that annual appropriations be made by Congress for this purpose.

"2. That from and after July, 1850, there shall be throughout the United States no hereditary slavery. But that on and after that date, every child born within the United States of America, their jurisdiction and Territories, shall be born free."

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For the Preacher.

MR. EDITOR,

Though it may be, that I would not carry my opposition to what is technically called *occasional hearing*, quite so far as some of our neighbors are disposed to do, yet I would not wish to be understood as regarding it, in the light of a commendable practice. My opinion is, that when a person has connected himself with the church and has selected a pastor to take the charge of his soul, he should regard it as a matter of solemn obligation to attend upon the ministry of his own pastor. But all our pastors will have occasion at times to leave their own pulpits, for the purpose of laboring elsewhere. And when there is no service in our own place of worship, and there is an opportunity of uniting with a neighboring congregation where the gospel is preached and the worship of God is conducted in a Scriptural manner, I consider it both my privilege and my duty to attend.

On an occasion of this kind, I recently paid a visit to a sister congregation. And as my manner is, I made some observations on what came under my notice. And with your permission, I propose to submit to the readers of *The Preacher*, some thoughts, to which this visit gave rise.

I may remark, that the house of worship where I attended is spacious, and the congregation is large. While the service generally was conducted in an edifying manner, that in which I was more particularly interested on this occasion, was the manner of singing God's praise. The psalms which are sung in this congregation, are those which were given to the church by inspiration of God. And though the version of the psalms in common use, is in the estimation of *modish ears*, antiquated and uncouth; and though I have heard men who professed to be skilled in music, say that they could not sing these "*old rusty psalms*;" and though I once heard a learned professor in a Theological Seminary, who was called to occupy a pulpit in which these psalms are used, request a brother to read the psalm for him, as he found it difficult to read them;—I say, notwithstanding all these things, I am exceedingly fond of these same old psalms. And such is the richness and sweetness and divine excellency of their matter, and such is the plainness and simplicity and Scripture language of the old version, that I can sing it, without having my nerves disturbed by its occasional departures from the strict laws of poetry.

The precentor who led the praise, was comparatively a young man, of a solemn countenance and grave demeanor, and who, instead of gazing about upon the congregation, after the manner of some, kept his eye upon the psalm book before him, as one who was himself interested in the worship. He had a voice at once clear, melodious and strong, and seemed to me, to be admirably qualified to lead the praise of a worshipping assembly. And accordingly the large congregation seemed to unite with one voice, in celebrating the high praises of God, so that the spacious building resounded with "grave, sweet melody." The effect upon my feelings was transporting, and for the time, I seemed to breathe in an atmosphere that was heavenly.

A circumstance which added much to the solemnity and impressiveness of this part of the worship, was, that the psalm was sung continuously, without being interrupted by the reading of the line. This, which was the ancient usage of the church, and which is now the prevailing usage of the Reformed churches in Europe, as well as in many parts of our own country, is very decidedly preferable to the mode which obtains in some of our congregations of parcelling out the psalm, line by

line, before it is sung. The mixing up of the reading and singing of the psalm together, seems to me to exert an unhappy influence in counteracting the solemn and delightful impression which is produced by the uninterrupted and continuous singing of the psalm.

I would here remark, that in the Directory for worship prepared by the Westminster Assembly and adopted by the Church of Scotland more than two hundred years ago, it was for prudential reasons, recommended, that, "For the present, where many in the congregation cannot read, it is convenient that the minister, or some fit person appointed by him and the other ruling officers, do read the psalm line by line, before the singing thereof." The Directory for worship containing this recommendation, was adopted in the year 1645, and the usage which it recommended, was not designed to be permanent, but only *for the present*. At that period it seems that owing to the difficulties of the times, there were "many in the congregation who could not read." But, so far from contemplating a continuance of this usage which was recommended with reference to "the present distress," the Church of Scotland in the same Act direct, that, "all not disabled by age or otherwise, be exhorted to learn to read." And, it is evidently the meaning of the Act, that as soon as possible, this difficulty should be removed and the practice of "reading the psalm line by line, before the singing thereof," should be discontinued. It may be remarked further, that this Act of the Church of Scotland was passed just about the time when the version of the psalms now in common use was adopted. The version was then new to the people, books were scarce and dear, and many persons could not read. For these reasons there was a manifest propriety in giving such a recommendation *for the present*. But it was never contemplated that the practice should be continued, when the circumstances of the church should be different. Our present version is familiar to all our people; most members of the church, have a large portion of the psalms committed to memory; and books are so plenty and cheap, that every child should have a psalm book. And such are the facilities for obtaining instruction, that, those who do not labor under some physical inability, are criminal if they do not learn to read.

As there are some good people in most of our congregations, who are disposed to cast reproach upon those usages which do not happen to coincide with their humor, by styling them "*new things*," I may here mention a fact, which shows that the preference for the continuous singing of the psalm, without the reading of the line, is not a novelty.

Of the five worthy commissioners from the Church of Scotland, who were members of the Westminster Assembly, "Alexander Henderson," says a distinguished historian, "was cheerfully admitted to be beyond comparison the most eminent." When the Directory for worship, was under consideration, in the Westminster Assembly, Lightfoot informs us, that the Scotch commissioners were opposed to the permission of the practice of reading the psalm, line by line, before the singing thereof. "Mr. Henderson," he says, "disliked our permission of any to read the psalms, line by line; and this business held us some debate." It appears, then, that two hundred years ago, when the circumstances of the church were very different from what they are at present, the worthy fathers of the Church of Scotland, were with some difficulty brought to consent, that "for the present, the psalm should be read, line by line, before the singing thereof." What would those good and great men have thought of those who are sticklers for this usage now, when

the circumstances of the church are so different!

I have observed, Mr. Editor, that on this occasion my feelings were transported by the heavenly melody of so many harmonious voices in celebrating the praises of God. I, of course, supposed that all around me partook of a similar feeling. But my eye happened to light upon a man immediately before me who sat silent. You may well suppose that under the circumstances of the case, this spectacle astonished me. Though a stranger to the man, I could not but remark that he was a person of a grave and goodly countenance, and from his general appearance, one might have been ready to suppose, that he was even one of the pillars of the church. Such was my surprise that I could not refrain from looking at the man. It seemed to me, that it required on his part a very considerable effort to keep his lips together; and I began to think that he would have to unite in the general melody, in spite of an effort to remain silent. And in fact, I was not surprised to find that he should have some difficulty in preserving silence, for it seemed to me, that had I remained silent, while the sanctuary resounded with such heavenly melody, the very stones in the wall, would have cried out.

This incident produced such an impression upon my feelings, that I could not banish it from my mind. And in going out of the church, I inquired at one of the worshippers, if he knew what could be the reason, why the man before me remained silent in the time of singing God's praise. Perhaps, said I, he does not like what some wise men call "*Rouse's psalms*." No! said my friend, I suspect that this is not the cause of his silence. The practice of "reading the psalm, line by line, before the singing thereof," has recently been discontinued in this congregation, and I understand that some have taken offence at it. And to show their displeasure against men, they sit silent, and practically dishonor God, by refusing to unite with his people in praising God. And the offence has been aggravated, by the occasional use of a tune which some regard as heterodox. Our precentor occasionally sings a grave, solemn tune, which repeats the last line. And on this account some have even left the church! Do you think, Mr. Editor, that these things can be so?

I am apprehensive, that there prevail extensively, in our church, mistaken views in relation to the nature and design of praise. And, perhaps at some future time, I may make some observations on this subject.

OBSERVER.

For the Preacher.

MR. EDITOR:

I observe, in the closing paragraph of some excellent articles by a Friend of Union, the following phrase—"If the Convention agree upon a Basis." The writer has avowed and does avow himself also a friend of union; but in this phrase he differs from your very respectable and worthy correspondent. He believes the Convention have agreed upon a Basis. Yes, they have agreed upon a Basis the second time. They have agreed upon a *primary* and an *alternate Basis*. I propose, if spared, to call the attention of the churches to this fact, that the Convention has already done all, in forming a Basis of Union, that should, in any case, be expected. That it has acted upon all the points of difference, either real or supposed, that subsisted, and has adopted certain propositions covering these points in which they harmonize. Now then, the ground of opposition among these churches, so far as the Convention is concerned, is removed. Let the different Synods concur in these propositions, and *they are one*,

on every point where a diversity of sentiment was even suspected. It is the churches, not the Convention, that whether they will proceed to act as an organized body, or continue their separate organizations, and live together as brethren of the same family of God, aside that bitterness and strife that heretofore stained the banners that have respectively unfurled for the cause. The writer has not been an unimpartial observer of the events that respect the unity of the mystical body of Christ; hitherto he has not shown his own opinion. At the present juncture he desires, with your indulgence, both his own and his duty so to do.

AN OBSERVER.

RELIGIOUS INTELLIGENCE.

Associate Reformed Church East and West.

Our readers are already advised of the organization, a short time since, of a congregation, Fall River, Mass., and also, of one at Torrington, Conn. Of the former we have not received any particular account. We say they have not yet secured the services of a pastor. The latter, however, we learn from the correspondence of the December number of *Christian Instructor*, is in quite a prosperous condition. The congregation, already ninety members, has erected a neat and commodious house of worship, and enjoys the labors of Rev. P. Gordon, late of the city of New York. They have a flourishing Sabbath and prayer-meetings during the week of interest, and an attendance upon the administration of ordinances on the Sabbath, which it is expected, in a short time, will be added to the church.

We observe also, that an application was made at the October meeting of the Presbytery of New York, for the organization of a congregation in Boston. This we suppose is the result of the most earnest and industrious zeal of our excellent and indefatigable brother Blaikie. We say much, with the blessing of God upon it, and that it would not long continue to be that in such a place as Boston, with a population of over one hundred thousand souls, there is one Presbyterian congregation.

We hail these movements in Torrington, Fall River and Boston, as some evidence of a position, which we trust is but beginning to manifest itself, to return to the simplicity of primitive worship. Certainly they, who are attached to the faith and worship of the Reformed and Puritan fathers, cannot but sympathize with the present religious customs of New England; and we may hope that the example has been so nobly set, especially at Torrington, will be followed by many others.

Aside from the peculiar interest which, on account, attaches to these movements, we see our brethren in the East not only maintaining their ground, but extending their territories. It is true, our brethren have great difficulties to encounter there. The fastnesses of the world, and of religion, is all against the confidence of truth, and the example of that truth inspires, may be with them, a field of operation there are many who, no religion, and, as in the cases referred to, who, wearied with such religion as they would gladly rally around our standards, and ed among them. The Synod of New England, taking in as it does all of the New England States, has, in truth the most important operation in our church; one, in which to act with more effect upon our interests, than any other, in our connection. Her position is as the head of the waters, and much depends upon her in determining the purity and power of the streams which are constantly flowing from her. If she act her part faithfully and with energy, under the blessing of God, she will greatly deepen and enlarge her resources, with the tide of emigration, may see her streams to make glad the remnant of the West.

From the West the intelligence is now

The Editor of the Presbyterian, in declining a number of communications on the subject, says: "Our presbyteries are fully aware that the question will be so presented to the next General Assembly, as to prevent the evasion of a direct decision, and they will, no doubt, have a main reference to this in the appointment of their delegates."

Literary—Washington Irving, it is said, will immediately put to press his history of Mohammed, the materials of which he has collected during his residence in Spain, from the Moorish manuscripts and legends. Prescott has ready his Conquest of Peru, which will be followed by a life of Philip II. Mr. Bancroft has completed the fourth volume of the History of the United States, which will soon appear. Jared Sparks is engaged in writing a History of the American Revolution.

The new Theological School at Geneva has forty-eight students. Professor D'Aubigne is preparing a History of the Reformers in England. Some of the French Protestants are prejudiced against the Geneva School, because its teachings are supposed not sufficiently to favor a National Church Establishment.

Dr. Wardlaw of Glasgow is preparing a publication, in opposition to the practice, which extensively prevails among English Congregationalists, of baptizing children, neither of whose parents are professors of religion.

Professor Tholuck, of Halle, has in press a popular treatise on the religious condition of Germany.

THE POLITICS OF EUROPE.

There is at this time something of a ferment among the great elements of power in Europe. The marriage of the Duc D'Montpensier, son of the French king, to the Infanta of Spain, very seriously ruffled the temper of Old England. Unwilling that their French neighbors should gain any great political advantage from the marriage, the English government insisted upon a renunciation, on the part of the Duc D'Montpensier, of all chances and all pretensions to the Spanish crown. This has not been done, and from the tone of the French, it is not likely that it will be.

In the mean time, Austria, Prussia and Russia have annihilated the independence of Poland, by annexing the Republic of Cracow, its last remnant, to the Austrian dominions. It appears that in the treaty of Vienna, concluded by the great European powers, the existence and independence of Cracow had been guaranteed; and that the three Powers mentioned above should take upon themselves to annul that treaty, or at least the article in reference to Cracow, without consulting England and France, seems to have struck those two governments aghast. France now asks England to unite with her in a joint protest against the act; but the latter declines unless the former will accede to her demands in reference to the Montpensier marriage.

At the same time, difficulties are brewing between these two governments at Tahiti. The conduct of the French in driving Queen Pomare, unoffending and comparatively helpless, from her rightful dominion on that island, is most unrighteous, and should be condemned the world over. In England there is quite an excitement on this subject just now. The Directors of the London Missionary Society, whose stations have been much injured by French spoliation at Tahiti, make complaint to the English government, not merely on behalf of themselves, but also, on behalf of the exiled Queen of the Island, and her suffering subjects. Memorials to the same effect, asking the respectful but decided interposition of the British government, are said to be in circulation and numerous signed in many places in England. Evidently the *amicable cordiale* between these two governments is broken up. In these things they have enough to exercise their diplomacy, and in the unrighteous acts with which they can recriminate each other, they have enough to exercise their moral sense, without interfering in American affairs.

ITALY—The Pope continues to announce his measures of reform. But, poor man, he will

have to be careful if he be allowed to carry them out. A letter printed at Hamburg, from Rome, says his Holiness has received many warnings, and must make a virtue of necessity. His dinner is served at 11 o'clock, and remains standing till it is cold. It is then examined by a chemist, and warmed on a dinner-table over a spirit lamp. His cup of chocolate for breakfast is prepared in his presence. When he goes to mass he takes the host wine and water with him; at a certain convent where he lately intended to administer the sacraments, he neither performed the ceremony, nor took the usual refreshments. Such is the life of Pius IX., the greatest benefactor of the Roman states.

TURKEY—Abolition of Slavery.—Letters from Constantinople, of the 30th ultimo, announce that Lord Palmerston has sent a note to the Porte demanding the total abolition of slavery throughout the Ottoman empire. If his Lordship is successful, a considerable disruption of the domestic system in Turkey must take place; for it is in a great measure founded on slavery of one kind or other. Lord Palmerston's note has produced, as might have been expected, a strong sensation, and seems likely to provoke much opposition.

AFRICA. Papers from Liberia state that Gov. Roberts had issued a proclamation, calling upon the people to meet in their respective towns and villages, and determine by vote, whether they would declare and establish the colony as an independent State. There was no doubt of the result; all classes were in favor of becoming an independent State; and it is thought, the other colonies will unite with Liberia, and form a union of African Republics, after the model of the United States of America.

MEXICO. The accounts from Mexico are varying and uncertain. Santa Anna seems determined on war, so long as "a single North American, in arms, treads upon the territory" of Mexico. It is said, however, that the elections to the Congress to meet in Mexico some time in the last month, had resulted favorably to peace, and that negotiations for that purpose would be entertained by that body. General Taylor has already done all that was assigned him on the Northern route. Beginning with the battles of Palo Alto and Resaca de la Palma, he has captured every town on the Rio Grande as far up as Camargo, Mier and Laredo, and the chain of towns from Camargo to Monterey and Sabinlo, inclusive. The battle of Monterey finished what the other two battles began. It is now understood, that leaving a sufficient force to garrison the different towns along the above route, General Taylor with the main body of his troops will move southwardly upon Victoria, the capital of the state of Tamaulipas, where it is said a large body of Mexican troops have been concentrated. After that place is taken, if the war is not ended before, there will most likely follow a terrible encounter near San Luis Potosi.

ORIGIN OF SLAVERY IN THE UNITED STATES. The Rev. Dr. Bangs is publishing in Zion's Herald a series of articles on slavery. In his last he alludes to the origin of slavery in this country, stating that it was in 1640 that a Dutch man-of-war entered James river and offered twenty negroes for sale. This was the beginning of negro slavery in Virginia, and though its progress was slow, owing to the disgust with which the blacks were viewed, yet it gradually increased, as the people found that slave labor was profitable in the cultivation of the soil, until laws were finally enacted declaring that "all servants, not being Christians, imported into the country by shipping, shall be slaves," and also that their "conversion to the Christian faith doth not make free." Dr. Bangs states further, on the authority of Mr. Bancroft, that about 800,000 human beings were taken from Africa to be sold in perpetual slavery in this country, before the memorable era of 1776, when the American Congress passed its notable decree—a decree which has had but little effect to prevent the slave trade.

SCALE OF APPOINTMENTS, Made by the Presbytery of Monongahela.

- Deer Creek.**
 Maclean, 2d Sabbath January.
 J. D. Steele, 4th "
 J. C. Steele, 1st " February.
 Armstrong, 2d "
 J. C. Steele, 3d "

- Maclean, 1st " March.
 Shafer, 2d "
 Coon, 3d "
 Wier, 4th "

Raccoon.

- J. C. Steele, 3d Sabbath January.
 Coon, 5th "
 Weir, 2d " February.
 J. D. Steele, 4th "
 J. C. Steele, 2d " March.
 Armstrong, 4th "

Mount Gilead.

- Weir, 2d Sabbath January.
 Coon, 4th "
 Armstrong, 1st Sabbath February.
 J. D. Steele, 3d "
 J. H. Buchanan, 1st " March.
 Weir, 3d "
 Maclean, 1st " April.

Hanover.

- Shafer, 2d Sabbath January.
 J. D. Steele, 5th Sabbath January.
 Shafer, 3d " February.
 Maclean, 2d " March.
 J. D. Steele, 1st " April.

St. Clair, Pa.

- J. C. Steele, 2d Sabbath January.
 Pollock, 3d "
 J. C. Steele, 4th "
 Maclean, 5th "
 Shafer, 1st " February.
 J. C. Steele, 2d "
 Coon, 3d "
 Weir, 4th "
 J. C. Steele, 1st " March.
 Armstrong, 2d "
 D. R. Kerr, 3d "
 J. C. Steele, 4th "

Hookstown.

- Shafer, 3d Sabbath January.
 Coon, 1st " February.
 Armstrong, 4th Sabbath, February.
 J. D. Steele, 3d " March.

Brighton.

- J. C. Steele, 1st Sabbath January.
 Weir, 3d "
 Shafer, 5th "
 Coon, 2d " February.
 J. C. Steele, 4th "
 J. D. Steele, 2d " March.
 Shafer, 4th "

Rocky Spring.

- J. D. Steele, 2d Sabbath January.
 Armstrong, 4th "
 J. D. Steele, 1st " February.
 Maclean, 3d "
 Shafer, 1st " March.
 Maclean, 3d "

East Palestine.

- Coon, 3d Sabbath January.
 Weir, 3d " February.
 Shafer, 3d " March.

Industry.

- Weir, 4th Sabbath January.
 Coon, 4th " February.
 " 4th " March.

St. Clair, O.

- Coon, 2d Sabbath January.
 J. H. Buchanan, 4th Sabbath January.
 Weir, 1st " February.
 Armstrong, 3d "
 Weir, 1st " March.
 J. C. Steele, 3d "

J. H. Buchanan to preside in the moderation of a call in Mount Gilead and Raccoon when called upon.

J. J. Buchanan to preside in the moderation of a call in Rocky Spring on 3d Sabbath of March.

ACKNOWLEDGMENTS.

The Treasurer of First Synod acknowledges the receipt of the following sums for Synod's Fund:
 New Alexandria congregation, by Mr. John Latimer, \$3.50.
 Puckety congregation, by Rev. Duff, \$6.00.

At a meeting of the Board of Managers of the Gentlemen's Missionary Society of The First A. R. Congregation of Pittsburgh, the following resolution was unanimously adopted.

Resolved, That the thanks of Society are due the Rev. J. Ekin, for the very appropriate, able and eloquent sermon, preached on the evening of the 13th December, the occasion of our anniversary. A. GETTY, Pres't.
 SAM'L COLVILLE, Sec'y.

MARRIED.

By Dr. Pressly, on Thursday, 17th ult., ROBERT ARMSTRONG to MISS ELEANOR JANE SIMPSON, a 1 of Allegheny City.

By the same, on Thursday, 31st ultimo, THOMAS RAY to MISS ELEANOR WATT, all of Allegheny City.

On Thursday, the 17th ult., by the Rev. J. J. Buchanan, Mr. JOHN SHEPLER, to MISS NANCY PATTERSON, all of Jefferson Township, Allegheny county, Pa.

On the 18th ult., by the Rev. Joseph Andrews, Mr. JOHN HANNA, of De Kalb, to MISS NANCY CRAWFORD, of Ashland county, Ohio.

On the 19th ult., by Rev. Richard Gailey, Mr. JOSEPH MULLIGAN, to MISS HANNAH HIGHBARGER, all of Sewickly, Westmoreland county, Pa.

On Thursday evening, the 10th ult., by Rev. David R. Kerr, Mr. DAVID HENDRICKSON, to MISS MARGARET PARK, of Allegheny.

On Thursday evening, the 17th ult., by the same, Mr. BENJAMIN MINIS, Esq., to MISS MARY DEARY, of Pittsburgh.

OBITUARY.

DIED, December 1st, 1846, SARAH ANN CARNAHAN, aged 21 years, 6 months and 23 days. She suffered long and patiently. And she afforded satisfactory evidence, that, when absent from the body, she would be present with the Lord. Her seat is vacant in the social circle, at the family altar and in the great congregation; but her sufferings are ended, her iniquities forgiven and her victory triumphant. She lived, and labored, and suffered for her Saviour; and she now lives, and reigns, and sings with her anointed King. Her death utters a solemn lesson, to a large circle of youthful companions. And its character, tells surviving friends, that she sleeps in Jesus; and it appropriates to her the language of the Psalmist—*As for me, I will behold thy face in righteousness; when I awake I shall be satisfied with thy likeness.* W.

DIED, on the 16th ult., at the residence of her son-in-law, Mr. William Kearns, Mrs. MARGARET CAMPBELL, aged 97. Few persons had more correct and enlarged views of divine truth. She found in Jesus an antidote, for an accusing conscience and a weary soul. That Saviour sustained her through many temptations and sorrows. And at last, like a shock of corn ripe in its season, she has been gathered to her Father's house above. She has left many to mourn their loss in her removal. But she has exchanged the trials of earth for the joys of heaven. She yielded obedience to the exhortation of her Redeemer, and she now realizes its everlasting reward—*Be thou faithful unto death and I will give thee a crown of life.* W.

PAYMENTS FOR SUBSCRIPTION TO THE PREACHER.

- | | |
|----------------------|--------------------|
| George Lisle | Rev D B Jones |
| William Garvin | William Allison |
| Mrs Mary Bryson | J M Meehan 2 |
| James Milligan | James Miller |
| Samuel Warden | John Nesbit |
| William M'Grath | W W Dobbs 2 |
| Rev Samuel Wallace | Joseph Dobbs |
| Ester Hurrell | Joseph Ewing 2 |
| James R Sterrit | Margaret Spaco |
| Rev Alexander Murray | William Boies 1.50 |
| John Humphrey | Benjamin Boice |
| William Y Banks | John M'Millan |
| George Andrew | George Crookshanks |
| Alexander Gowdy | Thomas Gormley |
| E & D Millen | Thomas White |
| James Gowdy | Isaac Donaldson |
| Robert Charlton | John Hults |
| Alexander Denham | Robert Lindsay 4 |
| John Clark | Matthew Thompson |
| J C Taggart | James Duncan |
| John Berry Jr | Thomas C M'Bride |
| Joseph Boyd | Andrew Ralston |
| James Cochran | William Masson |
| H M Long | James M Wilson |
| Thomas M'Kee | William Bell |
| Joseph Cooper | John Forsythe |
| John Young Jr | James Duff |
| Lewis Young | Thomas Douglass 2 |
| John Young Sr | Robert Bigham |
| William Carlisle | Thomas F Baird |
| William M'Laury | Matthew Thompson |
| John Miller | Thomas D Weaver |
| John M'Cahan | Adam Roy |
| Munro & Black | George Piper 2 |

POETRY.

The following lines are from the pen of Rev. J. F. M'LANE, suggested by an account which our readers have already seen, of the Mexican woman who was shot while engaged in ministering to the wounded of both armies, at the taking of Monterey.

THE MEXICAN WOMAN.

Walked that lone woman o'er the field of wo,
Where wrathful men had slaughtered one another,
And many mangled forms are lying low—
Walked she in search of husband, son, or brother?
Oh no, on angel errand has she sped
To foe and friend, forgetting her own dangers:
She comes, her woman's heart, by pity led,
With cooling draughts for lips of dying strangers.
From brows of bronzed and fair she wipes the gore,
Her gentle arm the drooping head upholding,
Her looks, to wounded men from hostile shore,
A soul of pity, not of hate, unfolding.
A youth cries, "water!"—'tis a foreign word,
His anguish'd eye interprets quick its meaning:
She presses to his lips the new-filled gourd
As on her breast his bleeding form is leaning.
Now kneels she by the fallen soldier's side,
The kerchief from her own fair neck untying,
To close the fatal gashes yawning wide,
To staunch the crimson current, vainly trying.
Thus kneeling, thus employed, a deadly aim
Some ruffian levelled at the unfeeling woman,
Even as she strove to fan life's flickering flame,
In one, his comrade, and her country's foe-man.
The dying soldier feels her gushing gore,
And gasps a prayer for pardon and for blessing.
Her pitying bosom beats with life no more.
The bloody ground, her fair warm cheek is pressing,
Where murder's arm had stained the soil with blood,
And many a victim of fell war is dying,
There, Mercy's handmaid, she alone had stood,
And, Mercy's martyr, on the field is lying.
O, myrmidons of war, who seek a name,
By deeds of death, on page of deathless story,
Be yours the worthless praise of babbling fame;
Hers is the meed of true, unfading glory.

FASHION IN GRIEF AND RELIGION.

What impious mockery, when with soulless art,
Fashion, intrinsic, seeks to rule the heart;
Directs how Grief may tastefully be borne;
Instructs Mourners just how long to mourn;
Shows Sorrow how by vice degrees to fade,
And marks its measure in a ribbon's shade!
More impious still, when through her wanton laws,
She desecrates Religion's sacred cause;
Shows how the "narrow road" is easiest trod,
And how genteel worms may worship God;
How sacred rites may bear a worldly grace;
And self-abasement wear a haughty face;
How sinners, long in Folly's mazes whirled,
With pomp and splendor, may "renounce the world;"
How "with all saints hereafter to appear,"
And quite escape the vulgar portion here.

MISCELLANY.

The following beautiful description of a most impressive scene is supposed to be from the pen of the late Wm. Wirt. Many of our readers may have seen it before, but it is one of those descriptions which can be read over and over again, with interest little abated. The author had turned aside from a journey, to observe the Sabbath in the public exercises of divine worship, and in the church which he attended, in the "wild woods of America," he witnessed the scene of which he gives the following picture:

The Blind American Preacher.

"It was a day of the administration of the sacrament, and the subject of course was the passion of our Saviour. I had heard the subject handled a thousand times; I had thought it exhausted long ago. Little did I suppose that in the wild woods of America, I was to meet with a man whose eloquence would give to this

topic a new and more sublime pathos, than I had ever before witnessed.

"As he descended from the pulpit to distribute the mystic symbols, there was a peculiar, and more than human solemnity in his air and manner, which made my blood run cold, and my whole frame shiver!

"He then drew a picture of the sufferings of our Saviour; his trial before Pilate; his ascent up Calvary; his crucifixion, and his death. Hear some of his words: 'Here, then, we stand by the cross of Christ; draw near and behold what your sins have done. View the Son of God dying for your offences. Why should not that blood which is dripping from the cross, dissolve your hearts? Why should not the darkness and the earthquake convince you? Fall down at the feet of a dying Saviour, and let your hearts bleed their life away for the treasons which have caused his death. Here is an event the blessed influence of which is now felt in other worlds, and will extend forever. Here is the consummation of a treaty which binds together the heavens and the earth—which restores man to communion with his Maker. Where are Pilate, Herod and the chief priests now? O how changed the scene! With what unutterable astonishment, when their eyes opened in eternity, did they find themselves at the bar of him who had stood at their tribunal! And such a change, my poor hearers, will your eyes one day behold. When he who wept in the manger, who sweat in the garden, and bled on the cross, shall come in the clouds of heaven, arrayed in the brightness of a thousand suns; when the dead shall wake at his voice, and every sinner in earth and hell shall be arraigned at his bar—what grief will then rive the heart that rejected this blessed Saviour. By all the nameless terrors of that dismal day; by the pleading love which now follows you in the Gospel; by the mercy which forgave his murderers before his blood was cold on their hands—I entreat you, I beseech you to fall down at the foot of the cross, and make your peace through his blood. Why should you delay? All heaven is waiting for your decision. The authority of the eternal God presses upon you. Infinite dangers lie couched under a moment's delay. Why will you throw upon a dying Saviour that measureless ingratitude? I hear a voice from the cross, crying,—'It is finished; if you ever come, come now,' &c.

"I knew the whole history, but never until then had I heard the circumstances so selected, so arranged, and so colored. It was all new, and I seemed to have heard it for the first time in my life; his enunciation was so deliberate, that his voice trembled on every syllable, and every heart in the assembly trembled in unison. His peculiar phrases had that force of description, that the original scene appeared at that moment to be acting before our eyes! we saw the very faces of the Jews—the staring, frightful distortions of malice and rage! we saw the buffet; my soul kindled with a flame of indignation; and my hands were involuntarily and convulsively clenched!

"But when he came to touch on the patience, the forgiving meekness of our Saviour; when he drew to the life his blessed eyes streaming in tears to heaven, his voice breathing to God a soft and gentle prayer of pardon on his enemies,—'Father, forgive them; for they know not what they do!'—the voice of the preacher, which had all along faltered, grew fainter and fainter, until his utterance being entirely obstructed by the force of his feelings, he raised his white handkerchief to his eyes, and burst into a loud and irrepressible flood of grief. The effect is inconceivable; the whole house resounded with the mingled groans, and sobs, and shrieks of the congregation!

"It was some time before the tumult had subsided so far as to permit him to proceed. Indeed, judging by the usual but fallacious standard of my own weakness, I began to be very uneasy for the situation of the preacher; for I could not conceive how he would be able to let his auditors down from the height to which he had wound them, without impairing the solemnity and dignity of his subject, or perhaps shaking them by the abruptness of the fall. But no; the descent was as beautiful and sublime, as the elevation had been rapid and enthusiastic.

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January 0, 1847.

The Preacher.

E. V.

"I HAVE A MESSAGE FROM GOD UNTO THEE."

NUMBER 3.

W. R. KERR, EDITOR.

PITTSBURGH, FEBRUARY 3, 1847.

W. ALLINDER, PRINTER.

TERMS.

The paper will be published on Wednesdays, at one dollar per annum. One Dollar and a half after the year. No discontinuance until all arrears are paid. Subscriptions may be made to John Sterritt or John Merchants, Federal Street, Allegheny; or to William Allinder, at the Publication Office, corner of the Diamond and Market Streets, Pittsburgh. All communications to be addressed to the Editor, post paid. Advertisers who will procure five new subscribers, and remit the money, shall be entitled to the *Preacher*, for one year. Private conveyance does not offer, but I please transmit by mail.

For the Preacher.

...ient Scribes and Pharisees, given the following characteristic guides, which strain at a gnat and swallow a camel." According to these blind guides are making a painful effort to destroy a small insect, while with impunity they could dispose of an ox or a horse of the largest size. And this may be regarded as giving the meaning of the proverb. However, the original Greek, it will be seen, that the import of the proverb is not to strain at, in the making a painful effort, but to swallow a gnat and to cast out a camel. And the allusion is to the drinking of wine or other liquors, for the purpose of seducing them, insects or other animals which might have fallen into the persons here referred to, as being very particular about their drink, the most important insect which might have fallen into their hands without any difficulty, they would have been as much larger objects, even if the idea conveyed by this expression is, that these hypocrites were exceedingly zealous for the observance of the law of the fathers, were scrupulous in relation to little circumstances, while they were utterly careless of the weightier matters of the law. The prophet of ancient days has said, "The thing which it may be said to be new? It hath been al-ways with us." I have just referred to the Scribes and Pharisees, who were under the sun, but one example in the history of human nature in every age; who were most regardless of the essential principles of true god-ship of God, in which the thing is in no degree con- siderable. I was called to assist a ve- nerable man in the dispensation of the law. The congregation of my church in a retired part of the city has some respects behind the

spirit of the age, and still persevered in "the good old way," of reading *one line* of the psalm before "the singing thereof." On the morning of Saturday, after making some explanatory remarks on the psalm, I unhappily forgot where I was; and in calling upon the congregation to unite in praising God, I, according to my custom at home, read *two lines* of the psalm. And to make the matter worse, the Precentor having a little fondness for "new things," imitated my bad example, and continued to read two lines at a time during the whole singing of the psalm. And though the innovation on my part was altogether unintentional; and though at the close of service, I made such an apology for my error as I could, yet it was regarded as an impropriety of so grave a character, that several members of the congregation utterly refused to unite in the communion on that occasion!

Let me give you another example. There was once a family under my pastoral care, in whose spiritual welfare I felt a special interest. The head of the family was a warm-hearted, generous, friendly man, from whom I had received many expressions of kindness. It was, however, a matter of much concern to me, to see that his mind was too much occupied with the cares of this life, and that the practical duties of religion were neglected. I never could prevail upon him to establish the regular observation of family worship. While he was very regular in attending upon the ordinances of the sanctuary; and while he seemed to take a lively interest in the growth and prosperity of the congregation, still, all my arguments proved ineffectual in prevailing upon him to attend to the offering of the evening and morning sacrifice. His wife was a most amiable woman, and to all appearance a sincerely pious mother in Israel. An interesting group of children were growing up under his care, but still, no altar to the Lord graced his habitation. In this state of things, our precentor, one day introduced a tune, in leading the praise of the congregation, which did not exactly correspond with his taste; and this circumstance proved so offensive to him, that he withdrew from the church and walked no more with us!

Mr. Editor, do not such instances of human weakness, furnish an illustration of the remark of Solomon, that there is no new thing under the sun? Do not these examples clearly evince that the characteristic spirit of the Pharisees, has survived the age in which they lived? Do they not furnish an exemplification of the old proverb, that a man may be choked by a gnat, who can swallow a camel?

And now, as preachers sometimes say, "this brings me" to the point at which I have been aiming. You may remember that some time ago, I expressed the apprehension that there prevail to some extent among our people, erroneous views with regard to the nature and design of singing praise. And I intimated that possibly, at some future time, I might endeavor to throw some light on this subject. To this service I now propose to attend.

Singing is a natural mode of giving ex-

pression to joy and elevation of spirit. Joyful emotions spontaneously manifest their existence by the utterance of musical sounds. And while the joy of the heart naturally seeks for expression by the utterance of melody, melodious sounds in return exert a powerful influence upon the mind, in allaying the passions, in tranquillizing the feelings, and in elevating the affections. And when appropriate sentiments are uttered in connection with melodious sounds, nothing can be better adapted to promote a devotional frame of spirit, and nothing can exert a more happy influence in raising the soul from earth to heaven. The employment of music, then, in the worship of the Most High, is not designed to please the ear of God; but that through the ear, it may reach the heart of the worshipper, and thus prove a help to devotion. This being the object for which music is employed in the worship of God, it follows that the more perfect the melody, the more complete the absence of every thing like discord, and the more entire the harmony in singing praise, the more happy will be its effect upon the hearts of the worshippers, and the more successfully will it subserve the end for which this part of divine worship is designated.

It is, indeed, most true, that God looketh upon the heart; and that in the singing of his praise, it is not the "concord of sweet sounds" but the melody of an humble and devout heart, which is to him a pleasing sacrifice. But as I have already observed, the melody is designed to operate upon the heart of the worshipper, so as to promote within him a devotional spirit, and thus to aid him in offering to the Lord the acceptable homage of a well-tuned heart. And who does not know the very great difference in the effect produced upon our own spirits by discordant notes, as contrasted with melodious sounds? By the one we are pained; by the other, our feelings are soothed, elevated and enraptured.

But what is the character of the music which we hear in many of our churches? Does it not more nearly resemble the grating of the rusty hinge of a barn-door, than any thing like "grave sweet melody?" Some of the worshippers seem to think, that the great, if not the only object of singing, is to make a sound, and the more antiquated and the further removed from all musical rule, the more orthodox. As to correct rules for the modulation of the voice, they are either despised by a large class of our people, or they care so little about them, that they will not make themselves acquainted with them. And the consequence is, that this part of public worship is conducted in such a manner, that so far from being helpful to devotion, it is in many instances, absolutely painful to a person of any musical taste to hear it.

As the singing of God's praise is a part of divine worship which cannot fail to exert a powerful influence for good or for evil upon the interests of religion, according as it is conducted, I will take the liberty of offering a few suggestions with a view to our improvement.

1. And in the first place, I would remark, that every member of the church should regard it as a matter of solemn

obligation to learn to sing. I do not mean to say, that we should all be proficient in the art of music; but it is necessary that we should acquire so much knowledge as will enable us to sing with decency and propriety. We do not inherit from our birth a knowledge of the art of singing, any more than an acquaintance with the art of reading. And this knowledge in the one case as well as in the other, must be acquired by application. As it is a matter of obligation that we should read the word of God, it is incumbent upon us to learn to read. It is equally true, that while it is our duty to sing God's praise, we must learn to sing in order that we may perform the duty in a becoming manner. It is just as impossible to sing correctly without learning to sing, as it is to read with propriety without learning to read. And the Christian professor, who will not put himself to the trouble of acquiring some knowledge of the proper mode of singing, is as really chargeable in the sight of God, with neglect of duty, as is the man who will not learn to read.

2. The tunes which are employed in the worship of God should be plain, simple, grave and melodious. They should be such as make agreeable melody, while they are so plain and easily sung, that the attention of the worshipper may not be diverted from the sentiment to the modulation of the voice. But who is to be the judge of the suitableness of a tune? Those who never acquired any knowledge of the principles of music, and are determined that they will not learn! Those who even make it a matter of boasting, that they cannot distinguish one tune from another? A blind man is as capable of forming a judgment in regard to colors, as one who has no musical taste, is of deciding upon the character of a tune. I have heard the remark made with reference to particular tunes, that they were just fit to be sung in a theatre, while to my ear they were grave and melodious, and produced upon my feelings the most solemn and agreeable effect.

3. In the tunes which are employed in public worship, there should be a considerable variety. A tune is a human device for the purpose of regulating the modulation of the voice. And like every thing which is human, tunes by continual use will wear out. It is perfectly absurd to suppose that the same tunes must be sung from generation to generation, without regard to the improvements which are made in sacred music. That which is divine cannot be mended; but every thing human is imperfect, and therefore may be improved. And as for those alarmists, who, whenever a tune is introduced, which has not been sung over and over again for centuries, until all vitality has been sung out of it, raise the hue and cry—"New Psalms next!" they might just as well cry out when we undertake to teach our children to read the Bible with correct tone and emphasis,—“A new Bible next!” If the singing of God's praise is not conducted in such a manner as to enliven and elevate the feelings, it fails to accomplish the end for which it was intended. And to secure this result a degree of variety is indispensably necessary.

veter... ear... rous... s de... w ne... ap... mbe... and... of de... of fu... es ne... s go... of se... off, de... and... the... as... all... great... of the... al... name... but... parts... the... he... e some... de... em... t some... much... of us... alto... N... Glory... ing... and... nds... says... and... there... from... mes... the... My... all... d... forms... most... as... real... d... and... glory... d... signs... his... own... glory... what... ever... Their... not... the... God... of... the... Bible... it... god... worship... that... God... whose... de... they... god... and... who... will... do... all... I... will... ex... pecting... all... things... after... the... and... the... as... the... will... do... not... worship... a... god... But... they... worship... a... great... own... imagination... They... existence... and... reject... the... the... Supreme... Being... and... all... super... e... naturally... enemies... to... the... of... God... for... all... men... his... will... do... his... purposes... which... dis... crepan... Careless... sinners... op... and... so... awakened... sin... professors... "The... carnal... against... God..."—*Con. Ec.*

ures, so much glory exists in laws. This can display no divine from the ultimate design of it. designed for good; yea, if it gned for good, it must be a er than a glory in the divine government. But, decrees of God display his ter, and so display all his ay his divinity. If he were could not form a complete nduct and declare the end ning; if he were not God, form any design but what rated. s of God also display his strongest argument in nature f God is drawn from the ap of design in the works of re were any being equal to I limit and contract his de- the decrees of God display emn tions. They display his owledge, his wisdom, his uth, his justice, his mercy, and his sovereignty. The will discover all his glory, e discovered. hat has been said it may e is no force in the com- gainst preaching the doc- decrees. The objection is, s of God can never be it in the decrees of God to clear up. His decrees glorious. The doctrine of as plain as the truth of When the decrees of d fully explained, it ap- decrees there is no dark- y. They are holy, wise, himself. e decrees of God is vir- is existence. For separ- f God from his character, be God. Some say, in- d of the Calvinists is not d a God who had not fore- age of his own glory, whatsoever d. Their not the God of the Bible. it eat, goods worship that God, whose d. de... they... god... and... who... will... do... all... I... will... ex... pecting... all... things... after... the... and... the... as... the... will... do... not... worship... a... god... But... they... worship... a... great... own... imagination... They... existence... and... reject... the... the... Supreme... Being... and... all... super... e... naturally... enemies... to... the... of... God... for... all... men... his... will... do... his... purposes... which... dis... crepan... Careless... sinners... op... and... so... awakened... sin... professors... "The... carnal... against... God..."—*Con. Ec.*

spect the part of a father. Certainly, then, they who have been admitted into the family of God, may expect all blessings from his goodness, whether pertaining to this world or to the next. A controversy has been agitated, (and what point, great or little, trifling or important, has not been the subject of dispute!) whether Christ purchased temporal benefits for believers? Those who adopt the negative side of the question, will allow that the blessing which accompanies them is owing to his mediation, and only contend, that the things themselves are not the fruits of his death. It is not easy to conceive what valuable purpose can be served by this discussion, except that it affords an opportunity of displaying nice discrimination in separating two things which common apprehension had blended together. It was not necessary to put us on our guard against ascribing too much to our Saviour, and to count and reckon with him, that we might ascertain the precise extent of our obligations; our grateful feelings towards him have not so strong a tendency to excess, as to stand in need of a check. When we consider that the faithfulness of God is expressly pledged for the temporal provision of his children; that godliness has the promise of the life that now is, as well as of that which is to come; that our heavenly Father is represented as knowing that we have need of food and raiment, and therefore as bestowing them; and that our Saviour has taught his disciples to pray for their daily bread, and consequently, to ask it in his name and for his sake, we seem to be authorized to rank common benefits among the blessings of the new covenant, and, consequently, to say, that we are indebted for them to the same price which was paid for the salvation of our souls. As nothing on this obscure controversy has ever come under my notice, I know not exactly the grounds on which the purchase of temporal blessings is denied, but presume that it is because they are bestowed upon unbelievers as well as upon believers. This, however, is an argument of no force. The point at issue is, not whether there is any difference between those two classes in the receipt of these blessings, for it is acknowledged that there is none; but whether there is any difference in respect of right. It is certain that wicked men have no more a right to temporal good things, than a condemned criminal has to the food by which he is sustained till the day of execution. Undoubtedly, he has no claim to it, as he is dead in law, and it is accorded to him solely for the purpose of prolonging his life, till the proper time arrive for subjecting him to the appointed punishment. But believers have a right to the benefits which they enjoy; "for all things," says an apostle, "are yours, whether things present, or things to come." They have a right to them, from the promise that their bread shall be given them, and their water shall be sure. And how did they obtain this promise? For whose sake was it made to them? "In Christ are all the promises yea and amen, to the glory of God." It is through him that a distinction is made between them and other men, that they can look up to God for their daily bread, while others have no ground for any such expectation. In a word, their right to this world, or to an adequate portion of it, which is enumerated among the things which belong to them—"for the world is yours," says Paul—their right to this world is placed upon its proper basis by the apostle, when he says, "All things are yours; and ye are Christ's, and Christ is God's;" (1 Cor. 3: 21, 23) thus referring temporal as well as spiritual benefits to his mediation, as the cause for which they are communicated to the saints,

The Condition and Prospects of Italy.
The following, from the Courier and Enquirer, is in harmony with the sentiment we advanced a few weeks since. Pius IX. is justly applauded for his philanthropy and practical goodness, and needs the prayers of the Christian world for additional light and courage, and the saving influences of the Holy Spirit. It is difficult to define the degree of his attachment to the established system of Popery. The most favorable construction his faithful subjects can put on the measures he is pursuing, is, that their HOLY FATHER is a very unskillful defender of Romanism:—
The election of a new Pope, of a character apparently the opposite of his predecessor, with the unexpected principles which he has avowed, and the extraordinary acts which he has performed, have seemed to the world to demand an explanation, and no explanation has yet been given. A recent letter from a very intelligent Italian gentleman, near the scene of action, and possessing superior means of intelligence, has afforded some important light upon the subject, and may aid the reader in forming some more definite views of the actual state of things, and the probable results to Italy, and to some of the countries most intimately connected with her.
We are assured that the new Pope was elected in direct opposition to the wishes of Austria, and of all the dependents and adherents of Gregory XVI.; and that his first step after his elevation, viz., the general amnesty, by which he invited all exiles to return to their country and families, caused such a revolution in public feeling, that the majority of the people, who had been ready to tear his predecessor from his throne, are now ready to protect him upon it. His enemies, at the same time, are those who were most devoted to Gregory, viz.: Austria, the Cardinals, Monsignori, Bishops, Jesuits, &c. The opposition of the first was most pointedly indicated at Florence, during the public rejoicings which took place on the publication of the amnesty. A general illumination was given, and only one building was found to be left in total darkness—and that was the residence of the Austrian Ambassador.
The cause of this dissatisfaction may require elucidation on this side of the Atlantic. Although apparently in close friendship with Rome during a course of years, Austria has not been wholly disinterested or sincere in her professions. She has pursued a policy in Lombardy in some respects opposed to that under which the States of the Church have been groaning; and, while showing a wish to appear liberal and conciliatory to her Italian subjects, has betrayed some symptoms of an intention to extend her territory towards the South, whenever circumstances might favor the measure. Although disappointed in her endeavor to obtain, at the Congress of Vienna, possession of the papal provinces lying between the mountains and the sea, and although afterwards unsuccessful in promoting a revolution to that end, Austria, it is believed, founded confident hopes of seeing them voluntarily fall into her arms when driven to desperation by the severe oppression of the old Pope. The character of his successor put to flight such a calculation, and with it the prospect of continuing that controlling influence which she had so long possessed in Rome.
Pius IX. proposes to raise an army of his own people, that he may not be under the necessity of employing foreign troops; but Austria has remonstrated, declaring that the Pope's subjects cannot be trusted. She opposes the general plan of improvements and reform proposed, or rather, we may say, promised, by the Pope, representing that there is no stopping them when

once begun, or even when once sanctioned or admitted. In this opinion, no doubt, she is right; and, if the Pope has not already made up his mind to see himself gradually, and at no very late period, reformed out of his temporal and spiritual power, he most certainly has a hard struggle before him.
But a change has taken place with respect to the press, which was, perhaps, one of the least expected. The new Roman government has removed its restrictions to such an extent, that the tone of public writers has become so bold that Austria fears their influence, and has forbidden the introduction of their publications. Even the *Diario di Governo* (the Government Gazette) is now published in the Austrian territories; while the booksellers, printers, &c., are subjected to great and numerous inconveniences, and vexed with many gratuitous formalities.
Opposed to the Pope in his measures and plans, as we have said before, are the mass of the clergy; and he has great difficulty in finding members of the priesthood in the country parishes fit to be brought into the capital, to supply vacant places, to get rid of those who cannot be trusted. The princes of Italy are also opposed to him, so that he finds no support or sympathy among them, excepting only the King of Sardinia; who also, by one of the strange metamorphoses of our times, has within a few months come out a liberal, and a manly one too.
Among the means resorted to, to counteract the influence of the new Pope, were those taken by the clergy of all grades; who, by preaching and in private, accuse him of every thing evil. The Jesuits have gone so far as to introduce into some of the daily prayers a petition that the Head of the Church may not fall into heresy.
From all that is known of Pius IX., thus far, there seems to be no reason to suspect him of insincerity. His former life and all recent indications, it is said, bear witness to his hearty devotion to the principles which he professes, and the measures which he has taken. Cardinal Gizzi, his prime minister, is represented as a man of enlarged and enlightened opinions, and was so little to the taste of Austria that she used her influence to prevent his elevation. The Pope has displayed a feeling heart for the poor and despised Jews; and, when invited to take some measures to suppress licentiousness, pointedly replied, that he had no objection, but should prefer to begin at the right end of the matter—that is, with the immoral prelates.
Some of the returned exiles arrived at their homes in a state of lamentable destitution, and a subscription was opened to supply their immediate wants. Being placed in the Pope's hands, one of his friends remarked that the matter probably had some political relations which did not appear. Pius hesitated a short time, but after a little reflection signed it, and then directed that it should be sent to some of the chief families in the city, to be well filled out.
Still, he is certainly, to some degree, like his brother ecclesiastics. The rational conclusion, therefore, must be, that he is not aware of the tendency of the course on which he has entered, and must be surprised when events shall unveil to him the necessary consequences of his actions.—*Christian Intelligencer.*
Vindictive passions surround the soul with a sort of turbulent atmosphere, than which nothing can be conceived more opposite to that calm and holy light in which the blessed Spirit loves to dwell.—*Hall.*
If God did not lay the burden of sin upon us, no man would lay it upon himself. How few ever felt it!

A Discourse on Romans 12:5.

(Concluded.)

"So we, being many, are one body in Christ, and every one members one of another." Rom. 12:5.

(Published by request.)

II. We notice some of the causes which prevent an external manifestation of this Union.

"From whence came wars and fightings among you? Came they not hence, even of your lusts, that war in your members." Such is the cause which inspiration assigns for all that confusion which reigns in our world, and which has turned our Zion from a peaceful habitation to a Babel. By transgression, man not only fell under the wrath of his offended Sovereign, but estranged from his Maker, he became an enemy to his fellow. Separated from that holy influence which in innocence harmonized every power of his soul, anarchy reigned supreme amid warring passions and clamorous appetites. Can it then be strange if the ties of affection between man and man are broken, when He, who is the perfection of all excellence, is the object of enmity and dread? But when amid the frowns of an angry Judge there are seen the smiles of a reconciled Father, will not love reclaim her place in the soul of man? When love incarnate in his own Son has entered our world that sinners might be reconciled to God; shall not affection bind in good-will to the Prince of Peace all who have named his name? Such, however, is not the fact. In doctrine, in belief, and in practice, the church, (in the general sense of the term,) would better exemplify the spirit of discord than the spirit of love. Who, looking at the rent and scattered fragments, would suppose that all professed "to walk in the same rule, and mind the same things?" That it was the command of her Lord, graven on almost every page of her great charter, and held forth as the first evidence of her heavenly origin, that she should "keep the the unity of the Spirit in the bond of peace?" This is the evidence that she is not yet made perfect, that grace has not reigned to the entire eradication of all corruption from her midst. But a specification of particular causes is the surest way of becoming acquainted with the proper remedy. And we notice, as the first—

Ignorance. Knowledge is essential to all right action, the means at least of acquiring it, a requisite to accountability. It is only from the objects apprehended by the understanding, that the will makes its choice and the affections find a subject. Of this knowledge in religion, the Bible is the only source, the teaching of the Spirit the only agency by which it is acquired. Now, it must be evident when knowledge has not reference to the same objects, or when they are not apprehended in their essentials, that there can be no similarity of motive, nor unity of feeling or of action.

Between the knowledge of the spiritual and that of the natural man, there must always be an essential difference. The latter "receives not the truth in the love of it." Harmony will then be fully secured, and peace perfected in the church when the promise is fulfilled, "And they shall all be taught of God." But why has not the spirit of knowledge, and of a sound mind in the fear of the Lord, been more extensively experienced? We reply, because there is not that diligence in the use of appointed means, as a practical duty of present performance, upon which its accomplishment is hinged, that is required. We regard the system of popery as a faithful exhibition of corrupt nature in all its depravity, and hence its spirit may be seen where there is a formal protest against its public teachings. How

common to find men contending for the right to obey his commands, who said, "search the Scriptures," who yet require not the thunders of the Vatican to make the Bible a sealed book for all practical purposes to them. It is because Protestants would free themselves from the labor of searching the Scriptures daily, upon the principles of the popish maxim, "the priest attends to this for me," that there is so much difference with respect to the plainest truths. Who does not see and feel, because the diligent and peaceful study of the Bible is so much neglected in the family and in the closet, that there are so many who can give no good reason for the hope that is in them, who are without the means of trying the Spirit, and are thus seduced by those cunning men who lie in wait to deceive? Thus, error is sown broad-cast, and division finally rends the church of Christ.

But the Bible is not only to be carefully studied, it must be received as the standard of faith and practice, the only tribunal of appeal. It requires but little sagacity and far less talent to wrest the Scriptures to our own destruction. When prejudice comes with its preconceived opinions, that they may be proved, not tried, it is not strange that every man goes away having a doctrine; and inspiration is thus made to sanction their errors and follies. It may be a partial view, elevated to undue prominence, but we feel a full persuasion of its truth, that neglect of the word of God, and giving to the enthusiastic ravings or ignorant dogmas of men, who neither know "what they say nor whereof they affirm," the place which it alone should occupy, is one great cause of the divisions which mar the beauty of Zion. It is when the knowledge of the Lord shall cover the earth, that the watchmen shall "see, eye to eye," and just as the Bible becomes a more cherished companion, shall we indulge the hope that the unity of Christ's body will be visibly manifested.

A second cause are *pride and selfishness*. Enemies to the first grace in the Christian character—humility—they marred the harmony of heaven in the overthrow of angels; they destroyed the peace and happiness of earth when they triumphed in the rebellion of man; and still enthroned in the hearts of sinners, they are only bound by grace, not destroyed in the soul of the believer. And instead of that meek and quiet spirit, the brightest ornament in the gospel, in how many who are the professed followers of the lowly Jesus, do they stand forth the most prominent traits in their character. They may be seen in the sacred desk, when its occupant preaches himself, not Christ—beside the hearer in his pew, when he rejects as foolishness the wisdom of God in the gospel, and is always heard loudest in the noisy debate, where the mint and cummin of creeds and confessions are more esteemed than the weightier matters of a believing heart and holy life. And it is to this account we would place all those bitter contentings for words to no profit, which many would have us reckon strivings for the truth—shibboleths, which we are called to pronounce more frequently than the language of Canaan. And hence, how far, names and forms, that can claim no higher paternity than traditions of the fathers, as opinions and practices of covenanted ancestors, but which are too frequently made the tests of an orthodox faith, are to be received in this light, we leave those to judge who have learned to call "no man master." And how nearly allied to this is that spirit of selfishness which serves so distinctively to mark, in our day, the measure of the church's conformity to the principles and maxims of this world? It is this spirit which is seen worshipping more frequently before the shrine of *self*, than at the throne,

where the love to God and man can alone put up an acceptable petition.

I insist upon a practical obedience to the command, "Thou shalt love thy neighbor as thyself;" and how soon is self seen throwing a shield over the conscience, and placing a bandage upon the eyes! It is this that gowns and mitres the ecclesiastical dignitary—that makes the loudest call upon the place-loving and place-seeking minister, and that silences alike the voice of justice and of charity, when the gospel demands but a tithing of temporal in return for its spiritual things. Perhaps it is the most active builder in the church, not in that common wall which serves to mark the boundaries of the kingdoms of light and darkness; but in that which hedges round the interest of sect, and shouts as loud over the proselyte as angels rejoice over the repentant and returning sinner. But how does a primitive Christianity, in its simplicity, protest against this spirit when it would make essential to their admittance to the privileges of their Father's house, that the babes in Christ should profess their faith in a creed so multiplied and involved, that *fathers* still dispute about its doctrines and meaning? Causes of separation there are.—There must be heresies among you. A deteriorated Christianity renders no less imperative now than in its days of greater purity, while faithfulness to the King of Zion requires, that we "withdraw from every brother that walketh disorderly." But let that charity to which reputation has assigned so high a place in the character of the believer, and to which Paul attributed all the value of his obedience, have its legitimate place in the bosom of the Christian; and how much of that party-zeal which is now offered upon the altar of piety or incense, would then be seen only as smoke in the nostrils of the Most High, and love recognize the countenance of a brother in many who are now regarded only as enemies.

Many other causes of division among brethren might be noticed; these, however, we regard as the most prominent and prolific sources of that strife over which the tear of repentance should never cease to flow until the Lord return and heal the divisions of Jacob. And looking into our own hearts, who may not say, "verily we are guilty in this matter concerning our brother."

III. We were to consider the *obligation* that rests upon every Christian, to seek the visible unity of the professed followers of Christ.

Happily, little can be requisite here, either as illustration or proof. One important point seems now generally conceded—that human agency has a place and a part in the purposes of divine love to our world. The cold masses are beginning to melt and flow down, under the genial influences of what we believe is a better spirit. Experience has demonstrated what the Bible always taught—that without a zealous and faithful discharge of our duty, we have no right to expect either the approval or blessing of heaven. It is as much an impeachment of Divine wisdom as it is a sure evidence of our own indifference, when we would delay for a single hour, to put forth every energy of body and mind for the attainment of the Divine promise, by crying with the Jews of old, "The time is not come, the time that the Lord's house should be built."

If, then, the visible unity of the church of Christ is an object of hope—if it is among those things for which there is a promise recorded in the Bible, then reason would make it a legitimate subject of fervent prayer and zealous doing to every lover of Zion's peace. But if obedience, unreserved and implicit to every command, is the first characteristic of any true child of God, there is surely none more plain,

more frequently urged, than "love to be forced, than "love to be loved, other as I have loved you, man any thing; but to see that ye have loved one another, unto unfeigned love of heart fervently." And such is but a true revelation. "Love to our neighbour as to very essence of obedience. This is the way in which every grace shines, and the deadly blast that strikes the garden of the Lord. And are not these the result of division and anarchy, and so plain a remedy? 1. No man can remain for without incurring upon the organized that these sad effects seen and felt in the personal holiness and grace far has this spirit been its jealousies, harshness in narrowing down the duty to the four walls of the time for serving God or perhaps minutes employed in the public assembly? Why is it so much to engage the mind, is almost entirely social circle, or admittance welcome visitor? Is it not the result of a mistake every thing a side and views with a jealousy falls from the lips of religion is the very church's energy and contentation about practical importance to rouse the worst passions can never be prospective ready to every man's dictated by the spirit evidenced by its fidelity to labor.

2. And what is the church, as the living temple of the gospel? What doctrine and practice, so long a separation termed *orthodox*: yet extent is their influence truth paralyzed by their party-names, and scribe their significant testimonies, with the result if the unthinking judges more from should make this Christianity altogether asserting that it has doctrines? How can we see these things which they also may be world may know that Let him that hath the Spirit in this grave Are not grounds of defiance of this practice against its fulfillment meet his blessing, for this result; "thy kingdom coming to do his will as angels do in heaven" humblest Christians here—no part occupy. The

3. The direct tendency of division in the church is, to counteract the very design of her existence—the extension of the gospel throughout the world. “To preach the gospel to every creature,” there is not only the command of her Lord resting upon her, but from the perishing millions of heathen lands, the cry still is, “Come over and help us.” But is it not to be feared, that rival interests within have engrossed her attention to the neglect of more important ones without? Here, union is emphatically strength—union of purpose of heart and of action; but divided in energy and resources, how much time, and labor, and means are little better than lost. The thousand streams of benevolence which, while they flow separately, are almost lost before they reach the great moral desert of human wretchedness—united, would form a mighty river to gladden the city of our God, and cause the wilderness to bud and blossom as the rose. But, for demonstration here, we need only point you to the little groups in our own neighborhoods, striving for existence in their separate organizations; receiving, perhaps, once in a month, or even in a year, the means of spiritual life; when, were they united, they might have one to go in and out before them, and daily divide to them the rich provision of the gospel.

And with these things daily before us; if there is a single Christian who supposes there is no call for his prayers,—one place for his energies, we must say we have as far mistaken the voice of reason, as we have misapprehended the spirit of the Bible, or such an one must have closed his ears to the former, and be destitute of the latter.

In conclusion.—How opposite to the teachings of the Bible—the example of primitive Christianity—and to the very nature of true Godliness, is division in the church of Christ? How should the unceasing prayer, accompanied by the diligent hand, of every true Christian be put forth for the peace of Jerusalem? How much more noble to unite with all who love the Redeemer and his truth, under the calls of his gospel, rather than to be driven together by the arm of his providence. The enemy of our common Christianity is girding on her armor for the day of battle. Already the heavy tramp, of the gathering squadrons of Rome, is heard in the field. Instead then of “biting and devouring one another” let Protestants gather up the fragments of that noble protest, hurled in her face by the hand of Luther; but which they have been throwing at each other,—lay aside every prejudice,—dismiss as sinful every preference not founded upon the Bible, and again go forth under the great Captain of salvation, conquering, and to conquer.

And Brethren—how should we be encouraged in our efforts for union. Already have they been crowned with the richest fruits—let us not weary in well doing for in due time, he will cause us to reap the full harvest who hath said: “Blessed are the peace makers.”

And in the strength of his promised grace, let ours be the resolution—“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.”

How admirable is the simplicity of the Evangelists! They never speak injuriously of the enemies of Jesus Christ, of his executioners, nor his judges. They report the facts, without adding a single reflection. They remark neither their Master’s mildness when he was smitten, nor his constancy in his suffering, which they thus describe,—“And they crucified Jesus.”

RELIGIOUS INTELLIGENCE.

FROM MR BARNET.

We make the following extracts from a letter of our missionary, addressed to Rev. William McLaren, of New York, and published in the last number of the Christian Instructor. The letter is written from Damascus, dated September 16, 1846. After some account of the manner in which he had spent his time since his arrival in Syria, and a reference to Damascus as the point selected for the centre of operations, he continues as follows:

The field is a most important one, and it is more open now than it has ever yet been for the missionary work. We considered it a call in Providence that it should be occupied more fully than it had yet been, especially as on consultation with the brethren already here of the Irish and Scotch Presbyterians, it was thought that the cause could be promoted by uniting our efforts on such principles as not to be prejudicial to the opinions or interests of either party. As the field is new, and as this will hereafter be the scene of our labors, I will fill up the balance of this letter in stating what has been done of a missionary character, and in introducing you to our companions in the gospel.

For the first I have not the means of any thing extensive or minute. I am chiefly indebted, in this part, to the history of A. B. C. F. M. This is one of the greatest cities of the Mohammedans, and, until within a few years past, no person, without risk of life, could enter its streets in Frank dress, on account of the fanaticism and intolerance of its inhabitants. But the days of Ibrahim Pacha have worked wonders. There was then a power lost, never to be regained. Now a person may walk the streets in their most fanatical season, in the latest fashions of Paris, or New York, and his person will be as much respected, and more, I dare say, than their wide flowing dresses and turbans would be in either of the Western cities. And, now, as the merchant of the west enters, with his manufactures and gaudy trinkets, the missionary is also permitted to bring his stores of truth, and to distribute, at least, to those who are willing to receive. So does God work in turning the wrath of men to his praise. The nearness of the city to the coast where the European powers are known, by the bombardment of the coast, and the mission of the A. B. C. F. M., at Beirut, through their visits and agencies, in distributing tracts and the scriptures, have had their influence, which deserve to be acknowledged. Their mission was commenced in 1820. November 3d, Rev. Levi Parsons, and Rev. P. Fisk, set sail from Boston to Palestine; but, spending some time in Asia Minor, they did not arrive at their field until 1822. On February 10th, Mr. Parsons landed at Jaffa, and on the 17th arrived at Jerusalem, “being the first Protestant missionary who ever entered that city, with the intention of making it the permanent field of his labors.” After various changes in the mission, during a long unsettled state of the country, they had concentrated their forces at Beirut, and in the neighboring mountains. Among the various visits of the members of the mission, in exploring the country, collecting information, declaring the truth, and distributing tracts and the Word of God, I find the following to this city. In 1834, Messrs. King, Fisk, and Cook, on a visit passed through Damascus, Aleppo, and Antioch. During 1834, Rev. Eli Smith, accompanied by Dr. Dodge, “explored the country as far as Damascus, which he recommended as a missionary station.” In March, 1837, “Mr. Homes visited Palestine and Syria, intending to devote a year to the study of the Arabic language. At Damascus, near the close of the year, he had a few boys under his instruction, and

might easily have got there a school. His name is mentioned with gratefulness, by some natives who became acquainted with him during his residence. Previous to, and during this time, (so far as I learn,) there resided at Damascus an English merchant by the name of Lod, a godly man, and one who did much good. He formed many acquaintances among all classes, Mohammedans, Jews, and Christians; and by upright dealing, personal influence, and distributing the Book of Life, has left a name which any missionary would be honored by. He was supplied with books for distribution by the London Societies. In 1841, “Mr. Wolcott visited Damascus early in May, and having made the necessary arrangements for residing there, returned to Beirut for his family; but unexpected events detained him.” In 1843, a special excursion of the book distributor to Damascus is reported, and a favorable reception of himself and his book. Other missions’ agents may have been here, but I have not the facts at hand for any thing further.

On Christmas of 1842, Rev. Mr. and Mrs. Graham landed at Beirut, from the united mission of the General Assembly of the Presbyterian Church in Ireland, and the Church of Scotland, to the Jews in the Holy Land. More than two hundred years ago, during the days of the persecution in Scotland, many of our Presbyterian fathers fled to the north of Ireland. There, after various tribulations, and many a fight of affliction, through which the children of this world must pass in entering into the kingdom of God, they, in 1642, June 10th, held the first regular Presbytery at Carrickfergus, consisting of five ministers. This beginning was by the good hand of God blessed. They were known by the name of the Presbytery of Ulster. In time they spread over the north of Ireland, and increased, and were formed into a general Synod, and were known, until within a few years, by the name of the Presbyterians of the General Synod of Ulster. After the days of the secession, in the days of the Erskines, members of the Associate Presbyterians, and their ministers, settled in the same country, and, in time, formed the Secession Synod of Ireland. On July 10th, 1840, these two bodies united under the name of the General Assembly of the Presbyterian Church in Ireland. This united body, and the Scotch Presbyterian Church, united in a mission, in 1842, to the Jews in the Holy Land. Mr. Graham, for eight months, remained in Beirut, and the adjoining mountains, in studying the language. He was joined by Rev. Wm. O. Allen, and Mrs. Allen, of the Church of Scotland, and they moved to Damascus in September, 1843. The Catholics immediately took the alarm, warned their people to have no communication with them, and not to rent their houses to them under the severest penalties. This last transcended the limits of their general prudence. The English consul interfered, and the Turkish authorities at once let the Catholic hierarchs know that they had no such power over the subjects of the Porte, as to compel them to act thus in reference to the subjects of other friendly powers. Beside being foiled in their attempt, they thus demonstratively proved to the Jews, to whom the mission was specially sent, that there was a difference among Christians of no great moment. During this year the rupture occurred by which the Church of Scotland was rent into two parties. Mr. Allen sided with the Free Church, as did all the missionaries in the different parts of the world who had been connected with the Church of Scotland. In 1844, July the 20th, the mission was enlarged by the arrival of the Rev. S. Robson, and Mrs. Robson, of the Irish Presbyterians. The Free Church of Scotland, now desirous of locating a mission

in Constantinople, and not having men, removed Mr. Allen to that place this same year. He left Damascus, November 6th, Rev. David Daniel, a converted Jew, was sent out by the Free Church in 1845. He arrived at Damascus in August. Mr. G. has so completely mastered the language, that he is able to preach in it with great fluency and power. Mr. R. has been, part of his time, much indisposed, from the effect of the climate, but has not been here long enough to have been able to use it very fluently. They are both of the first order of talents and acquirements, and of the thorough Scotch order of education. Mr. D. is originally a German Jew, He understands English pretty well, has good command of the Hebrew, and is able to preach in all three languages, especially in the Hebrew and German.

We will be settled here within a few weeks. At the date of this I am making arrangements for a house. The family are in the mountains near Beirut—on last accounts all well. Having had some spare time, I thought to address this to you. So that you see that we will have many associations which are calculated to give a pleasant view to our little company which we will have among ourselves. From the missions in the great valley of the Mississippi, from the Tweed, the Clyde, and Bannock, and from the ever-memorable Boyne of the green island of Erin, we sit down together, Jew and Gentile, all equally the followers of Calvin and Knox, on the banks of the Abana and Pharpar, rivers of Damascus, in the city celebrated in the days of Abraham’s servant, and where the great Jewish persecutor became the great apostle of the Gentiles, and commenced his so glorious career in the service of the Lord. Few in number, we take in a wide field of sympathy and of associations of time and place. I look forward with fond hopes when we shall be enlarged in our work, and a representative of your synod, from the banks of the Hudson, shall join us.

Yours, in the bonds of Christ,
JAMES BARNET.

PROTESTANT MISSIONS.—From the reports of various Missionary Institutions, for the year 1846, we learn that the whole number of ordained Missionaries, so far as reported, is eleven hundred and forty-seven; of whom sixty-three are laboring among the Indian tribes, one hundred and eighty-six in Africa, thirty-eight in Western Asia, three hundred and forty in India and Ceylon, thirty-two in Burmah and Siam, thirty-three in China, one hundred and seventeen in the Pacific Islands, three hundred and five in the West Indies, and forty-three among the Jews. They are aided by twenty-one hundred and forty native assistants, and have under their care one hundred and eighty-four thousand two hundred and sixty-eight communicants.—N. Y. Evangelist.

METHODIST MISSION TO ROME. At their conference meetings, and in their Periodicals, the Methodists are agitating the subject of establishing a mission in the city of Rome. It is contemplated to apply to the Pope, and urge that the tolerant spirit of the age requires that he should give his consent to the measure. Part of the plan is to circulate such books and tracts among the benighted Italians, as are calculated to show them what true Christianity is, when stripped of the mannerisms by which it has been disfigured for centuries in the “ Eternal city.”

No affectation of bigotry shall restrain us from saying, that, in some important points of religious doctrine, we differ, and are likely to differ, from the Methodist Church; but we rejoice in this movement. They have the men and the means neces-

POETRY.

For the Preacher.

SONGS IN THE NIGHT.

Songs in the night—when stilled the sound
Of days tumultuous reign!
Songs in the night—the choral sound
Of heaven's adoring train!

Songs in the night—the starry band
Tune all their harps anew;
And robed in glory—lo! they stand,
In heaven's unfading blue.

Songs in the night—the mountain rill
Its gentle number pours,
Where softly summer dews distil
Upon the waiting flowers:

Songs in the night—the wakeful thought
A sweet remembrance keeps,
Of all the wonders He has wrought
Who rules the raging deeps,

Songs in the night—Alas! how long
The gloom that wraps our sphere!
—Yet, while we sing the watcher's song
The Day spring shall appear!

MARGARET COURTNEY.
Emsworth, Jan. 11, 1847.

MISCELLANY.

THE CROWNED HEADS OF EUROPE.
By Dr. Baird.

Eight of the twenty monarchs are
Protestants; nine are Roman Catholics;
two are of the Greek Church; and one is
a Mohammedan. Those belonging to
the Greek Church are the Emperor of
Russia, and the King of Greece.

The King of Prussia is a decidedly
pious man. Several of the queens are
true Christians, as I think, and among
them is the Queen of France. She reads
many religious books. As to talent,
Louis Philippe, King of the French, the
King of Prussia, and the Emperor of
Russia, are admitted to rank first; and
Louis Philippe stands pre-eminently
above all. He was educated at a French
college; spent many years in foreign
lands, and then sixteen in quietly pursu-
ing his studies. Talleyrand said he had
no idea of his vast acquirements, before
he was his minister, after he became
king. He speaks English with ease, and
never pronounces but one word wrong,
which is ice. He said, he and his bro-
ther hired a boat at Pittsburgh to go
down the river, but were obstructed by
the ice. This he had learned from the
English cockneys, when he lived in Eng-

land. He has no minister who is his
equal.

The King of Prussia is nearly the
equal of Louis Philippe; he speaks Eng-
lish well, but not so well as the King of
the French. He is a self-made man.
He was not allowed to get his education
at the German Universities as he deair-
ed, as it was thought degrading to the
king's son to associate with other young
men. He regrets to this day, that he
was not permitted to go to the Universi-
ty and associate with the students. The
king of Sweden graduated at college and
is a fine scholar.

The King of Prussia is not popular.
He is too good a man for that. He pro-
poses too many reforms, and pushes them
forward with too much energy to please
the people.

The Emperor of Russia is not inferior
in talent; but he came unexpectedly to
the throne, at the age of twenty-seven or
twenty-eight years—his brother, the law-
ful heir to the throne, having abdicated
in his favor. He has had no time to
read. Being a resolute monarch his du-
ties are most arduous. He is most de-
voted to public affairs. I spoke to him
about temperance societies, when he be-
gan to make the same objections which
were once so common here—that bran-
dy was necessary for laborers to give
them strength, and protect them in heat
and cold. He, however, at once per-
ceived the force of my arguments, admit-
ted their correctness and said, "As for
the revenue, we will let it go, and get a
revenue somewhere else." Nicholas is
very decided and independent.

A nobleman of great wealth and talent
had governed his brother Alexander.
When Nicholas came to the throne, in
less than three days he came to see him
unmasked. Nicholas said to him, "Who
asked you to appear before me? I
know how you governed my brother. I
give you three days to arrange your af-
fairs in St. Petersburg, after which time
you will retire to your country-seat,"
which he did, and has remained there
ever since.

The King of Sweden is a literary man
and is the author of several books. He
gave me a copy of his work on Prison
Discipline, just published. The King of
Holland is not so popular; is an older
man, about fifty-four. He was distin-
guished at the battle of Waterloo, and
badly wounded. The King of Sweden
is a man of fair talent, but of no decision
of character.

SOCIAL CHANGES IN ENGLAND. It is
impossible to avoid being struck, from
time to time, with many marked differ-
ences between the days on which we
have fallen, and those even which imme-
diately preceded them. Various impor-
tant changes are taking place in society,
even in matters with which religion has
nothing to do, and concerning which it is
difficult to conceive that religious influ-
ence has operated in any way. We will
briefly allude to some of these.

1. Twenty years ago, the brutal prac-
tice, or "art," of pugilism, was eagerly
patronized by great numbers, even of the
higher classes. Going back no further
than 1824 or 1825, we can remember the
occurrence of several "great matches"
in each year, and their attracting consid-
erable attention among all classes. All
this is now passed away; chiefly decay-
ing, it is believed, from the innate scound-
relism of the system, which made the
votaries of the art so fraudulent and so
hateful to each other, that "the ring"
has become deserted.

2. The like fate seems to be coming
upon "the turf." True, it is probable
that never did horse-racing command so
much attention in England as at the pre-
sent moment. But it has fallen, and is

falling. The gentry are fast quitting the
"turf," and the business is transferred to
the public houses. Every year the art of
horse-racing seems to fall lower and low-
er in public esteem, and we shall not be
surprised if, in a dozen years, it is wholly
left in the hands of the "gentlemen of
the profession."

"The theatre is equally declining.
Twenty years ago, the higher and middle
classes numbered many professed admir-
ers and patrons of the drama. Kemble
and Kean, Matthews and Macready, had
their myriads of admirers, and the stage
was a common topic of conversation in
general society. Now Covent Garden
is given up to musical promenades, and
Drury Lane to an Italian opera. Mr.
Braham sings at taverns. Mr. C. Kem-
ble lectures and reads Shakspeare in
Mechanics' Institutes, and Mr. Macready
is acting at the Surrey theatre!

4. Twenty or thirty years ago, the
poetry of Byron, Moore and Scott occu-
pied a very large place in the public at-
tention. Now they are gone, and no
others have arisen in their room.

These are only a few out of many
great changes. It is not easy to see, at a
glance, whither all these tend. If their
failure promises well, in some respects,
it would be easy to mention many new
things which have sprung up among us,
and which would perhaps incline the bal-
ance in an opposite direction.

THE POETRY OF LIFE. The Poetry
of Life!—what may that be? The beau-
tiful, and still the true, let the prose-mon-
gers clamor as they will. The leafy
wood—the wild bird's song—the win-
ter's snow—the summer's shine—the
mother's smile—the father's beaming
eye—love, courage, energy, there is poe-
try in these, and a thousand things be-
side; aye, in the very air we breathe,
and in the earth on which we tread,
which only need feel the seeking for to
find. The cold and dull are dead to
half the joys which quicker, loftier spirits
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The Preacher.

VOLUME V.

"I HAVE A MESSAGE FROM GOD UNTO THEE."

NUMBER 4.

REV. DAVID R. KERR, EDITOR.

PITTSBURGH, FEBRUARY 17, 1847.

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TERMS.

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For the Preacher.

EDITOR,

Looking over a late number of the *Burgh Christian Advocate*, my attention was drawn to an article on the general subject of the introduction of Methodism into New England. The article to which I refer is selected from "Zion's Aid." But though not original in the article is published with attention in that periodical which obtains wide circulation in Western Pennsylvania and in some adjoining States. The particular object of the writer is to commend various reasons, which in his estimation "justified the introduction of Methodism into New England." I was not unaware, that the right of our brethren to reach the gospel, and to labor for the extension of the kingdom of our Lord and our in any part of our country, had been called in question by any one. And frequently as you may naturally suppose, I was somewhat curious to learn what reasons could be assigned in justification of a course of conduct, the propriety of which I had never heard any one question. For my own part, I have always thought that there is ample room in our world for all who love our Lord and are in sincerity, to put forth all their energies in the great work of turning sinners unto God. And no one need fear so much will be done in this work, by Christians of other denominations, that any will remain for him to do. There is a necessity that one denomination of Christians should invade the territory occupied by another; for after we have accomplished what we can, it will still remain true, that "there remaineth yet much land to be possessed." For one I very cheerfully bear testimony to the activity and zeal displayed by our Methodist brethren as a distinct portion of the church of Christ, in their labors to extend the knowledge of Christianity. And though I might in some instances feel constrained to question the propriety of the course employed in the accomplishment of the great object in view, yet I trust, that I may say in honest sincerity with reference to their efforts to build up the kingdom of our Lord and Saviour,—"Christ is preached, and I therein do rejoice, ye will rejoice."

When I proceeded to inquire for the reasons which "justified the introduction of Methodism into New England," I could

not resist the conviction that it was at least quite as much the object of the writer, to condemn the course pursued by others, as to justify the conduct of his own branch of the church. It seems, according to this writer, that the people of New England had been subjected to the calamity of having for their spiritual guides, instructors who preached doctrines of pernicious tendency. And "Methodism came with the voice of remonstrance against some of the principal doctrines of the Puritan church, which it deemed derogatory to the gospel, and of dangerous practical consequence." And what do you think, Mr. Editor, are some of those doctrines propagated by the Puritans, which were exerting such a pernicious influence upon the public mind, that it became necessary for Methodism, in the exercise of a benevolent spirit to come forward, and protect the people of New England against their "dangerous practical consequence?" Among these doctrines, according to the decision of this writer, "Election and Final Perseverance" occupy a prominent place.

With a view to exhibit in a stronger light the pernicious tendency of Calvinism, the writer proceeds to remark, that the "rigid theology" of the Puritan churches of New England, "was rapidly producing that disastrous reaction, which has extended it in every other land. Unitarianism, Universalism and semi-infidelity had been germinating under its shade. They have grown and borne fruit since, but not to the extent they would, had not a more benignant creed been presented to the community." And still further he adds,—"It was the horror, which the despondent doctrines of Calvin inspired, that led to these remarkable changes," by virtue of which the Puritan churches of New England became infected with Universalism and Unitarianism.

It is my desire to live in peace with my neighbors. Among our Methodist brethren I number some of my personal friends, whom I regard as exemplary Christians. But when such grave charges are preferred against a system of doctrine conscientiously held, by a large portion of the Christian community, who, to say the least, are not inferior to their brethren, either in piety or intelligence; when this system is described as "rigid theology"—as a system of "despondent doctrines," which have a tendency to drive men to embrace Universalism and Unitarianism; and when these charges are published in a community where the ecclesiastical standards of three-fourths of the Christian denominations embrace these doctrines,—"Who can withhold himself from speaking?"

I would remark generally, that there is something very unlike modesty, and not very consistent with the spirit of charity, in preferring a charge of so grave a character, against a system of doctrine which is held by a large portion of the Christian church. It will be admitted that Universalism and Unitarianism have spread to a considerable extent in the land of the Puritans. But is it a legitimate conclusion, that this disastrous result must be attributed to Calvinism? Paul preached the gospel in Rome. And what is the present condition of that distinguished city? Has it not for ages been in sub-

jection to the Man of sin and Son of perdition? But, who will presume to say, that the "rigid theology" of Paul produced the abominations of popery? John the disciple whom Jesus loved, and Timothy Paul's dearly beloved son, in ancient days labored in Ephesus. And for many centuries, that once favored city has bowed the neck to the yoke of the False Prophet. But will any one dare to say that the doctrines preached by these faithful ministers of Christ, had a tendency to produce the corrupt system of Mohammedism?

Surely a charitable spirit, might discover other ways of accounting for the existence of Universalism and Unitarianism in New England, without supposing that they must be the fruits of Calvinism. And it is a pity that the writer had not given Calvinism the advantage of the same rule which he found to be necessary in the case of Arminianism. While vindicating the character of Arminianism, he observes,— "Arminians have become Pelagians, but not from the legitimate tendency of Arminianism." And why could he not find it in his heart to suppose, that while it is possible that some professed Calvinists may have embraced Universalism, it is not from any legitimate tendency which the principles of Calvin have to produce such a result.

Mr. Editor, the more I examine those principles which are embraced in that system which this writer styles "rigid theology," and the more carefully I compare what he denominates the despondent doctrines of Calvin with the lively Oracles, the more thoroughly I am convinced that they accord with the Bible, and with sound reason. And if I am correct in this conclusion, it will follow, that the charge which the *Christian Advocate* publishes against these doctrines, is as inconsistent with truth, as it is irreconcilable with that charity which thinketh no evil. I propose therefore, with your indulgence, in some future numbers, to inquire whether there is any ground for the imputation, that these doctrines have a tendency to lead to dangerous error, or to exert an influence unfavorable to practical godliness.

MELANCTHON.

For the Preacher.

SHOULD THE CHURCH INTRODUCE IN HER STANDARDS ANY EXPRESSION OR PHRASEOLOGY THAT MIGHT SEEM TO CONFLICT WITH THE LANGUAGE OF SCRIPTURE?

This, as well as a former inquiry, and for the same reason, is, at present, of some practical importance; as it is near and near some thing of this nature is proposed by the last Convention.

In the paper adopted "On the Heredity of Christ?" we have the following:— 1st. Jesus Christ, besides the sovereignty and dominion belonging to him as naturally and necessarily, as the Son of God, has, as Mediator, a twofold kingdom.

If his language be properly understood, it represents the sovereignty and dominion of Christ as the Son of God, distinct or apart from his Mediatorial kingdom; and, as the latter is said to be twofold, e-

Christ, according to this, must be threefold.

Distinctions may sometimes be indulged for the sake of illustration and assisting the memory; but when attempting to frame standards of doctrine, there is great danger in introducing them instead of words which the Holy Spirit teacheth. Uniformly throughout the sacred volume, wherever the kingdom of Christ is introduced, it is represented as one; and if so, what propriety can there be in representing it in our standards of doctrine, as twofold or threefold? In the Son of God and in the Mediator, we have the same Divine Person, and the spirit of God by the mouth of Paul, gives us to understand, that, as Mediator, his dominion is universal. He is set at God's right hand in heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world but also in that which is to come; and hath put all things under his feet, and gave him to be head over all things. Such is his language to the Ephesians. In writing to the Corinthians, after repeating the passage above, "He hath put all things under him," the apostle finds it necessary to point out the only exception:—"But when he saith all things are put under him, it is meant that he is excepted himself, who sitteth on the right hand of the Father." This passage points out the Deity as the only exception to the authority of Christ as Mediator. Or, in other words, that his Mediatorial character is not superior to his divine. On what ground, then, shall we attempt to cut up and divide this kingdom, if the Sovereign be the same Divine person—if the kingdom have the same limits, the same subjects—the same grand objects;—and especially, if there be no authority in the language of Scripture for such distinctions?

The ground on which this twofold or threefold kingdom is predicated, is certainly sandy. It is taken for granted, that the Son of God was from eternity equal with the Father in dominion and authority as well as glory—and as he is said, as Mediator, to have a kingdom given to him, the conclusion is drawn at once, that he must have at least two kingdoms. And from this, license seems to be taken, to make him out as many as may suit the fancy or taste of the human mind. But what saith the Scriptures? "The first Jesus, who being in the form of God, thought it not robbery to be equal with God. But made himself of no reputation, and took upon him the form of a servant." He voluntarily *relinquished the exercise of his sovereignty and dominion*, as a finite person, and took upon him the form of a servant. In this form, and in this relation of a servant, he appeared in our world, and finished the work of human redemption. And for this cause God also hath highly exalted him, and hath given him a name that is above every name.

In this exaltation, in his Mediatorial person and character, he has resumed the exercise of that sovereignty and dominion which, as a Divine person, he had for a time relinquished that he might finish the work assigned him by his Father, and thus his prayer is answered:—"And now, O Father, glorify thou me with thine own

with uplifted hand to the Most High, we are not bound to do it. Such an engagement is null and void from the beginning. It ought never to have been entered into, and when unhappily entered into, repentance, not performance, is the duty which the Lord requires in respect to it. It is upon this ground, in addition to the applicability of circumstances, that we expect what is called the civil parts of the covenants entered into by these churches, from which we derive our descent. Our views of duty in regard to the connexion between church and state differ from theirs, and we cannot therefore adopt as theirs their engagements on this subject. It is only such parts of those Covenants as we regard to be *our duty* from the word of God, that we consider binding on us.

But another mistake made in a different quarter respecting the nature of Covenant engagements is, that if the church adopts a Confession of Faith, or a Testimony, and traces such a document in her Covenant engagements, she is hereby prohibited from changing, uttering, or attempting to annul, otherwise she would be guilty of breach of vows, Covenant-breaking, perjury, &c. On this subject, "the Arminian" and "the Covenanter" have been making changes ever since the commencement of their existence. The amiable, well-minded brethren who conduct these meetings, cannot wait until they see whether our Confession and Testimonies are altered for the better or the worse. No, you have sworn to these documents, and therefore any attempt to alter them fixes upon your foreheads the mark of perjury and Covenant-breaking. You will have the hardihood to persevere in your attempts at Union, after having had tremendous words as these hurled at your heads? A little attention, however, to the history of the Westminster Assembly, and the good old Confession framed by that quarter. Previous to the meeting of this Assembly, the Church of Scotland had a Confession of Faith, and they entered into Solemn Covenant engagements to maintain that Confession; and they sent some of their most distinguished ministers and members, to assist in amending this Confession, perhaps we should say, making a New one. They never dreamed that they were chargeable with Covenant-breaking in taking such a step; nor does it appear that there were any vigilant eyes at their post (as is our favor) to see the alterations before they saw or call bad names over those engaged in making them. No, the way to business there was to wait until they saw the New Confession. After having examined it and compared it with the standard of doctrine, they quietly laid down the Old Confession and embraced the new as superior to it. And who will blame them in so doing, they were guilty of no Covenant-breaking? And if we should follow their example at the present day—should we think it faulty or ambiguous—should we revise our Testimonies and make them more exactly to our circumstances at the present day, who will charge us with Covenant-breaking beforehand, or waiting to see what the Confession of Faith is to be? Such glaring injustice, we think, to break down any power to do mischief.

Not only the practice of the Westminster Divines shields us from the imputation of Covenant-breaking, merely because we propose altering our Standards, but we left us a statement of doctrine on the subject in the Confession itself which still does the same. The manner which they use respecting the obligation of vows or Covenants

is: "whereby we more strictly bind ourselves to necessary duties, or to other things, so far and so long as they may fitly conduce thereunto." Now witnessing for the truth is a necessary duty: and a Confession or Testimony is one of those things which conduces thereunto. And mark the distinction in the Confession between a necessary duty, and a thing which conduces thereunto. The language implies that the duty is of perpetual obligation, but the thing conducing thereunto may not be so, it may expire and something more conducive thereunto may take its place. Now, it is a necessary duty and therefore of perpetual obligation that the church should be a witness for the truth; but a Confession or a Testimony is only a means conducing thereunto, and the obligation to perpetuate a particular one of either arises from the fact, that nothing more conducive to the duty can be had. If, however, a Confession or a Testimony can be framed in one day more conducive to the performance of the duty of bearing witness for the truth of God, a fair construction of the language of the Confession requires us to prefer such a Confession or a Testimony, that thus we may have the most conducive means of performing an important duty. It is unnecessary to pursue this new view of Covenant obligation any further. No man will resort to it until his arguments become scarce and when compelled to use it, no man of a sane mind can calculate on effecting much by it, except with the bigot and the ignorant.

Such are some of the principal points established in the Confession of Faith on the subject of vowing or Covenanting with God, and as none of the churches proposing union desire any change in the Confession on this doctrine, it is fairly presumed that, as far as this document goes, we are all agreed. And what more does any person want? What advance has any one of these churches yet made beyond the Doctrine of the Confession? It teaches that vowing or Covenanting is an ordinance of God—that it is an ordinance to be attended to upon special occasions—that we thereby more strictly bind ourselves to duty—that it is duty alone, or what conduces thereunto, which ought to constitute the matter of such engagements. Has any one of these churches yet advanced farther than the Confession on any one of these points? It might be thought by some that on the "special seasons," when it may be proper to enter into such engagements, the Confession is defective, but so are all these churches: they have left vowing or Covenanting as they have left fasting, without specifying the special seasons when it should be attended to.

It might be supposed, however, that there is an important point wanting in this statement of the doctrine in the Confession. It says nothing respecting the descending obligation of such engagements on the posterity of those entering into them. A very good reason may be assigned for this omission, (or rather for not giving more prominence to this idea, for we cannot regard it as omitted,) no one at that day denied it, nor will any one at the present day who has correct views of the nature of Covenanting and the organization of the church. The church is a moral person; the individuals of whom she is composed are not suffered to remain by reason of death. In this respect she is constantly changing, but her moral identity is not thereby destroyed. Like a river whose waters are constantly escaping by evaporation, or absorption in the soil through which it passes; yet fed by fresh accessions, it flows onward, and although when it reaches the ocean not a particle perhaps of the water which constituted its channel at the source now remains, it is still the same river: so the church flows on through the world; it is constantly losing by death and growing by accessions

from the world, but its identity remains—it is the same church from one generation to another. Now let this acknowledged principle be remembered in reading chap. 22, sect. 6 of Confession, and there can be no dispute about the descending obligation of religious vows or Covenants upon posterity: "whereby we more strictly bind ourselves to necessary duties, or to other things, so far and so long as they may fitly conduce thereunto." Let it be supposed that it is the church which enters into the vow or Covenant, and that this engagement is such as it ought to be, containing nothing but necessary duties, or other things conducing thereunto. Is it not a plain truth, that any one entering that church, places himself under the same obligations, and thus makes them his, by his own voluntary act, while the seed of the church comes into existence under her obligations and ought to acknowledge them as soon as capable?

We design next, to show the agreement of the Testimonies published by these churches, with the doctrine of the Confession and with each other: but having now written as much as it is likely your readers will wish to peruse at once, we reserve this for another Communication.

A FRIEND OF UNION.

The Closet.

Closet prayer is the most essential to the maintenance and growth of spiritual life. Our Saviour lays great stress upon this duty, and graciously promises to reward its faithful performance. Taking it for granted that his disciples apprehended the necessity of prayer, he gives them specific directions relative to secret closet prayer. "When thou prayest, enter into thy closet, and when thou hast shut the door," (to prevent interruption,) "pray to thy Father who is in secret, and thy Father, who seeth in secret, shall reward thee openly." True, there is no place where we may not pray; we should pray always, and every where, "pray without ceasing." But the most suitable place for solemn, set seasons of devotion, is some retired spot or private apartment, where no one will be likely to interrupt or disturb us, and no eye but that of the all-seeing God is upon us—the Being whose presence and grace we seek.

Those who content themselves with attending public, social, and family prayer, and wholly neglect their closets, show plainly that it is not communion with God they seek, but that they pray to be seen of men. Many think it enough to visit God, morning and evening,—these visits are a mere hurried repetition of an oft-repeated prayer, to satisfy conscience, but not to commune with God. Others think it sufficient to pray in some strait or difficulty, when no one else can help them. They only visit the throne of grace in a season of affliction, and God would not see their faces, if necessity did not drive them to seek deliverance. The communion which God loves and will bless, is that which arises from love to Him; such love as we have for a dear friend, which draws us often into his presence, not because we seek any special favor, but because we delight in his society. Thus, to come to God when not pressed with fears or burdened with cares, but because we love Him and cannot be happy without Him,—this is the communion which God will reward with His special favor. Those who love God, love to be with Him; they will not be satisfied without frequent visits to their closets, where they may be alone with God, and not suffer ordinary engagements to interfere with their seasons of private devotion. Like a certain good man who, when the hour of religious retirement arrived, broke away from his company,

saying, "I have a friend who waits for me;" those who truly love God, will leave all to meet and commune with Him.

The best time to call upon God, is, when we are alone; then it is He draws very near and communicates Himself. Said Scipio, an illustrious heathen, "I have never better company, than when I have no company, for then I can freely entertain my thoughts, and converse with all the learned of former ages." We can have no better company than when alone, if God be with us. So also we are never in greater danger than when alone and not with God, for then Satan comes and plies his most fatal temptations. With a view to overcome Christ, he took him into the mountain alone. When alone, our dangers are the greatest, therefore our cries to Heaven should be most vehement and importunate.

The fittest time for secret prayer, is the beginning of the day, the early dawn, for then we need fresh recruits and auxiliaries from Heaven. No sooner do we open our eyes, than we should open our hearts to God. The early morn is the fittest season for closet devotion, for then the mercies of the night are the freshest and sweetest, but which after a while, like flowers, lose their fragrance. God's mercies are renewed every morning, so should be our praises. Further: by entering on business without first calling on God, we virtually declare that we need not the Lord's assistance. The neglect of this hour unfits us for family worship; like an instrument untuned, the heart does not vibrate to the touch of the spirit.

Reader, do you pray in secret? Do you meet God daily in your closet, and hold sweet converse with Him? Alas! that any should be shy of God. Men have no good reason to shun God, but every inducement and encouragement to seek His face; He is merciful, and long-suffering, and waiting to be gracious; He invites all to come to Him. And yet many never enter their closets and worship God in secret! No man would treat his best friend so. Is it, that men are ashamed or afraid to meet God alone? What has God done, that any should be ashamed of Him? Why should they be afraid of their greatest benefactor and friend? When we think what a privilege and honor it is, to converse with the High and Mighty Ruler of the universe—the God whom all Heaven worships—we know not how to reconcile such conduct with the dictates of common sense.

Whoever pretends to be a Christian, and yet habitually neglects his closet, is deceived and deluded. What! a Christian and yet desire no privacy with God—a saint, yet have no need to speak with God! The backsliding and ruin of Christian professors begin always with closet neglects, either by omitting the duty wholly, or attending to it in a careless and formal manner.

Reader, let nothing prevent your seeking God in your closet. He may indeed seem to hide Himself, or His aspect may seem severe, and He may, for a time, repulse you. These and other obstacles may present themselves to discourage your approach, and drive you from His presence; but persevere, remembering all the while that you deserve His frowns, because of your sins against Him; and cast not away your confidence. Wait for His smile; though He smite you, trust in Him. The Master, whose acquaintance and blessing you seek, has said, "Ask and ye shall receive, that your joy may be full." It has been said, "prayer will make us leave off sinning, and sinning will make us leave off praying."—*Banner of the Covenant*.

For the Preacher.

A Nut for "Observer" to Crack.

MR. EDITOR,

I have been a reader of the Preacher from the commencement. And as one who feels deeply interested in the prosperity of the Associate Reformed Church, I have been gratified to learn that the paper has obtained a pretty wide circulation. I have been pleased also with the general course pursued by the Preacher, and with the decided testimony which is borne to the distinctive principles of our church. A Religious paper, not less than a preacher in the pulpit, in my opinion, should blow a trumpet which utters no uncertain sound.

But, you must excuse me, when I take the liberty of saying, that my apprehensions have been of late in some degree excited. Some articles have recently appeared in the Preacher over the signature of "Observer," which seem to me to contain a spice of *New Schoolism*. Mr. Observer has a great deal to say about the improvement of our sacred music. I strongly suspect, that if the truth was known, he has no particular regard for the peculiarities of our Church, and that his object is to introduce among us the usages of other churches. Mr. Editor let me tell you, I am afraid of these *new tunes*, and these *new modes* of conducting our public worship. If *Observer* writes any more, I wish he would take to reconcile his new mode of doing things with the direction given by the prophet, Jer. 6:16. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls." Is not this language very plain? Is not this a strict injunction to ask for "the old paths?" But according to *Observer*, it seems that we must all get our singing books, and go to school to learn new tunes, as though we had nothing else to do. I suspect he has little to do, or he would hardly suppose that other people could spend their time in this way.

And then again, *Observer* strongly urges that our churches generally should introduce the new mode of singing the Psalm continuously, without reading it, line by line, before the singing thereof. If I had time, I could assign forty-one reasons, why this new mode should not be introduced into our churches. But that I may not take up too much room, I would just mention three objections.

1. If a person happens to be without a Psalm book, he cannot take part in this exercise.

2. One who cannot read, must remain silent.

3. A special objection is, that I do not like these new ways. I wish to see our church walking in "the old paths." I hope, if *Observer* has any thing more to say, he will answer my objections to his proposed innovations. METRUSELAH.

For the Preacher.

The Extension of the Associate Reformed Church.

Believing the standards and the usages of the Associate Reformed Church to be in closer conformity to the Lively Oracles than those of any sister member of the body of Christ, as is implied by our connexion with her, it is but natural that we feel a deeper interest in her extension, than in that of any other.

While to all, who bear about them the marks of the Lord Jesus, we would be ready to extend a helping hand, for her, we must cherish the tenderest regard. "Her very dust to us is dear."

An inquiry then, of lively interest to every son and daughter in her communion, arises: Is our church, now, in a state of advancement, to the extent of her resources? If not, what can be done to ac-

celerate her onward progress? Upon this topic, I propose to offer a few remarks for the Preacher. And I do it with less diffidence, even with the most perfect freedom, knowing his ability, and reposing confidence in his readiness to expose and correct alike any fallacy, or heresy that may appear.

For the present prosperous condition of our church it would be most ungrateful, not to thank God and take courage. But is she up to her utmost energies? That is the question?

Although it is not by might, nor by power, but by the Spirit of God, that Zion must arise and stand forth, the beauty of the whole earth, yet our Heavenly Father is pleased to employ human instrumentality in carrying forward his all-glorious work. His will, respecting this instrumentality, is manifested in particular cases by the indications of his Providence. Service to be performed—easy access thereto—a force at command, that may be thrown into this service—with ample means for their subsistence, may be regarded as the voice of God, to gird on the armor and go forward. His people may be encouraged with hope of success, as they see all these marks meeting in any given case.

What then are the indications at present? Does He require us to extend the sphere of our labor? The great and rapid increase, in numbers and insolence of his enemies, from the system of the Socialist to that of the Atheist, which are springing up amidst many of the strong holds of religion, and spreading over our beloved land, menacing our civil and religious institutions,—and also, the almost entire destitution of large portions of our country, proclaim, trumpet-tongued, the demands for service, in the ranks of the Captain of our salvation.

Enlistments from some quarter must be had, or ere long all our institutions must inevitably be involved in ruin. Service is needed.

Are we not urgently invited to share the honor of this service?

That the Associate Reformed Church is in favor with God, seems evident from the smiles of Heaven upon her exertions since the severe conflict, that bore away her plumed standard bearer, together with many an able champion, and severed her united phalanx. That she is esteemed by man is obvious from the many and urgent demands upon her for aid. From the point where first the Pilgrim Fathers stood, "holding forth the word of life," to the most distant West, the breezes come burdened, not only with the wails of want, but also with pathetic appeals to our church for aid. While onward is the strife for conquest by the enemies of all righteousness, the Reformed Church in our land is looked to, with implicit reliance upon her weapons, as adequate, to cope with the foe. The weapons of her warfare are known to be drawn alone from the armory of the Shepherd's bag,—weapons, that have never failed to do good execution, though hurled by a stripling. With this armor, her weakest sons, strong in confidence of its efficiency, move boldly forth, when the hosts of Israel, arrayed in the mail of modern warfare, quail all dismayed. Her offensive weapon is the sword of the Spirit,—she strikes with the naked blade, *preaching the Word*. The might and temper of this weapon, are known to have been well tested in the hands of the veteran champions of her parent land. Scotland, at the present day, stands a noble monument of its efficiency. What, but this gave her a complete triumph over the Man of Sin? What, but this has for ages preserved her an example of piety, and purity of doctrine, while other lands, with men of undoubted piety and zeal, but who encumbered themselves with the trumpetry of modern improvements, have

been overrun with error and corruption in doctrine and in practice.

And what do the rapidly increasing and pressing calls upon our church testify, but that these facts are becoming better known, and are being admitted by some, who have tried the more cumbersome armor and find it wanting. True, the splendor and the glitter of the one, excite admiration and rally many to their standards; but the other commands respect from its simplicity and efficiency.

Confidence is reposed in her. Access to the service of her Master, by which, she may greatly enlarge the sphere of her operations is easy. She has the second mark that indicates the will of God for her to go forward.

Nothing is intended as peculiar to the Associate Reformed Church in distinction from other branches of the Reformed Church that propose union. O. S. S.

For the Preacher.

The Theatre.

MR. EDITOR:

Do you not think that the favorable manner in which theatrical performers and performances are noticed by a majority of the newspapers of the day, has a tendency to allure inexperienced persons, particularly the young, into these haunts of vice? Do you not also think, that it is high time, that those papers which are devoted to the interests of Messiah's kingdom should lift up their voice like a trumpet, that such persons may be admonished of danger, and make good their escape ere the tempter's chain is completely thrown around them?

In my first interrogation, I have alluded to the evil influence which is exercised over, particularly our youth, by the favorable notices which are taken of theatres in many of our influential public papers. These papers, as you are aware, fall into the hands of the young and inexperienced, at a time when their minds are easily affected; and the applause which they see given to certain theatrical persons, excites their curiosity, and awakens within them a desire to witness their performances; a curiosity, in the gratification of which, many have taken their first step to ruin.

To show that my fault-finding is not groundless, let me refer you to the following notice which theatres receive in a Philadelphia paper, a paper which is well edited, and widely circulated. I quote from "The Dollar Newspaper," Vol. 4th, No. 42: "At all our places of public amusements, the crowds in nightly attendance are wonderful to behold. And when we count up the number open, it is not surprising that the evening churches are slimly attended; our citizens have not the gift of ubiquity, and cannot be at two places at the same time. Every thing seems to have its turn. A few years ago, all the places of amusement open in the city could not altogether turn out such an audience as is now nightly seen at almost any one of our theatres. Churches, Libraries, Companies, and Literary Institutes, then were fashionable, and held sway. Three or four years have completely turned the tables in favor of the theatres."

This language I quote to give an example of the manner in which such places are noticed by our newspapers. Now, what must be the effect produced upon the mind of the youth by such remarks? I do not say that the papers in your city talk of this subject in this style, but still, they throw in their influence, if it is by but a short paragraph, and many of them are ready to take up the cudgel at any one who will open his lips in opposition.

It is a lamentable fact, that theatrical exhibitions are becoming more common, and that they are more fully attended by the fashionable members of society. This is not the case in Philadelphia alone; it is

the case every where; showing that there is a falling away in many places. And why is this the case? Is it attributable to the silence of those who care, and under whose protection the morals of society are placed? Is it more time then that from the pulpit and the religious press a warning should be forth, which might at least save those who are just entering upon manhood, and who have not as yet fallen into the tempter's hand.

I am aware that we must press ourselves to hear the angry growling of those who love the corrupt and fallen form in which it now exists; but let them grow away. We will be glad for any pain which they can inflict on us, if we are made instrumental in warning one from the snares so obviously set for his soul. But I must by saying that if it meet with your approbation, I propose in a few short paragraphs, to show that theatres are schools of immorality, instead of (as we often hear termed) being "schools of music." This I shall do, by showing the teachers and the lessons taught in a moral. Yours truly,

RELIGIOUS INTELLIGENCE

Theological Seminaries of the Associate Reformed Churches.

Regarding the sound and thorough education of young men for the ministry, as a matter of vital importance to the church and the world, we present definite information from month to month as far as our space may allow, in the "Schools of the prophets," to those denominations in which more immediately interested persons present the different institutions in the order of their establishment.

THE SEMINARY OF THE A. R. CHURCH, NEW YORK.

On the first of November, 1816, the first Theological Seminary in the United States was opened in the city of New York, by the General Synod of the Associate Reformed Church, and the Professorship of Rev. John M. D. Enriched with a well selected and enjoying the instructions of the most distinguished scholars and of his day, it soon became the seat of a large number of young men, who since acted important parts in the branches of the visible church.

In the year 1808 or 1809, Mr. Matthews was chosen assistant professor, and for several years the number of students to increase in the seminary. About the year, 1816, however, of the Carolinas and also of Virginia, having lost much of their attachment of the Professors' principles and usages of the A. R. and become alienated from the Synod, began to withdraw their interest—and after declining the seminary on the part between the A. R. Synod and the Presbyterian General Assembly, the seminary was disbanded—its students were the library transferred to the Seminary at Princeton, N. J.

The union took place, the synod and south had entirely withdrawn from the general body. Into the Synod of Pennsylvania almost all went, and also a great number of the largest Presbytery in the State of New York. But for the largest number of ministers and churches in the Synod, the union to the Presbyterian Church, was unable to be present in a regular session at the meeting when the Synod passed, yet so essential was

so clear in equity and honor claim to the library and other of the church on account of on to the name and principles itself until it ceased by its own the courts of the land have almost perfect unanimity, in their rightful possessions.

years afterwards the "Schools" was closed, and young desired the ministry studied in cees; but at its meeting in York, the synod resolved on September, 1829, to revive the Seminary in its bounds—appointed Rev. Joseph M. Professor—fixed upon New-York, for its location—gave unto God for what he had to do, and threw the revived many prayers into his holy in the first Monday of October, 1829, the Seminary was opened, and since that time has since pursued efficiency and usefulness. Its extends through four years, year there is one session of it, commencing on the first October and ending on the day in May. The studies are embrace the entire original systematic and Pastoral Theology, Ecclesiastical History. A Synod, consisting of one each Presbytery, is annually held, and on their resolutions students may be licensed at the third session, on condition to return to the seminary another year. In 1838 there was completed a building, and eligibly located, where students may be conveniently lodged with lecture-rooms, and almost every facility for prosecuting their Theology. Since the year 1830, young men have availed themselves of the privileges of this Institution, and their ranks have been increased by other means, about 1000 are now in the ministry, and a perishing world is being saved to the riches of Christ. At New-York, Dr. M'Carrell, D. D., is now there are seven students, and lectures, and use of the library, which was collected by Dr. Mason, and was long used in the Seminary in New-York, and is now in the charge of students, and the Seminary is a residence in New-York, moderate as in any place of the kind, and desirableness.—

Dr. Baird, in a letter dated written in the house of Dr. King, has been distinguished by the fact that his life has been placed in the hands of a vindictive priest. Dr. King, thus writes of him, "a truly noble and devoted man, and of the present state of the Church, and I sat up the greater part of the night viewing the trials through which he has been called to pass. For a man whose life has been much exposed to the worst is over, and the exposure of some of the capital points of the Greek Church was a noble and farly broken. and will prevail. I am glad to hear of Dr. King's family. This is a little service for the persons, in the English. Dr. King preaches in me hope in relation to the fact that schools are

are becoming more and more widely disseminated. There are between 300 and 400 primary and secondary schools established in the continental and insular portions of the kingdom. Four large Gymnasias have been established in four important centres—Athens, Syra, Chalcis and Patras—in which many hundreds of youths are pursuing the higher branches of an education. And to crown all, there is a flourishing University in this city, which has 26 able Professors, and 250 Students, besides 400 occasional auditors. There are no less than 24 newspapers—all conducted in Greek but one—of which 16 are published at the capital, and the others in other principal cities. Several of these journals are conducted with much ability. There is a great desire for knowledge among this people, rich and poor, high and low. Rich Greeks abroad—at Smyrna, Constantinople, Vienna, Salonica, etc.—are sending their sons to the University here. And some of them are doing much to found schools in this land, so dear to every Greek wherever he may live. These things are encouraging. Depend upon it, a brighter day will arise on Greece."

THE CAUSE OF THE SABBATH IN SCOTLAND. A correspondent of the Louisville Herald writing from Glasgow, January 2d, says, "Scotland is at present convulsed with the discussion of the question whether the Lord's day is henceforward to be profaned by railway travelling." Some time since the managers of the great central line of railway, between Edinburgh and Glasgow, resolved on closing their road against travelling and traffic of every kind on the Sabbath. While worldly and ungodly men denounced the managers as Pharisees, hypocrites and such like, religious men of all denominations rejoiced in the decision, and are doing all in their power to strengthen the hands of the managers in the noble stand which they have taken. They who are opposed to this decision are comparatively few in number, but very noisy and active, in all that they can do, to have it reversed. The friends of the Sabbath are not less active. The same correspondent says:

"From all parts of Scotland, even the most remote—from all religious denominations alike, the most prominent and the most obscure—Presbyterians of every name, Established Church, Free Church, Reformed Presbyterians, United Secession, Relief,—Episcopalians, Congregationalists, Methodists, Baptists,—memorials are pouring in upon the directors, congratulating them on the honorable position they are occupying as Christian men, and entreating them to resist every attempt to make them abandon the ground they have taken.

"The railway enterprise, as we see it here at least, is intensely selfish; and its promoters are endeavoring to make every other interest, sacred or secular, to bend to its demands and requirements. The observance of the Lord's day is the first formidable obstacle which it has encountered in Scotland; and the struggle in which we are engaged is waged with extraordinary keenness by both the parties engaged in it. The press and the platform are equally employed in the contest; and even although the directors of the Edinburgh and Glasgow line should be driven from their position, and superseded by men of less principle, who will yield to the clamor of the anti-Sabbath party, the friends of the Sabbath have no idea of abandoning the struggle—which, from what I have stated, you will see is rapidly assuming a form of far more importance and far greater comprehensiveness than as it regards this line of railway. The question at issue now is, to all intents and purposes, a question affecting the Di-

increasing and knowledge is becoming diffused. The Bible and other good books vine authority of the Sabbath day. The people of God are called to do battle for the palladium of their religion, with the mustering hosts of infidelity and selfishness; and whatever reverses they may require to endure in the meanwhile, for the trial of their faith, well they know that in his own time and way, God will speed the right!"

GERMAN CATHOLIC MOVEMENT IN NEW YORK. We gave, a few numbers since, a brief account of the late movement in New York in which about two hundred German Catholics abjured Popery. Soon after their renunciation became public, Bishop Hughes appeared in a long letter attempting to set the matter aside as a mere hoax upon Protestants. His letter had the effect of bringing out the Seceders even more boldly than at first.

They speak to him as follows: "Whereas, Bishop Hughes declares that we were no Romanists, and that therefore no secession has taken place, we are constrained to contradict Bishop Hughes, and to assure him that we were born and brought up Roman Catholics, and also, that the names of our children may be found in the baptismal registers of New York. It was high time, surely, that we had renounced such a Church, in which the shepherds do not even know who belong to their flocks.

"Whereas, a genuine Christianity cannot exist without the word of God; and whereas, republican freedom is incomplete without religious freedom, we declare that we will possess both, of which we have hitherto been deprived, as the preface to the Romish New Testament, approved by Bishop Hughes, shows.

"The Rev. Pastor Giustiniani is respectfully requested, as soon as possible, to prepare an appeal to the German priests and the German people generally, residing in the United States, to draw out the friends of truth and freedom from the dark hierarchy, that we may constitute ourselves into a free, unrestricted, German Catholic Church."

THE NESTORIANS. There seems to be a fixed determination of bringing to an end the power of Bedar Khan Bey, by whom the Nestorian Christians were so barbarously slaughtered. The Porte, doubtless, more from political than religious considerations, is exercising all his cunning to ensnare him. To prepare for action when the proper time comes, orders have been given to Essad Pacha, the newly appointed Governor of Mosul, to collect 35,000 regular and 7,000 irregular troops; while Nejb, Pacha of Bagdad, who is highly spoken of as a commander, has 10,000 men, and a large body of warlike Arab tribes, at his disposal. The Porte seems to be very confident in his expectations of soon reducing the Koordish tyrant. At the same time Dr. Wolf has made an appeal to the British nation, to induce the people to petition ministers to interfere on behalf of the Nestorian Christians. "If necessary, he says, 'though tired and fatigued and worn out by my yet late expedition to Bokhara, still I am ready to face, if required, the Koordish tyrant, and try to persuade him to revoke his horrid order for exterminating all the Christians in Koordistaun.'"

CATHOLIC CHURCH. The Catholic Almanac for 1847, says that the number of priests in the United States is eight hundred and thirty-four, being an accession of ninety-eight in one year; and also that there are eight hundred and twelve churches, seventy-two of which were

erected this year. In addition to this number there are five hundred and seventy-seven stations, visited by clergymen, but as yet without any commodious place of worship. In the several theological seminaries there are two hundred and forty-eight students preparing for the Holy Ministry. There are twenty-four Literary Institutions for young men, of which thirteen are colleges properly organized; forty-three Female Religious Institutions, and sixty-six Academies for young ladies.

CONVERSIONS FROM ROMANISM ON THE FIRST SUNDAY OF THE YEAR, 1847. We understand that an unusually large number of persons will be received into the communion of the ancient Irish Church on the first Sunday of the year, in St. Audoen's, and that the Rev. Thomas Scott will preach on the solemn occasion. The class includes three superior young men, who were intended by their parents for the Romish priesthood, and others who are also well versed in the Scriptures of truth. There are now 130 names of persons on the renunciation roll of St. Audoen's Church, who have abjured the false tenets of Rome. On that day a great addition will be made to it. Two fresh priests have applied to the Priests' Society for protection.—*Londonderry Standard.*

ANTI-PUSEYISM. Bishop M'Ilvaine says that he will not "consecrate any church hereafter, in which the structure of the ministrations of the Lord's Supper is of an altar form, or in which there is not for that use, a table, in the ordinary sense, as the permanent furniture."

MORE REFORMATION. It is now confidently asserted that the Holy Father has abolished the custom of kissing the Pope's toe, and instead thereof, extends his hand to be kissed!

INTERESTING MOVEMENT. Several public meetings have been lately held in New York to consider what means can be employed to bring the neglected children of that place under the influence of religious instruction. The plan on which it is proposed to act is much the same as that on which the "ragged schools of London" have been conducted, in which many thousands who had been abandoned to ignorance and vice have been instructed and reclaimed to virtue. On Monday, the 25th ult., a vote was passed with great unanimity to procure or erect, in the city of New York, a suitable building for the accommodation of one thousand children. It is an example that should be followed in all our large cities.

THE JEWS.
BRITISH SOCIETY. We are exceedingly gratified to perceive that this Society is steadily growing in strength and usefulness. The *Jewish Herald* for November informs us that the Committee have recently engaged a colporteur for Holland, and Mr. Hermann Stone, of Frankfort, as missionary to the Jews in that city and in Bavaria. Auxiliary Societies are fast multiplying throughout England, and we observe many encouraging indications in the journals of the missionaries.—*Jewish Chronicle.*

CHURCH OF SCOTLAND. The Presbytery of London have instituted a mission in Halkin street, in the extreme west of London, six miles from the Church of England Jewish Mission, three miles from the British Society, and two from the chapel of Mr. Herschell. Mr. Douglas, the missionary, writes: "Not a day passes without Jews calling on me. On Saturday last, I had eight Jews with me; and nearly every day I receive proofs that my preaching is accomplishing its design in this neighborhood."—*Jewish Herald.*

ful of the 'outcasts and of them that perish.' I may here state, as testimony on behalf of the reality of at various ministers of our holy re- rent creeds, have visited many of during the year, and have, without erred in the opinion which I have regard to the truthfulness of this

ent condition of the prison is a fair at its general religious character ightout the year. Of the one hun- ty-six convicts now suffering im- rty-four give encouraging evidence of prayer; their conduct is uniform- with their profession. They read with sedulous care, and their be- as secures for them the approbation and other officers. Some of the xisted in the earlier part of the s those now in the prison, are wor- notice."

SUMMARY.

he distress in Ireland is unparal- and disease is carrying off the numbers. In addition to the working death and misery in all and, a most fatal disease, superin- arcity and the quality of the food, e, is also increasing the number

Parliament was opened on the cen in person—her speech calls distress in Ireland, recommend- of measures of relief, and en- tations of grain from foreign

Ireland are pouring in memori- lieutenant to suppress the use of ries and breweries, while the continaes in the country.

ecting was held in Washington nt., on behalf of the suffering t which Daniel Webster report- ppointing the Mayor of New flector of Customs of that city, a ve contributions of money or ward them to Ireland; and the eans to act in the same capaci- and calling upon the people of a to be prompt and liberal in s for the relief of a people actu- hundreds from the want of food.

two hundred tons burthen is a Marietta, Ohio. A meeting innati on last Thursday night to charter her to take a load of to the coast of Ireland.

MEXICO.

ans Picayune of February 2d, highly interesting items:

ardo, 20th ult., letters state that gress, on the 9th, after a stormy the first section of the bill au- ment to raise fifteen millions of cation or sale of certain goods into Anna sternly opposed this rmore that the opposition so ldiars, that they had shot him. es confirmation; but many cir- it not improbable. The army

he law created the greatest ex- ity of Mexico. The churches s, the ordinances of religion indication of mourning was kens of resistance were evin- vere inclined to support the re- nt. The Mexican Congress, ress everywhere, appear to be . They are alarmed almost sue they make is, "Ser o no t to be." lly believed in Vera Cruz, that be made upon that place, but ve been recently introduced. 00 men in the castle and 1800 the town, besides the militia who may be set down at 1000

supply of only a few days' pro- rison is supplied from day to z.

id, has entirely thrown off the d a Commissioner from that d New Orleans, sent for the ; with our government, to ob- gnition of its independence.

ve are informed that Mr. Thos. interested in a society to aid

emigrants from Europe to this country, have re- ceived instructions from England to reserve \$150, 000 acres of a large tract of land in Western Virginia, for settlers from Wales, most of whom intended to emigrate in the spring.

THE FRENCH AND THE ARABS. The French have been fighting the Arabs upwards of sixteen years. They have been victorious in every en- gagement, and yet, after all these long years of toil and blood and victory, they have secured nothing more than a mere military possession of Algiers, and even that they are unable to main- tain, except by the actual presence of a regular army of one hundred thousand men, and a year- ly expense of \$20,000,000.—There is a remark- able prophecy recorded in Genesis xvi., 10-12, of Ishmael, the progenitor of the Arabs, that his posterity should be numerous—that he should be a wild man—his hand against every man, and every man's hand against him—and that he should dwell in the presence of all his brethren. The history of Ishmael's descendants, has hither- to been in exact accordance with the prophecy. And it is, therefore, not at all surprising that the French in their efforts at conquest, have met with so little success. For the Word of God cannot be broken.—Watchman & Observer.

A New REPUBLIC. Lord Elgin, the Governor General of the British possessions in North America, having arrived at Montreal, the Cana- dian papers are again discussing the subject of a Federal Union, to include Upper and Lower Canada, New Brunswick, Newfoundland, Prince Edward and Nova Scotia. The arguments used are:—the rapid growth and prosperity of the United States.

RIGHT. The House of Delegates of Virginia recently refused to grant a general amnesty to those who have incurred the penalties of the duelling law. The law disqualifies from holding office under the State all persons engaged in duels.

MONROE EDWARDS. This man whose exten- sive forgeries won for him the unenviable repu- tation of being the most expert forger in the United States, died a short time since in the hos- pital of the Sing Sing Prison.

The British Consul for North and South Car- olina has given notice that he is forbidden by Lord Palmerston to administer on the estates of British subjects in slaveholding counties, who are the owners of slaves.

Le Verrier's Planet. We see it announced as the result of late observations and discoveries, that this planet is continually approaching the earth. When first discovered, it was with diffi- culty seen with the most powerful telescopes; but it is now nearly visible to the naked eye. It is said to travel at the rate of a million and a half miles in twenty-four hours, and as it is believed by some to partake of the nature of a comet, some philosophers apprehend serious results from its approach, and the most learned professors in England and France are anxiously endeavoring to solve the mysterious problem.

An African Priest at the French Court. The Paris correspondent of the Boston Atlas says: A frequent visitor at the Tuilleries of late, where he sits by the Queen's side, is Father Noussa, a jet- black African priest, who excites great interest by accounts of his missionary labors in Senegal. Many of the nobility have invited him to their tables, and large sums have been subscribed to build him a new church. Through his exertions over six hundred Roman Catholic priests have signed a petition for the abolition of slavery in the French colonies, to be presented to the next Chambers—over eight thousand other signatures follow.

ACKNOWLEDGMENT.

The undersigned, as Treasurer of the Presby- tery of Steubenville, would thus acknowledge the receipt of Twelve Dollars and Twenty-five Cents, from the Female Missionary Society of Cadiz, to the Presbyterian Missionary Fund, in sustaining Presbytery in affording preaching to the destitute within her own bounds.

WM. LORIMORE.

ACKNOWLEDGMENT.

The Treasurer of First Synod acknowledges the receipt of the following sums for Synod's Fund: Spear Spring congregation, by Rev. Callahan, \$ 5 00 Richmond, Ohio, congregation, Rev. Lorimer, by Rev. D. R. Kerr, 3 00 Knoxville, Ohio, congregation, Rev. Lorimer, by Rev. D. R. Kerr, 2 00 Bethesda, congregation, by Mr. Pol- lock, 10 00 Piney Fork, Ohio, congregation, Rev. Clokey, by Rev. D. R. Kerr, 2 00 Mill Creek congregation, Rev. Reid, by Rev. D. R. Kerr, 4 00

Allegheny County Temperance Quarterly Con- vention.

The various Societies throughout the County of Allegheny, are hereby notified that the next regular meeting of this Association, will be held at Temperance Hall, on Smithfield street, on Friday the 12th day of March next, at 11 o'clock, A. M.

It is earnestly hoped that the Societies in each Ward and Township of the County, will be re- presented as business of great interest will be brought before the meeting.

M. LARIMER, Jr., President.

EDMUNO SNOWDEN, Secretary.

MARRIED.

On Thursday, the 4th inst., by Rev. David R. Kerr, Mr. HENRY MILFORD SMITH to Miss FRANCES L. DINWIDDIE, only daughter of Rev. James L. Dinwiddie, D. D., of this city.

On Tuesday evening, February 2d, by Rev. J. K. Riddle, Mr. John Barge of Kittanning, to Miss EUPHEMIA KELLY, daughter of the late Hon. Meck Kelly of Indiana, Pa.

On the 21st ult., by Rev. William Burnett, Mr. SAMUEL M'PHERSON, to Miss JANE MORRISON, daughter of Mr. William Morrison, of Ohio Township.

By Dr. Pressly, on the 2d inst., WALKER ERSE- MAN, to Miss MARGARET FRAZER, all of Alle- gheny city.

By the same, on the 12th inst., ALEXANDER MORELAND, to Miss MARY TAGGART, all of Pitts- burgh.

OBITUARY.

DIED, at her residence in Burgettstown, Wash- ington county, Pa., on the 11th of January, Miss ELIZABETH IRONS, after a lingering illness, with consumption. She was a member of the Asso- ciate Reformed Church; and of an exemplary, Christian deportment. She was long afflicted, but bore it patiently. The Word of God was her comfort—and highly she prized that best of all Books. It was not, we hope, left to a death-bed—to gather hope from expressions dropt from her lips. Her previous life was of the same character. God was pleased by a tedious afflic- tion to make the parting pang less severe. Her's was not the boastful confidence—but the "good hope through grace, that maketh not ashamed." A certain death was for some time before her. It took her by surprise—and we hope the loss is to her infinite gain.

LINES ON HER DEATH.

The Master came, and call'd for thee, and now That call has been obeyed; and we have look'd The last time on thy face—the last time heard Thy voice. . . . Had we the power, doubtless we had Kept thee here. But this, though kind to us, had been, Perhaps, the most unkind to thee. No tears Are shed in Heaven; and earth is wet with tears. Here sigh is answer'd back by sigh, and sorrow Looks, where'er she turns, on sorrow's face. Grief Never dries her cheek. "A vale of tears" is Earth's Appropriate name. And why then mourn our friends Departed? "Weep not for us," they seem to say: Weep for yourselves—and for your children weep. If safe in Christ, we part to meet again, Where sin and sorrow never come, and "fare- wells" Never rend the bleeding heart. Around that place No tempests sweep—no night its curtain hangs. No common sun lights up its skies, the Lamb Its light—the Lord its glory shines. But still When nature bids to weep, 'tis hard not to Indulge in tears. Indulgence sweet, if not Indulg'd too much—Jesus himself, when stand- ing, By the grave of him he lov'd—his sorrows Told in tears: and o'er Jerusalem's doom'd, Ill-fated city wept.—That Saviour said To Nain's widow "weep no more," and gave An only son back to a mother's arms. So now, we trust, he says to friends, "Weep not;" But seek with her a mansion in the skies. R. J. H. Mr. ROBERT YOUNG, whose death was an- nounced in the last number of "the Preacher," was born in County Down, Ireland, in the year

1763. His parents were members of the First Associate Burgher Church that was established in that part of the county, of which the Rev. Andrew Black, from Scotland, was the pastor. At an early age he removed to the Parish of Drumbo, and there became a member of the Antiburgher Church, under the pastoral care of the Rev. Mr. Bell. From thence he removed to the city of Belfast in the year 1799, and continued in the communion of the Antiburgher Church until he removed to this country in 1819, when he con- nected himself with the First Associate Reform- ed Church of this city, of which he was a con- sistent member up to the time of his death. Having attained an age beyond that generally allotted to man, he felt amid the gathering in- finities of four-score years, that the time of his departure was at hand; and as he approached the valley of the shadow of death, he feared no evil, for he had put his trust in the great Shepherd and Bishop of souls.

DIED, on January 3d, DAVID STEWARD, aged 8 years 11 months and 5 days, and on January 16th, WILLIAM STEWARD, aged 5 years and 4 months, children of William H. and Martha Stewart, of Upper St. Clair.

These parents have a lonely dwelling now. Their children were indeed remarkable and love- ly. Great care had been bestowed on them in training them for the service of God, and young as they were, they showed that parental care had not been in vain. The loss of one child is hard, but to be left childless is harder still. But parents weep no more, your loss is everlasting gain to them. They are gone almost together, —they are gone before you, and they are gone to Jesus. A little longer and you will meet them in heaven to part no more. A father's tears may flow at the remembrance of his loss, but let that father remember, that his children sleep in Jesus. And when a mother can no longer see the ob- jects of her care, her affection and her prayers, then let her remember that she shall yet be with her departed children; for Martha has chosen that good part which shall not be taken away from her.

If there be any mistakes in the acknow- ledgments, subscribers will please notify us of them that they may be corrected.

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The Preacher.

VOLUME V.

"I HAVE A MESSAGE FROM GOD UNTO THEE."

NUMBER 5.

DAVID R. KERR, EDITOR.

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For the Preacher.

Tendency of Calvinism.—No. 1.

"I will not," said our Lord, "that I should send peace on the earth; I send peace, but a sword." The perversion of the religion of Christ, our sinful world; has been attended with commotions and wars and bloody scenes. And yet no one who has had the power of this religion on his own heart, will pretend that these are its legitimate fruits; or that the belief in its principles has a tendency to produce such disastrous results. The Author of the Gospel, is termed the Prince of Peace, the author of peace; and where its principles are felt, not only does it produce peace in the human bosom, but it disposes men to follow peace with all men. Therefore, the advent of our Lord, and the consequence of the depravity of the human heart, have proved the occasion of commotions in the earth, these consequences are to be attributed to the mild and peaceful reign of Christ, but to the desperate wickedness

of the Calvinistic system of doctrine, which has always had to encounter the same opposition in our world, which was manifested in the days of our divine Author. And the same zealous promulgation and defence of the truth as in Jesus, frequently become the occasion of a spirit of bitter opposition. And the consequence of solid arguments, it is nothing for the adversaries of the truth to endeavor to render it odious, by attributing to it consequences, for which it is not accountable, than was the endeavor of our Lord for those commotions which followed his appearance among men. In a peculiar manner, been the consequence of the Calvinistic system of doctrine which is given the title of Calvinism, to excite such opposition. It is but seldom that the great principles of this system are supported by any thing like Scriptural argument. But, very commonly it is made, to awaken in the public mind a feeling of horror in relation to these things, by charging upon them consequences for which they are in no degree accountable. The charges which are frequently referred against the doctrines of the system of Calvinism, by a man, who neither knows what they are, nor whereof they affirm, are of such

a character, that, if well founded, no man, who does not possess a perverted intellect, or a depraved heart, could possibly adopt them. And yet it is an incontrovertible fact, that in every age of the church, these very doctrines have been held by men inferior to none others in intellectual cultivation, or in moral excellence.

In the last number of the *Preacher*, the attention of the reader was called to a very grave charge against Calvinism, which has recently been published among us. This enlightened religious community have been asked to believe, that in New England, as well as in every other land, where Calvinism has prevailed; "the rigid theology," and "the despondent doctrines of Calvinism," have led men to embrace "Universalism, Unitarianism and semi-infidelity." Against this serious sweeping accusation, I appear as the humble advocate of that system of doctrine against which it is levelled.

Among the doctrines which are represented as producing such pernicious fruit, the writer referred to, particularly specifies what he terms "Pre-election, Pre-reprobation and Final Perseverance." The two first of these doctrines, come under the subject of the Divine decree. And before we enter upon an enquiry as to the tendency of any particular doctrine, it is important that we understand precisely what the doctrine is, and then, whether it is sustained by the Word of God. It is possible that a doctrine of Scripture may be perverted by the depraved ingenuity of man, and may thus be made to countenance an evil course. But the truth of God, cannot possibly have any such evil tendency. The truth as in Jesus, is the appointed means by which sanctification is advanced in the soul; and the tendency of the truth is invariably to promote holiness of life. "Sanctify them through thy truth, thy word is truth."

On the subject of "God's Eternal Decree," the doctrine which is maintained by Calvinism, is expressed in the following words: "God, from all eternity, did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures; nor is the liberty or contingency of second causes taken away, but rather established." In this complex proposition, there is a distinct exhibition of the general principle,

1. That the decree of God extends to "whatsoever comes to pass."

2. It is denied that this doctrine makes "God the Author of sin." And

3. It is maintained that the liberty of the rational creature remains unimpaired. And hence, notwithstanding the decree of God, man is accountable for his conduct, and his sin is chargeable not upon God, but upon himself.

In supporting this doctrine, I shall take it for granted, that all things in heaven and in earth, derived their existence from God, and that his kingdom ruleth over all. These things are explicitly revealed in the Word of God, and are admitted by all those with whom we are concerned in the present discussion. If then all things were created by God, and if he rules in the kingdom of men, and doeth according to his will in the army of heaven and among the inhabitants of the earth, the question natu-

rally arises, Does the infinitely wise God proceed in the works of creation and providence at random, or does he operate in accordance with a previously formed purpose? The correct answer to this inquiry, virtually settles the controversy relative to the doctrine of the divine Decree. According to Calvinism, we have in the works of creation and providence, the development of the wise and holy purpose or decree, which previously existed in the divine mind.

Among the rational creatures of God; there are beings of different characters, both bad and good. Among the higher order of intelligent beings, there are angels of light, and there are apostate spirits; and among men, there are the righteous and the wicked. At their original creation, both angels and men were holy beings. How sin was first introduced into the intelligent universe, we know not. But we are certain, that it did not proceed from God. God is light, and in him is no darkness at all; and it is just as impossible that he should be the Author of sin, as that darkness should proceed from the source of light. But as it is an undeniable fact, that sin has found its way into the world, it must have obtained entrance either with, or without divine permission. To say that God could not prevent the entrance of sin into the world, would be virtually to call in question the truth of his omnipotence, and to deny his ability to govern his own empire. Whatever difficulty then, may be connected with the introduction of sin, we are shut up to the necessity of admitting, that it has obtained an entrance into the world by the permission of God. And Calvinism maintains that for mysterious but infinitely wise reasons, God was pleased to permit sin to have a place in the world, and that he designs to make it subservient to the promotion of his own glory.

Among men there exists the same diversity of character as among angels. There are those who study to regulate their lives by the law of God; while there are others, the language of whose hearts is, Who is the Lord that I should obey him? They neither fear God, nor regard his authority. That God could at any moment terminate their wickedness and their existence together, none will deny. Or, if it were his pleasure, he could by his Spirit, change their hearts and make them the willing subjects of his grace. And yet we see, that in my instances he, for a long time, upholds and preserves wicked men, while pursuing a sinful course. Since then it is evident, that God could prevent the wickedness of man but does not, it follows, that it exists by the permission of God. And according to Calvinism, the decree of God extends to the sinful actions of men in this sense, that it is his purpose to permit their existence. This decree however with regard to the permission of sin, neither offers tolerance to the will of man, nor does it impute to him that which is evil. Nor is the divine decree the rule, by which the character of man's conduct is to be determined. It is the divine law, which is the appointed rule for the regulation of human conduct, and the standard by which our actions are to be tried. And our actions are right or wrong, in the sight of God, as they accowith, or are contrary to this

rule. And hence, since the divine decree was never designed to be a rule for the government of our conduct, we may be justly chargeable with great wickedness before God, when we do that which the hand and counsel of the Lord before determined to be done. Acts 4:28

The doctrine of the divine decree has its origin in the very nature of God, as a Being of infinite intelligence. It belongs essentially to the nature of an intelligent being to act in accordance with a previously formed purpose, or plan of operation. No intelligent being in the proper exercise of his powers, would commence a work without a purpose or design with regard to what he was about to do. The mechanic will not engage in the erection of a house, until he has formed in his own mind, a plan according to which he will proceed, and a purpose with regard to the use to which the building shall be appropriated. And can any rational man persuade himself to believe, that the infinitely wise God formed this stupendous structure—the Universe, with all its inhabitants, and with all its furniture, without having previously formed in his own mind a purpose with regard to the work which he was about to execute, and the end to which it should be made subservient? To deny the doctrine of the divine decree, is virtually to maintain, that he who is infinite in wisdom, proceeded in the work of creation without design, and that in the government of the world he aims at the accomplishment of no end. To deny that the Most High God acts in accordance with a previously formed purpose is to impute to a Being of infinite intelligence, that which would be regarded as folly in man. To my mind then, it is perfectly clear that the doctrine which maintains that the decree of God extends to "whatsoever comes to pass," is in accordance with sound reason.

And what say the Scriptures of truth? In a great variety of instances, the sacred Oracles speak of the counsel, will, pleasure and purpose of God, which different terms convey the same general idea. A few examples are here submitted to the consideration of the reader. "I am God and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done, saying, my counsel shall stand and I will do all my pleasure." Isaiah 46:11. "Truly the Son of man goeth as it was determined; but woe unto that man, by whom he is betrayed." Luke 22:22. "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. "Of a truth against thy holy child Jesus whom thou hast anointed both Herod and Pontius Pilate, with the Gentiles and the people of Israel were gathered together for to do whatsoever thy hand and thy counsel determined before to be done." Acts 4:28. "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Eph. 1:11. Examples of this kind could easily be multiplied. And from those which we have adduced, it will at once appear, that the lively Oracles do ascribe to God, a "counsel," a "determinate counsel," a "counsel" which "determined before" what was to be done, a

"purpose" and a "counsel of his own will, after which he worketh all things." And according to Calvinism, the decree of God, is the purpose, or determinate counsel of his own will, after which he worketh both in creation and in providence.

From our preceding remarks, it appears that it is in perfect accordance with the character of God as a Being of infinite intelligence, to suppose that he has created all things in heaven and in earth, in pursuance of a previously formed purpose or design, and that he governs all things in the universe in conformity with the purpose of his wisdom. And it has further appeared that to suppose that the Most High God has no fixed purpose according to which the operations of his hand are conducted in all parts of his administration, would be to impute to the source of wisdom, a degree of folly which would be derogatory, even to a being of finite intelligence. And having inquired, What say the Law and the Testimony? we have received their unequivocal response,—“Our God is in the heavens; he hath done whatsoever he pleased; he worketh all things after the counsel of his own will.”

And now I would most respectfully appeal to the sober reflection and intelligence of every unprejudiced mind, and ask, What is there in this doctrine to render it obnoxious to the charge of “rigid theology?” What is there in the principle which maintains that the infinitely wise God determined beforehand, what he would do, both in creation and in providence, to produce in the mind unworthy thoughts of God? Will any one dare to deny that God had a right to determine what he would do with his creatures? Who will presume to question the capacity of him whose understanding is infinite, to make the wisest and best determination with regard to all things in the Universe? Who will say that the Almighty is unable to execute the purposes of his wisdom? Calvinism maintains that,—“Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas and in all deep places.” And according to this doctrine, Jehovah occupies a seat upon the throne of universal dominion, all persons and things in heaven and in earth being subject to his control, and being governed by him in accordance with the purpose of his infinite wisdom. And while God is exalted, man is taught to take his place in the dust, and devoutly to exclaim, “Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.”

But, as it is in reference to the connection between the Decree of God, and the wicked actions of men, that the principal difficulty on this subject exists, I shall endeavor in my next number, to show from plain and indisputable examples recorded in Scripture, that the divine Decree does extend to these, yet in such a manner as not to interfere with human liberty; and therefore, though, that which wicked men do, may be in accordance with what the hand and counsel of the Lord before determined to be done, yet as they act freely and in opposition to the law of God which is the rule of duty, they are justly regarded as guilty in the sight of God, and obnoxious to punishment.

MELANCTHON.

For the Preacher.

The Kernel for “Methuselah” to Eat.

MR. EDITOR.

I perceive from the last number of the Preacher, that my friend Methuselah, supposing that I have little to do, has very benevolently carved out some work for me. The task, however, which he has called me to perform, is pleasant, rather than irksome—to crack a nut! I can remember the time, when I was somewhat fond of such employment. And though the days of cracking nuts are rather past with me

now, yet for the benefit of my venerable friend, I shall endeavor to recall the skill which I once had in such matters, while I undertake to crack this nut, and present to him the kernel, which I hope may prove savory to his taste.

And in the first place, I must request my good friend to observe, that I am very far from being an advocate for “new things,” or “new measures” in religion, in the popular and objectionable acceptation of those phrases. I was complaining of the unreasonable conduct of some persons, who resist all those improvements in the manner of conducting divine worship, suggested by age and experience, and who, for the lack of rational arguments, endeavor to excite a prejudice against them, by applying to them a phrase of doubtful and suspicious import. If Methuselah will please to adjust his spectacles, and look over my remarks, with a little care, he will perceive that I have particularly distinguished between what is divinely appointed, and those circumstantial things connected with the worship of God, which must be regulated by Christian prudence. With regard to the former, as that which is divinely appointed, has its origin in the infinite wisdom of God, here is no room for improvement, and it would be daring presumption on the part of man to attempt it. But as for those things which are of a circumstantial nature, and which, not being divinely appointed, must be determined by human wisdom, they like all human things, are susceptible of improvement, and will be modified by the state of society.

Let me explain. It is the duty of all to employ their voices in unison with devout hearts, in singing God's praise. This is a matter of divine appointment. But the tunes, which are to be employed for the modulation of the voice in singing praise, are not divinely appointed. This part of divine worship must be regulated by Christian prudence. And as the science of music like all other human sciences admits of improvement, it is preposterous to suppose that the same tunes must be sung from age to age, regardless of the improvements which have been made in music. As it respects the venerable *Twelve*, which were sung exclusively in the olden time, I have no hesitation in saying that they are good pieces of music; and when sung correctly, they are very suitable to be employed in the worship of God. But they have been sung so long by those who seem to glory in their ignorance of the principles of music, and who, in singing, proclaim defiance to all musical rule, and who appear to act upon the principle, that the more discordant the notes they utter, the more orthodox the praise, that these good old tunes have been literally tortured to death. And therefore, I have been almost brought to the conclusion that it would be respectful to their memory to permit them, at least for a time, to repose in peace.

As I am particularly anxious to be understood, and as I am somewhat apprehensive that my friend Methuselah has too fast to take up correctly the meaning of what is read, I must ask indulgence while I introduce another illustration.

It is a matter of divine appointment, that all men should praise God. From obligation to perform this reasonable and delightful duty, none can plead exemption. “Kings of the earth and all people, princes and all judges of the earth; by young men and maidens, old men and children,” are positively required by God to engage in this exercise. To introduce usage into the church which would actually take this service out of the hands of the worshippers generally and confine it to a choir of singers, composed, if not of those who are not even professors of religion, would be in my view a serious impropriety. It would be an invasion of the divine authority, by setting aside matter

of divine appointment. This, human wisdom may not presume to do. God has made it the duty of all to sing his praise, and he has not authorized any worshiping assembly to praise him by proxy. But as to the matter of tunes, and the reading of the psalm “line by line, before the singing thereof,”—these are things, for which it is not pretended that we have divine appointment—these are things which must be regulated by Christian prudence in accordance with the general principles of the Bible. And in these things in common with all things human, there will be changes with the advancement of society.

With regard to tunes, I have said they ought to be plain, simple, grave and melodious; such as when correctly sung, will make “grave sweet melody.” Now who is to determine what tunes bear this character? I see Methuselah is impatient to answer—“Not a set of boys and girls.” I cheerfully join with my venerable friend in his answer. And with his permission, I will add—Nor to a set of cross old men, who have no music in themselves, and can relish none in others—Nor to those who never learned to sing correctly, and who take so little interest in performing this duty in a becoming manner, that they will not learn to sing—Nor to those whose voice is never heard in the church, except when an effort is made to disturb its peace. But in my humble opinion, the most effectual method of avoiding the evil against which the church ought to guard, is something like the following.

The individual who leads the praise of a congregation, should not only be a man of musical taste who, in addition to a knowledge of the principles of music, has a pleasant voice, but, of a strictly religious character. The character of the precentor, is a matter in which the honor of religion is concerned. And it is a shame for a congregation of God's people to have a man stand up publicly to lead their praise, who is not even a professor of religion; and it is still worse, where he is not a man of moral character. But while a character for piety is essential in a precentor, it is by no means the only qualification which is necessary. To sing correctly, a man must possess a knowledge of the principles of music. And to be able to lead the united voices of a congregation, a man must possess a voice clear, strong and melodious. Where the officers of the church perform their duty in selecting a suitable person to fill this important office, the selection of the tune, as a general rule, may be safely left with him. Such a precentor, will seldom introduce a tune which cannot be sung by those who have any musical knowledge. And those who have no acquaintance with the rules of music, and who regardless of all the opportunities of learning with which we are surrounded are determined to remain in ignorance, should at least hold their tongues, and permit those who regard it as their duty, to make a “loud noise, skillfully,” to sing the praise of God in peace.

As a general rule, I say, this matter may be safely left with the precentor. I am not however to be understood as saying that the officers of the church, have no concern in it. To them it belongs to superintend every thing connected with the public worship of God; and it becomes them to see that all things are conducted decently and in order. And if at any time a tune should be introduced, which in the estimation of discreet and competent judges is manifestly unsuitable, it should at once be interdicted. But such an interposition will rarely be necessary, where the officers of the church have performed their duty, in appointing to this important office a suitable person.

But having as yet examined only one half of the nut, and finding it to contain more than I at first anticipated, lest I

should give my friend Methuselah the remainder shall be reserved for a future occasion.

MR. EDITOR:

In the Preacher of February I have served some remarks on the subject of “Presbyter.” Although I have your request for a notice of the subject yet as the subject is one of great importance, I propose to give it both on some of the same communication, and also in a separate one to which you invite me. It appears to me that you advances a doctrinal error, in that “Christ Jesus voluntarily ed the exercise of his sovereignty as a divine person.” “He has resumed the sovereignty and dominion of a person, he had for a time.” These declarations, I think, do they mean that the Son, assuming our nature, ceased common with the Father in essential sovereignty and omnipotence is an attribute of “Power belongeth unto God, not the Son of God, as a person and of inherent and exercise sovereignty and dominion of his incarnation; and as long as he occupies the mediocrity of that “he humbled himself of no reputation and took the form of a servant,” the Son disclose, but we are not to express as teaching the any of the essential rights of divinity. The distinction essential and mediatorial relation is a Scriptural distinction which it in the announcement concerning himself, which principle cannot be harmonized with “my Father are one,” and “greater than I.” As the Son possessing all things by essence derived right, he could not while as Mediator “all power to him in heaven and in earth” distinction “Presbyter” is overlooked; as the Son expressed sentiments appear that the essential character person in the Godhead, who became man, into that mediatorial.

According to the principle just advanced, the Lord Jesus an essential as well as a mediator. It is correct to say that authority rules, even when it is immediately employed in a relation is subordinate to Christ, as Mediator, rules but his authority being subordinate to that supreme power was derived. And that the Godhead. From it he mediatorial commission orders his account. It militates this view, that the Father is represented as appointing Christ to work, for the act of the Father was not a personal but an economical act and all economical acts are external voluntary arrangements. Father, Son and Holy Ghost represented the Godhead, acted through the Father in the Headship which as Mediator; and of course the Christ administers the dispensation. These views are sustained by out of many proofs which exist John 5:17. “My Father worketh and I work.” Rev. 22:1. “The God and of the Lamb.” 1 Cor. “When he shall have finished

to God, even the Father." Acts 17:29. "He will judge the world—by that whom he hath ordained." Rom. 14:10. "God shall judge the secrets of men's hearts." Christ.

Interpretation given by "Presbyterian" which I admit is the common one, of our's declaration "my kingdom is not of this world" beyond all dispute. He has indeed shown that the basis of union is exceptionable, in the Convention evidently de- scribing her as not of this world. From this it would follow that there is no kingdom, but what is spiri- tual, of which is asserted in the article.

It is not the nature of his kingdom but its origin or source which he describes in the above de- claration. I think appear, from the considerations. The kingdom of God was of this world not be- cause of the materiality of its subjects, but of the earthliness of its origin. It is not from heaven but from earth. Tyrants never sought; and might as the source of power is not acknowledged. The decla- ration amounts to an admission that the kingdom, and of the kind which Pilate enquired, but de- rived from below, but from above. He had said "my kingdom is not of this world; if my right is based on the election of my subjects they would be here to maintain it by physical force; but in my kingdom is from God, on which I plead and sustain my right. This is the "good confession" which he witnessed before Pontius Pilate. He was "King of kings, and Lord of lords." 1 Tim. 6:13-15. And sustained by the last clause of the declaration, "now is my kingdom not of this world." How can this apply to a kingdom of the nature of his kingdom, which can it apply but to the source from which it was derived?

The distinction between two kingdoms is not Christ as Mediator which he thinks useless appears to be essential and necessary; and I am of opinion that it is Scriptural. He is the church by the covenant of baptism, uniting all believers one with another in a ritual and indissoluble rela- tion. He is his voluntary subjects, and he rules by his laws and influences and directs by his power. Does he govern wicked men? Can he speak of the inanimate creation, in the same way? Can he pre-supposes her existence, and declares, as its end, her well-being. His Headship over the church is not received, strictly the reward which he received for his humiliation and death, for it was itself the beginning of events, that led to these and indispensable results. It was "a name above every name," "above all principality, power, and might, and domination not merely relative to all things, but a Headship "over all things, and the church which is his body." The distinction between the two king- doms is clearly exhibited in the ways in which the Scrip- tures represent him as governing them. He is the "rod of iron" by which he rules and breaks them in pieces as a potter's vessel. Psalm 2:8, 9; Rev. 12:5. No other principle could we derive from passages of Scripture which represent Christ as sitting on the throne of David was a civil ruler, and his throne

a civil throne, the emblem of civil power. Christ sitting on that throne is a repre- sentation of him ruling men as members of civil society. Psalm 132:11. "The Lord hath sworn to David—of the fruit of thy body will I set upon thy throne." Isaiah 9:7. "Of the increase of his gov- ernment and peace there shall be no end, upon the throne of David, to order it and to establish it."

But I fear I have trespassed on your patience, and shall do no more than offer a few remarks on the inquiry, "Have we any evidence that Christ desires or will accept the subjection of nations through their constituted authorities, beside or apart from his church or spiritual king- dom?" To this I unhesitatingly answer in the affirmative, and give the following specifications:

1. Nations are his subjects. Psalm 22:28. He is the Governor among the na- tions. Rev. 1:5. "Prince of the kings of the earth." Rev. 19:16. "King of kings." Surely he desires and will accept their subjection.
2. Nations are commanded. Psalm 2:10-12. "Be wise, ye kings; be in- structed ye judges of the earth; serve the Lord with fear—kiss the Son." Doubtless, he desires and will accept their obedience to his Father's com- mands.
3. Nations who do not submit are sorely threatened. Psalm 2:9. "Thou shalt break them with a rod of iron; thou shalt dash them in pieces as a pot- ter's vessel." Isaiah 60:12. "The nation and kingdom that will not serve thee shall perish."
4. It is promised that nations shall submit to him. Psalm 72:11. "All kings shall fall down before him; all na- tions shall serve him." Isaiah 60:10. "Kings shall minister unto thee."
5. It is predicted that they shall actu- ally become subject to him. Daniel 7:27. "All dominions shall serve and obey him." Rev. 11:15. "The kingdoms of the world are become the kingdoms of the Lord and of his Christ."
6. He is invested with authority to subject them to himself. Psalm 110:2. "Rule thou in the midst of thine ene- mies." Verse 6. "He shall wound the heads over many countries." Rev. 19:16. "He hath on his vesture and on his thigh, a name written, King of kings, and Lord of lords."

It would be easy to multiply the proof of each of these specifications; and on their testimony we rely for the evidence, that Christ desires and will accept the subjection of nations through their con- stituted authorities; and we add, that he shall certainly receive it.

VERITAS.

For the Preacher.
The Theatre.—No. 2.

MR. EDITOR:

Dear Sir,—I learn that my proposal meets with your approbation, (to some extent at least,) from the fact that you have inserted my first "short essay" upon the subject of "Theatres" in the Preacher, and I send you this in continuation of my remarks.

Before proceeding farther, let us have an answer to the following inquiry:—**What is Morality?** Morality in its sim- plest sense, is conformity to law. True morality is conformity to the divine law, in all the duties which it prescribes to God himself, or to our fellow men; and this law not merely as it appears in the light of nature, but as fully revealed in the light of revelation. Morality as gathered from nature's light by man's effort, has much in it which is imaginary and disputable. Hence the great diversity of opinions which we find entertained among writers on moral philosophy. The stream from which they dip, is so shallow that they cannot avoid

gathering much mud and filth. Such was the fact in respect to moral philosophers among the heathen, but they had the honesty to acknowledge that they labored un- der a difficulty. Says Socrates, "To me it seems best to be quiet; it is necessary to wait till you learn how you ought to be- have towards the gods and towards men."

I conclude then that those laws of moral- ity which are collected and arranged by reason, guided by nature's light, are im- perfect and insufficient; there is an un- settledness about them, which gives rise to doubt in regard to what is duty. Not so with the latter, which is revealed from heaven. In this there is nothing imaginary or disputable; our duty to God, and our duty to man, are fixed clearly and unalter- ably.

And who, we may ask, so well quali- fied to frame laws by which man's conduct towards his fellow man should be regu- lated as his Creator, who knows his nature, and what is necessary to secure his happi- ness here and hereafter. And I contend that all that is good and worthy of atten- tion in the systems of morals, collected either by ancient or modern writers, is de- rived from the same source, although it may not be in precisely the same way.

The moral law which was given to Moses upon Sinai's top forms, in my opin- ion, the grand foundation of all wholesome rules, by which we are to be regulated in our dealings with God and man; and true morality consists in a rigid observance of this law, and every teacher of morals as well as every school of morality, will be found taking this system, as the text book.

Now let us inquire how it is with the theatre which we are told is a "school of morality?" Do the teachers pay due attention to this system? Have the les- sons which they teach a tendency to induce their scholars to attend to this system? Upon the answer truthfully rendered to these questions, my position must stand or fall, for there is no half-way place, no neutral ground, the theatre must either be moral or immoral in its tendency.

I have not much to say about theatrical performers, from my personal acquaintance with many or few of them; for in truth (and I glory in the acknowledgment,) I have not a single acquaintance in that pro- fession. My remarks then, for the most part, must be like my knowledge, general, in respect to that class of society. But permit me to ask, is it not always expected from persons who wish to reform society that they, in their lives, show forth the beauty and wholesomeness of the princi- ples they wish to have observed? Now, if it be morality that these persons wish to inculcate, do they show its beauty and its charms in their own deportment?

What is the general character of those men and women who shine as stars, or who occupy the more humble position of stock-players, in our theatres? Have they such a character, that those who up- hold them most, would like to engage them as the moral trainers of their dear children? or would any parent desire his son or his daughter to imitate their ex- ample in all things? I would judge not. Who does not know that theatrical per- formers (with a very few exceptions) pay very little regard to morality? Are they not, for the most part, gamblers, profane- swearers, debauchees and drunkards?

Permit me to call your attention to one instance, which I have no doubt might be taken as an illustration of the character of hundreds of the profession. A very emi- nent tragedian, who entertained your thea- tre-going citizens last fall, and in the early part of the winter, with his glowing ex- hibitions of morality, after leaving Pitts- burgh, was engaged at the National Thea- tre in Cincinnati, to give a few lessons on this important subject. But lo! when the class had assembled and were anxiously awaiting (whether quietly or not I cannot

tell) the appearance of their teacher, the manager of "the school" appeared and stated that Mr. A— was so drunk that he could not rise from his bed. What, my reader, do you think of such a teacher of morals as this? Yet I presume he is as fit for the task as any of his brethren in the profession; we may so conclude, if we are permitted to judge from the favorable notices which he receives from certain newspapers.

But I suppose I have written as much as will fill up the space allotted to me in the "Preacher," and I will only say, more anon.

Yours truly,
J. J. B.

Moderate Drinking.

Dr. Nott, speaking of the effects of moderate drinking, has the following truthful and forceful language:

"The ragged, squalid, brutal rum- drunkard, who raves in the bar-room, consorts with swine in the gutter, or fills with clamor and dismay the cold and comfortless abode, to which, in the spirit of a demon, he returns at night, much as he injures himself, deeply wretched as he renders his family, exerts but little influence in beguiling others into an imi- tation of his revolting conduct. On the contrary, far as his example goes, it tends to deter from, rather than allure to, criminal indulgence. From his degrada- tion and his woes, the note of warning is sounded both loud and long, that who- soever will may hear it, and hearing un- derstand.

"But reputable, moderate Christian wine-drinkers, that is, the drinkers of brandy or whiskey, in admixture with wine or other preparations falsely called wine, the product, not of the vineyard, but of the still or the brew-house; these are the men who send forth from the high places of Society, and sometimes even from the hill of Zion and the portals of the Sanctuary, an unsuspected, unre- buked, but powerful influence, which is secretly and silently doing on every side, among the young, among the aged, among even females, its work of death. It is this reputable, authorized, moderate drinking of these disguised poisons, un- der the cover of an orthodox Christian name, falsely assumed, which encourages youth in their occasional excesses, recon- ciles the public mind to holiday revelries, shelters from deserved reproach the bar- room tippler, and furnishes a salve even for the occasional inquietude of the brutal drunkard's conscience."

Silent Preaching.

What more in- teresting and affecting than the sight thus spoken of by the London Globe?— "It may not be generally known to the metropolitan public, that there has been, for some time past, a chapel in Red Lion Square, in which public worship is per- formed twice every Sunday for the sole benefit of the deaf and dumb. The ser- vice is that of the Church of England— singing and the music of the organ being, as a matter of course, omitted. The ex- periment of communicating to those un- fortunate persons deprived of hearing and the power of speech, a knowledge of the great truths of revelation, by means of those 'signs' which constitute a language in themselves, has been emi- nently successful. In the morning the chapel in Red Lion Square is attended by from twenty to thirty deaf and dumb persons. Last Sunday evening the au- dience consisted of seventeen. After the usual prayers had been gone through, the teacher commented at length, by means of gestures, on the 11th chapter of the 1st of Samuel, his audience seeming to comprehend every idea which he sought to convey. The service lasted upwards of an hour and a quarter."

For the Preacher.

MR. EDITOR :

An *Observer* will appear to you and to your readers a delinquent. Some weeks since, he gave a hint, that he would, in concurrence with many others, give his opinion, on some points, in relation to the contemplated Union of Orthodox Churches. This he has still kept in view; but unexpected occurrences, with the pressure of his customary engagements, have so far rendered it impracticable with him to redeem his pledge. He has not read all that has been written on the subject, which he should have done, before he presumed to take up his pen. He may perchance tread in the steps of some that have gone before him, and thereby bring upon himself the opprobrium of a plagiarist. Influenced by this view of the case, he has deferred, to improve some time which might have been spent in sketching his own sentiments; but finding that he is not likely very soon to obtain leisure, both to read all that has been written, and write too, he has concluded to hazard giving his own sentiments to the view of the public, and if they should seem to chime in with those of any other that has been written, the coincidence will only tend to further the establishment of the truth, as at the mouth of two witnesses.

You have, Mr. Editor, very courteously bespoken attention to the promised remarks of *An Observer*, from the consideration that he has taken a deep interest in the cause of Ecclesiastical Union. This may, however, but excite the jealousy of some. There are not a few, and that among those very churches between whom a union has been contemplated, that look upon the spirit of ecclesiastical union, excepting it should operate in such a way, as to bring others into junction with themselves, as they would look upon a pestilence, or some very destroying evil. The spirit of union is, however, abroad in the churches, and it will, ultimately, prevail over the spirit of strife and debate which is in the world and of the world. What are our conventional meetings, and our ministerial associations, our ecclesiastical alliance, &c., but the hectic breathing of the spirit of union. The body that contains this spirit has been long harassed and broken down, by the demoniacal influence of anger, wrath, malice and evil speaking. Men constituting the membership of the church, instead of cultivating that meek and gentle disposition, which is ever ready to think others better than themselves, have been heady, high-minded, having a form of godliness but denying the power thereof. But this age of bitterness and strife is wearing off. The church is becoming, very slowly indeed, yet gradually, convalescent. In the case of our annual conventions of Orthodox Churches, the members are ready, at the close of a week's conference, to consummate a union: and on their return to their several regions, they breathe the spirit of union, and for a time it seems to be cherished by those with whom they associate, until some one comes along, who has been thoroughly educated in the school of party strife, and, immediately, the cry of traitor to his profession is raised, and as long confirmed habits lie in that channel of feeling, the cry is echoed in every direction—and before a year has passed round, the churches are nearly back to the ground from which they had emerged. Still *An Observer* can, without the aid of a telescope or microscope, perceive the spirit of union growing stronger and stronger, on the whole. It has, by no means, as yet, however, pervaded the different organized bodies that are represented in many cases to proselyte from their fellow denominations, and their zeal in testifying from the pulpit all the peculiarities which they have so long been making matters of

strife, even to that of the slightest *diversity* in the *mode* of liberating the slave, clearly evince that as yet they are enemies to union:—and the pastor displays his stability to his profession, by pledging himself to his flock that he will concede to no union, that does not embrace all their ecclesiastical peculiarities, and carry out all the doctrines he has been teaching, and that in the verbage, and in accordance with the illustrations he has been in the habit of using. Now it is obvious to *An Observer*, that such persons must, on the subject of union, undergo an entire revolution, in their views and feelings, before they can be brought to concur in any act of union with other churches. And one such person in any ecclesiastical body is like a dead fly in the apothecaries pot of ointment—or is like one sinner that destroyeth much good. We will proceed to show in a few remarks the ground on which union in the Mystical Body of Christ rests, that, those who are professedly members of that Body, and yet destitute of a spirit of union, may see the radical deficiency of their attainments. The Spirit of God has taught us that there is *one Body*, and that all genuine Christians are members of that one Body, and members one of another. Every genuine member of that Body sustains then a twofold union—a union with Christ the Head, and with one another in him. This is called the unity of the spirit which we are to preserve in the bonds of peace. This unity of the spirit originates in the effusion of the Divine Spirit upon the person of Christ, when he was anointed with the oil of gladness above his fellows. Hereby the Lord Jesus Christ was officially endowed with that virtue, whence emanates all the benignant influences, that knit his people, in love to himself, and to one another. But these influences must have a channel by which, as well as a source from which to flow into the hearts of men. This channel takes its commencement from the agency of the Divine Spirit, in creating the human nature of the Lord Jesus Christ, and in imparting to it all those gifts and graces which are necessary to his sustaining and exercising all his offices of prophet, priest and king. As a sign and seal of this union of the Holy One, and for the fuller confirmation of the church's faith in this important point of divine truth, the Holy Spirit was seen, in the form of a dove, to descend and rest upon the Lord Jesus, on his having received baptism by John. Henceforth, he gave evidence, by his wise counsels, and omnipotent acts, that the Spirit of God was with him, in a prominent degree. He spake as never man spake, and he acted as never man acted. The Divine Spirit thus resting upon the *man Christ*, and dwelling in the person of the *Immanuel*, as the fullness of the God-head bodily, he thence goes forth taking the things that are Christ's, and by his own omnipotent grace, enters the hearts of God's chosen ones, and unites them to Christ by an indissoluble bond. This union is therefore effected by a twofold operation of the Holy Spirit, first on the part of the sinner, and second on the part of the Lord Jesus Christ. On the part of the sinner, the Holy and Divine Spirit creates him anew in Christ Jesus unto good works—makes him right in heart with God; by causing old things to pass away and all things to become new. By this operation he is sanctified wholly, in soul, body and spirit, and made meet to be a partaker of the inheritance of the saints of light. Without this operation of the spirit, God could not admit to the enjoyment of his favor, the person of the sinner, without himself becoming an accomplice with him in his iniquity. By this washing of regeneration and renewing of the Holy Spirit, the sinner is made to relish, and to seek fellowship with God, and with all that bear his blessed and his holy image. As such when a soul is united to, and has

communion with Christ the Head, it craves fellowship with all its fellow members of that blessed Body into which it has been ingrafted. We therefore infer, that those who do not long after and desire fellowship with all that are truly members of Christ's mystical body, manifest, that they themselves have not had the spirit of adoption breathed upon them. This distinguishing attainment they ought to make before they either criticize on the attainments of others, or pretend to take any sway in ordering the fellowship of the members of Christ's Body.

AN OBSERVER.
(To be continued)

For the Preacher.

The Extension of the Associate Reformed Church.—No 2.

An opportunity for labor, the performance of which must result in the enlargement of the body performing it, and that labor of easy access to the Associate Reformed Church, was shown in a former No. Let us now proceed to the 3d mark designated as indicative of the Divine mind, viz., a force available for that labor. Success in the accomplishment of an enterprise depends, not only upon numbers sufficient, with requisite qualifications, but no less upon their judicious disposition: a comparatively small force well directed, may do much, and without it, the multitude will effect but little; nay the greater number may subvert the very object they were intended to subserve.

A small band in solid column may withstand, or overcome a force where twice the number would be vanquished if widely dispersed. A question here arises, Is the force now employed in the ministry of the Associate Reformed Church most judiciously disposed of for her extension? To presume to decide in this case would savor no little of arrogance in any one individual, as that decision might be against the opinion and practice of the fathers and brethren of the entire Church. Still it will not be regarded as assurance for the humblest of her members, to make inquiries in relation thereto: for what may have been the best possible arrangement at one time, by change of circumstances, may not be the happiest at a subsequent period. Would it not then be wisdom first to turn our attention to the state of our settled congregations, and see if they are in a state of efficiency equal to their numerical strength, and if not, how it may be improved! As the word preached is the great instrumentality employed by God for building up his saints, as well as for the conversion of sinners, we ask is it enjoyed with that frequency, in a majority of our settled congregations, that might lead us to expect them to grow in grace and in numbers? Are not impressions, made under one sermon, effaced before an opportunity for another occurs? thus rendering of little avail a large amount of labor thus bestowed. And do not other denominations, amongst whom we dwell, afford to their people a more frequent dispensation of word and ordinances? and as people not already in connection with any church become concerned for their well-being, do they not incline to join where they can enjoy most frequently, not what is regarded as a penance, but what the sweet singer of Israel so much delighted in, viz., spending days in the courts of our God? Frequently, persons have become interested upon the subject of religion under the preaching of the Associate Reformed Church, yet attach themselves to other communions, where from Sabbath to Sabbath is broken unto them the bread of life; and where they are under the immediate care of their Spiritual Teacher, which cannot be enjoyed by those who are in connection with branches, remote from the residence of their pastor. I know it is said that many of our con-

gregations are too weak to support all his time; and have we not seen the cause of their weakness to be the labors of their pastor, and with matter grow worse and worse. The present practice is contrary to it not then be better for the present to exercise all possible self-denial, might labor and the people enjoy within a smaller compass! The stronger churches assist without detriment to themselves not then matter of no small importance our attention be directed to the accomplishment of this enterprise? So of aggressive operations relation to ground occupied by stations. These stations have a parative infancy they enjoy only the labors of probationers are constantly entertained not succeed in establishing a church, and enjoy a regular supply of word and ordinances. The consequence is that the neighborhood of such joy at the thought of going God seek a connection with instead of the Associate Reformed. This is done not from standards or her usages, other is stronger than she cause the one enjoys the a helpful parent in a state the other enjoys that only state; thus giving promise access to the former, of which priviled. If therefore stations to sustain a pastor, but of increase, (a matter to be presbytery within whose located,) should be encouraged pastor, with assurance that make all due efforts to sustain they shall not be abandoned many such would quickly with the blessing of Zion would soon become not the but beneficiaries of the church. And must not some system of operations be instead of our church the appearance of a strong machine will become effeminate. I know even her present length she shall be overwhelmed up by other churches. But where are the means to accomplish this? Look at settled ministers and people will be seen they are almost thus far contemplated. These disposed of ready to come up to the and form a reserve corps as occasion may require a goodly number of youth commendable zeal for devotion to their fellow men. The number already in connection not settled they are led to is not room for more. Such in numbers sufficient to increasing demands, as sowing the precious seed a goodly harvest. A union between the different branches of the Associate Reformed Church, some liberated who are now engaged by furnish additional aid to advancement, not, it is the Associate Reformed Church, and Presbyterian Church.

Is not Rev. Dr. company

...ly against the doctrine of election, to him, "You believe in election as I do." "I deny it," answered the other; "on the contrary, it is a doctrine I detest." "Do you believe that men will be saved on the last day, only some?" "Only some." "Do you imagine that some will be found to have saved themselves?" "No, certainly; God in Christ is the only Saviour of sinners." "But God could have saved the rest, could he not?" "No, but." "Then salvation is peculiar to saved!" "To be sure." "And I saves them designedly, and not against his will?" "Certainly." "And he singly suffers the rest to perish, though he could easily have hindered it?" "It would seem so." "Then, is not this a contradiction? It amounts to the same thing."

RELIGIOUS INTELLIGENCE.

Relief and Secession Churches.

Our readers have already been advised of the negotiations for union between these two churches, and of the prospect of their formal union on the 12th of May. The following statement of the origin of these Churches, given in the Christian Magazine of the South, will be of some interest:

The Secession took its rise in 1733, when Ebenezer Erskine, William Willison, Alexander Moncrief and James Fisher withdrew from the Established Church of Scotland, in consequence of that Church's tyrant and oppressive conduct, under the influence of the Moderate party, in appointing ministers to pastoral charges in opposition to the wishes of the people, and in refusing to hear or redress grievances, ever respectfully or numerously presented. "Let it never be forgotten," says Mr. Erskine, in his History of the Church of Scotland, "that these pious and eminent ministers seceded, not from the Church of Scotland, but from the prevailing party, the Moderates of the day, by whom heresy, unscriptural doctrine, sound doctrine condemned, the rights of Christian congregations violated, their feelings outraged, and the Scriptural government of the Church changed into a system of cruel and oppressive secular tyranny." Four years afterwards, this Secession was strengthened by an accession of four other ministers, among whom was the celebrated Ralph Erskine. In 1745 they had separated into two Synods with three Presbyteries. Most unfortunately, about this time, the controversy respecting the Burghers' Path, which contained the following declaration: "I profess and allow with my true religion presently professed in this realm, and authorized by the laws thereof. I will abide at and defend to my life's end, renouncing the Burghers' religion, called the Papistry."

... resulted in a schism in that body, which has since become known as the Burghers' and Anti-Burgher division. The order of things with these two sects, for many years afterwards, was "crimination and division," each contending that they were the true Church of Scotland. They remained divided for seventy years, when they were united in 1820, under the name of the United Secession.

Relief Synod, another offshoot from the Established Church, seceded in 1752, in consequence of the Rev. Mr. Gillespie, of the Presbytery of Dunfermlin, being deposed for refusing to assist in the settlement of a minister, in a parish where the people were opposed to it. This deposed minister, with others, erected themselves a Presbytery, called the Presbytery of Relief, to afford ecclesiastical privileges to those who adhered to the Constitution of the Church of Scotland, as exhibited in her laws, canons, confessions, and forms of worship.

This branch of Dissenters, we believe, was never understood to differ from the body from which they seceded, only on the subject of patronage. They have contended that it is an outrage upon the feelings and rights of Christian congregations, to have ministers forced upon them contrary to their wishes. They have maintained, as all Presbyterians are bound to do, that the Church of Christ is an independent spiritual power, and should, in no instance, be restrained or controlled by the secular authorities in any matter falling within the scope of her jurisdiction.

It is pleasing to learn that these two bodies, the Relief and the Secession, have nearly completed the preliminaries for a union, which will take place in May next. Such intelligence must be gratifying to all the true followers of our common Lord.

Millenarism.

The subjects of this delusion are still indulging in their speculations, with a confidence which, from previous disappointments, might be tempered with a little more modesty.

A writer in "The Voice of Truth" presents an array of dates which results in the conclusion that the 1335 days end before next April. So that, according to this exposition, time will continue less than two months longer. Another writer, in reviewing these calculations, ventures, on the authority of Thiers, the French historian, to affirm that the 1335 days will end the last of next May; thus giving time a brief respite of two months longer.

But Mr. Himes, the editor of the Advent Herald, is not disposed to commit himself quite so far. He declares Christ will come very soon—may come to-day, and should be expected every day. He says: "All the evidence we can find, points to months in the past: none point to the future. The fall of '46 is the latest point to which we can stretch the prophetic periods, and the evidence that carries them there is much weaker than that which pointed to the fall of '44. Yet, as we have not reached the consummation, we know their termination is in the future."

MORMONS. The deluded disciples of Joe Smith are destined to take a place in history with the followers of Theudas and Judas of Galilee, (Acts 5:36-37,) and be scattered and brought to nought. Tidings have recently been received from Council Bluffs, that Brigham Young, "president of the twelve," who accompanied the great expedition to California, has died, and the other leaders having gained possession of all the money they could, have run off and left their unhappy dupes. They must inevitably suffer greatly during the winter.

Papery Still.

The following extract from the Pope's Encyclical Letter will show that, with all his reputation as a reformer, he is still firm in the fundamental principles of his system—opposition to the circulation of the Word of God, and the exercise of the right of private judgment. After speaking of the various sects (Protestants of course) which he thinks have wicked designs on Holy Mother, he continues as follows:

This too, is the design of those wily Biblical Societies, which, reviving the ancient art of heretics, cease not, gratuitously to bestow, and even to obtrude upon men of every rank, and however illiterate, the books of the Divine Scripture, rendered contrary to the most holy regulations of the Church, into every vulgar tongue, often perversely interpreted, multiplied into immense numbers, and published at vast expense, in order that all men rejecting divine tradition, the doctrine of the Fathers, and the authority of the Catholic Church, may interpret the Word of God by their own private judgment, pervert its meaning, and thus fall into the greatest errors.

These societies, Gregory XVI. of cherished memory, following the example of his predecessors, reprobated; and we, who, though unworthy, have succeeded him, also condemn.

INTERESTING RELICS. Rev. Charles Peabody, of the American Tract Society, has recently found two interesting relics of German colportage in the 16th century in Indiana. One is a Tract by Martin Luther, printed at Wittenberg, in 1545, in a good state of preservation, with numerous marginal notes by various hands. The other is a religious book, also printed at Wittenberg in 1532, under the eye of Melancthon. They were found in German families, and their preservation through a service of more than 300 years, beautifully illustrates the permanent influence of books.

CLASHING PREROGATIVES. We learn through the New England Puritan that an occurrence, well calculated to excite considerable interest, has recently taken place between a pastor in the Episcopal Church and his Bishop. The Puritan says:—

A new question has arisen to disturb the Episcopal Church. The Bishop of Maryland sent a notice to one of the pastors in Baltimore, that on a given day he would visit his church, and administer the communion, and take up a collection for a particular object. The pastor denied his right to issue such a mandate. The bishop made his appearance in the vestry-room on the day appointed for the service, when a conversation took place. The matter closed for the time in the following manner:

"I now informed the bishop, that anticipating the difficulty, I had declined having the elements taken into the church. I then remarked with a good deal of feeling, 'My dear bishop, I hope you will not suppose that I take this position out of personal hostility to you; it is not this: but the duty I owe to the order, and arrangement, and ritual of the Church, constrains me to take it; it is not with me a matter of personal feeling, but a question of principle.' The Bishop replied that he judged no man's motives but by his actions, and that if it was a matter personal with him, he would give it up immediately; but that it was with him a matter involving the rights and duties of the Episcopate, which he had received, and which it became him to transmit to his successors in office. In leaving the vestry-room, he asked me if my position was taken, to which I replied that it was; and here ended our personal interview."

The doctrine of the bishop is, that he is the pastor of all his diocese, and the ministers are mere agents of his. This doctrine seems to be above the ordinary altitude of High Churchism. Bishop Onderdonk, of New York, first promulgated it, though it was generally resisted by his clergy. His brother of Pennsylvania differed from him, and never pretended to any right to officiate in the congregations of his clergy, (except in strict Episcopal duty,) without their consent. Such is the question that bids fair to awake a warm discussion; for being extra-biblical, the Bible can throw no light upon it.—Christian Intelligencer.

The Spirit of the Scottish Churches.—A friend kindly sends us the following extract of a letter from a female correspondent in Scotland. It presents a happy view of the spirit of benevolence, unity, and zeal in the cause of Christ, which we would rejoice to see animating all the churches of our Lord Jesus:—Chr. Instr.

"Dissenters or Seceders have a very different standing now in Scotland from what they had a few years ago. What talent was left in the Church of Scotland at the time of the disruption was all re-

quired for the cities and large towns. The country parishes had to rest content with whatever could be found for them. It was stated in the House of Lords lately, as a proof of the power of the dissenting spirit in Scotland, that the Free Church had subscribed, since the disruption, one million of pounds sterling, (about \$4,500,000,) nearly all of which had been paid up; and that there appeared no difficulty in raising whatever sums were thought requisite. The 'Times' newspaper had some very amusing remarks on the subject. It appears extraordinary to those who do not trouble themselves very much with religious matters, that such cautious people as the Scotch should be so lavish. They concluded, however, by saying that the Scotch of the present day were the same in spirit with their forefathers two hundred years ago. 'No sacrifices would be counted too dear that preserved to them their religious liberties.' The Secession and Free Church unite harmoniously on most subjects."

THE PROTESTANT RELIGION FORMALLY RECOGNIZED IN TURKEY. This important event is announced by the foreign correspondent of the Evangelist. The Protestant Armenians are recognized as a distinct civil community. A reformed evangelical church, enjoying much of the presence of the Divine Head, has a real, acknowledged existence in the land. This is a great advance in liberal opinions and conduct.—Presb. Adv.

"The Secretary, who communicated this information yesterday to the Protestants, said to them: 'You are now a nation, but you are indeed a little nation, and we shall hope that by your quiet, upright and peaceable deportment, you will justify the Porte in conferring these privileges on you, and show yourselves worthy of the protection and favor which are secured to you.' In a wonderfully short period the persecutor has accomplished the work for which, as Pharaoh was, he was 'raised up.' Like another of old, in whose heart it was to destroy and cut off not a few, he became a 'rod' and an 'axe' in the hand of one mightier than he, to do what he did not mean, neither did his heart think of, as the end of the crusade in which he engaged for the destruction of God's people. His work is done. 'Jehovah hath triumphed; his people are free.'"

Missionary Intelligence.

GREECE. Letters have been received from the Rev. Dr. King, dated at Athens as late as the 19th of December.

The heroic Dr. King is not out of danger, although the violence of persecution has subsided. He has considerable liberty to speak and write. The time of his trial is still uncertain; so that it is quite doubtful whether the government as such, will proceed against him, yet he is still exposed to individual hate, and to the violence of a mob, which may at any time be raised against him. His situation is not very unlike that of his prototype in suffering for the same faith, the apostle Paul, when he was exposed to a conspiracy of vile men at Jerusalem; yet he escaped out of their hands, and lived to do much more for Christ. So may Dr. King, so may God cause the wrath of man to praise him.

PERSIA. By the last accounts of affairs among the Nestorians, it is ascertained that the reported recent slaughter of the Mountain Nestorians by their persecutors is considerably exaggerated. The slaughter occurred some two hundred miles west of Ooroomiah, on the borders of Turkey, and not in Persia. The Mar Yohannon who is reported to have been killed by the violence of the Kurds is not the Mar Yohannah who recently visited this country.

TURKEY. By letters from the Rev. Messrs. Goodell and Dwight; dated De-

ember 7th, we learn that religious interest continues and increases among the Armenians. A work of grace has recently commenced in the Female Seminary at Constantinople, under the care of Miss Lovell. This work began November 22d, when two of the girls asked their teachers "what they should do to get new hearts?" remarking at the same time, that "they had prayed several weeks for new hearts but the more they prayed, the worse they grew." This work began, as did that in the school among the Nestorians, in direct answer to prayer. Several of the pupils, it is believed, "have passed from death unto life."

THE PREACHER.

WEDNESDAY, MARCH 3, 1847.

THEOLOGICAL SEMINARY.

The Board of Directors of the Theological Seminary are respectfully informed that the annual examination of the students in this Institution, will commence on Wednesday the 17th instant, at 10 o'clock, A. M. On that evening as well as on the preceding, discourses will be delivered in public by the students of the third year.

JOHN T. PRESSLY.

Allegheny, March, 1847.

DEATH OF A MINISTER. Rev. Thomas Palmer, who has been preaching for some time to the Associate Reformed congregation, Urbana, Ohio, died in that place on the 15th ult. The *Urbana Gazette*, in noticing the death of this brother, says, "The Church has lost one of its most brilliant ornaments, and the community a most estimable and useful citizen."

We have received, but too late for this number, an article in reply to Presbyter, on the Headship of Christ, from the highest authority in that part of the Reformed Presbyterian Church represented in the Convention. It shall appear in the next number. In the meantime, we have given the article signed *Veritas*, from a very respectable source of the other branch of that church. It is not desirable that we should have a prolonged discussion of this subject. All that is needed is a simple statement of the views of the different parties, not for purposes of controversy, but to see how nearly these views coincide. We hope this will be kept in view in any thing which may yet be written on the subject.

Tendency of Calvinism.

On our first page will be seen the first number of a series of articles under this head. We gave, in the beginning of the last volume, some excellent articles, from the same author, in defence of Calvinism against the grossest misrepresentations, and in proof of its distinguishing doctrines, as the system of truth revealed in the Sacred Scriptures. To commence a new series at this time, we do not think is giving any undue prominence to the subject. It is the system of doctrine

which we profess as a church, and it is important that our people should be well instructed in it. In addition to this, it is becoming very common with our Arminian brethren, to speak of Calvinism as coming into such disrepute, that even its friends are fearful to avow it. This is a great mistake, and one which it is but right, as far as possible, to correct. Others, like the writer of the article to which our correspondent replies, charges Calvinism with originating the most abominable heresies with which the earth has been cursed. This is that phase of the subject which will more particularly come under review in the present series of articles, to which we invite the attentions of our readers.

Statistical Tables.

It has been suggested, that attention should be called to the importance of having full statistical tables, from all our congregations, at the next meeting of General Synod. An attempt has been frequently made, to secure such tables, but has, as often, failed. There are good reasons by which a renewed and more systematic effort for this purpose may be urged. Such statistics are of importance to Synod, as a means of knowing the ability of the church, and of adjusting her operations. And they are not unimportant, as a means of making a just acquaintance with our brethren of other churches. The imperfect statistics which have hitherto been given, have really done us injury, both at home and abroad. They have circulated through our own country, and through some parts of Europe, as a full estimate of our strength. Now, to say nothing more at present, it is certainly of some importance that those branches of the church in Ireland and Scotland, which occupy substantially the same ground with ourselves, should have a more just acquaintance with us than they are likely to have from such means as have been given them. We should have a regular correspondence with them; and in the neglect of this, we should, at least, give them correct and full statistics of our church. As the case is, we cannot wonder that their people, when they come to this country, are so easily induced to give up all hope of obtaining a connection with us, and fall in with other branches of the church, even when they cannot fully unite in all the exercises of their worship.

There is yet sufficient time to attend to this matter, and certainly it is worthy of attention. Some of the Presbyteries have already acted on the subject, and it is hoped all the Presbyteries represented in General Synod, will act before the time of its meeting, and be prepared to send up by their delegates full statistical tables of all their congregations.

Canton de Vaud.

The recent accounts respecting the progress and prospects of the Free Church in this Canton of Switzerland, have been much more encouraging than heretofore. The civil authorities, from motives of shame, have ceased from their

more violent acts of persecution, and the members of the Free Church are rapidly increasing in number. The Edinburgh Witness says, "that news is arriving from various quarters, of the increase of the Free Church. In one of the towns in which the oppression had been most violent, the number of members of the congregation had almost doubled during the past month."

ANTI-LICENSE. We re-publish in this number, by request, the call for a meeting of the Allegheny County Temperance Society. In the call, as originally handed us, there was a mistake of the time of meeting; the day is Friday the 5th, instead of the 12th of March. The object of the meeting, we understand, is to prepare for the coming election, in reference to licensing the sale of intoxicating drinks, in the various townships of the county. Who, that has any just sense of the evils of intemperance, will not give them their countenance and support in this movement?

EVANGELICAL ALLIANCE. There has been much said in reference to this "august assembly" which we do not clearly understand. Some discard it because it was not sufficiently anti-slavery; others, because it was too much so; others again, because it did not go far enough towards accomplishing the ends for which it was called; and others still, because it attempted too much. By parties of all these descriptions it seems to be voted, that the Alliance was a failure.

The last opinion of this kind which we have seen, and the most plausible, refers its failure to the creed making in which it engaged. This comes from a high source, and one for which we have a high respect, and after the prevailing manner of calling for "light," we feel disposed to ask a question or two. How could the Alliance have acted without some such creed making as it attempted? Would its ends have been more fully attained by the admission of Romanists, Unitarians, Universalists and all others who call themselves Christians? If not, how were such persons to be distinguished but by their principles, and how could this distinction be better made, than by some such general statement of principles as was adopted, requiring the assent of all who became members of the Alliance?

But we are not yet prepared to believe that the Alliance was a failure. Its object, as we understood it, was to give to the world a practical exemplification of the real and vital unity of the Church of Christ, and unite Christians as far as possible, in the defence and spread of their common religion. So far as the spread of the gospel is concerned, it is conceded, no plan was matured. To have expected this, however, from the first meeting of the Alliance, was to expect too much. As to union in a defence of the gospel, we think it has not failed. The British Branch, at least, is carrying out the object of the Alliance in this

respect: committees have been appointed who are at this time giving information, to be given to the world as soon as practicable, in defence of the great principles of Christianity to the primary object of the Alliance, to give to the world an example of the real and vital unity of the Church, and believe the result was even more gratifying than the success of the Alliance had allowed us to expect.

It may be, that another aggregation of the Alliance will be the reason of this, however, to receive, will not be so much on what was done or was not done in meeting in London, as the Christian world is not yet prepared to sustain a movement of the scale so grand. Still, if they were even now disbanded, the effort which has been made to publish a more perfect visible union of Christians, has had and will have a decided and happy effect upon the Church of Christ, not have been accomplished, but enough have been desired, but enough an era in the Church's history.

All this of course is but one and, we are very sensible, as much as the one to which we are disposed; but still, an opinion with all due deference, we feel to adhere.

Dr. Pressly acknowledges receipt of five dollars from a Society of Missions, which shall be added according to instructions.

SUMMARY.

The Jews. There are supposed to be 7,000,000 in the United States. The population in the four quarters of the globe is near 7,000,000.

German Catholic Movement. The number of persons that have separated from the Roman Catholic Church in Germany, what is called the German Catholic movement, is estimated at something more than 1,000,000. This movement has taken place in the last few years.

Romish Bishop. The bishop of the diocese of Havre, nominated by the Pope, at the last session of the Holy See, is waiting to take his departure for Havre, accompanied by several monks, and nuns.

Colporteurs. The number of colporteurs employed by the American Tract Society is not far from two hundred, distributed in the States, and embracing laborers in English, German, French, Welsh, and other languages.

Premium Tract. The premium offered for the best Tract on Dancing is now open. Rev. Austin Cary, of Sunderland, Mass. The tract will forthwith be published by the American Tract Society.

Pagan Subjects of the British Empire. The British Empire is stated as a singular, yet indisputable fact, we decide by numbers. Paganism is pronounced the principal religion of the empire. The numerical order of the religious distinctions in the empire is: first, Paganism; second, Mohammedanism; third, Protestantism; fourth, Romanism.

Slave Slavery. One thousand Circassians were imported to Turkey as slaves during the last year. If Russia, instead of fighting the Circassians, should turn her forces against Turkey, she would command the sympathies of the civilized world.

Poor of Scotland. At a public meeting held in Edinburgh, for the relief of the poor in the Isles and Highlands of Scotland, it was stated that there were 350,000 individuals of their usual means of support, and that they required food immediately to prevent their dying of starvation.

Case of the Rev. Dr. Plummer, which came into the Virginia Court, and which raised the question, whether under the constitution and existing laws of Virginia, a tax can be levied on the salaries of ministers of the gospel, was finally decided by the General Court, in favor of the legality of the tax.

Number of immigrants who arrived at New York from Europe, during the month of December, was seven thousand nine hundred and twenty-two, of whom four thousand two hundred and thirty were from the British dominions in Europe, and advances from the old world are making preparations to embark for the United States in the spring.

Englishman, named F. W. Horncastle, who has been in this country as a vocalist about a year, was unsuccessful in humbugging the people at the present time, it is said, delivering in England, on the "manners, and the Americans," whom he describes as of Hottentots, so far as their knowledge of the English language is concerned.

Alpine Horn. When the last rays of the sun are seen on the summit of the Alps, the shepherd who is the highest on the mountain takes his horn, and blows a speaking trumpet, and his voice sounds to a great distance, and is heard by all. "Praised be the Lord!" As soon as the sound is heard, the neighboring shepherds leave their flocks and repeat the words. The sound is heard for many minutes, for every echo of the mountain repeats the name.

Engaging a Deceased Wife's Sister. This subject has engaged the attention of the press, but most of the bishops decline to give an opinion. The Archbishop of Dublin, writes to the effect that there should be no objection in the matter, not that such matters are lawful, but that to prevent them is an unnecessary expense.

Our author makes the following disclosure— "I have been in the Allegheny mountains, settled for many years, and never saw a preacher till 1840. There was no Bible, spelling-book, nor a page of reading; the children had never seen a teacher."

Proviso. To the Three Million Bill, lately passed the House of Representatives, there was attached the following proviso, which is known as the "Wilmot Proviso." That, as an express and fundamental condition to the acquisition of any territory of the Republic of Mexico by the United States, no part of said territory, except for the purpose of the party shall be first duly considered.

It is thought that this proviso will fail in the present session, but the action of the lower house is still in question, and the determination to admit no more slave territory into the Union is still in question.

There is no pleasure in giving the poor in any case, and still less when they are among its victims. Our readers receive no other paper, and we are glad to hear of the present war. We trust that they will be by them as Christians should be, and that they will direct the armies of the Lord to a righteous and happy termination.

Havana to the 6th ult., have been reported to have arrived at Charleston, and that the fleet was still at San Luis Potosi, at the head of the Gulf, with 2,000 men, generally occupied with the business of cock-fighting.

The fleet have refused to contribute the money to be raised from them; and they are excited against Santa Anna, and are determined to get up pronunciamentos.

The whole cabinet of Santa Anna are reported to have resigned. Great jealousies exist among the different Generals in the Mexican army, and consequently much confusion and disorganization prevail.

Vera Cruz is garrisoned by 3,000 troops, dispirited, and daily expecting the city to be attacked by the Americans. The best informed think the resistance made by the garrison will be feeble, and that it will fall an easy conquest. In the Castle there are only 1000 men, badly supplied with provisions, their chief dependence being on Vera Cruz for supplies.

Many vessels laden with valuable cargoes have run the blockade and entered different ports of Mexico.

Despatches containing a statement of the plan of operations settled upon by General Scott, have fallen into the hands of the Mexicans, and the bearer has been murdered.

Another disaster has befallen the Army in the capture of a number of officers and troops about forty miles beyond Saltillo.

Two detachments, one of fifty men under command of Major Barlany and Gaines, and another of thirty men under Cassius M. Clay, were taken prisoners by Gen. Minon, with five hundred Mexican cavalry.

The transport ship Ondiaka was wrecked with four companies of Louisiana volunteers on board. The troops got off the wreck in safety, but it is supposed were seized by the Mexicans and carried into the interior of the country.

A battle has been fought at El Passo, between Col. Price with a force of about 400 Americans, and a Mexican force estimated at 1,000. The result was a complete loss on the part of the latter, fully 100 men. How many Americans were killed and wounded was not known at Tampico at the date of the steamer's sailing. The battle was a severe one, and obstinately contested, but American valor triumphed, and our troops took and kept possession of the town.

The most active preparations were going on, under the direction of Gen. Scott, for the attack upon Vera Cruz. The preparations for the expedition are on a grand scale. Our land force will be about 15,000 strong, and our squadron is able to bring about 300 guns to bear on the fortifications.

IRELAND.

The Londonderry Standard of January 29th gives the following general account of the progress of destitution:

"Our columns this day are so crowded with other matter that we could not possibly make room for a selection from the melancholy details of starvation and death with which the provincial journals of this country, especially in the South and West, are literally filled, and we can, therefore, only assure our readers in general terms, that it is impossible for human language to overstate the horrible scenes of suffering which are hourly disclosed at coroner's inquests and other investigations into this awfully painful subject. The depths of wretchedness into which whole districts are plunged are absolutely beyond description."

Parliamentary Measures for Relief. Lord John Russell, in a speech made before the British Parliament on the 26th of January, gave an outline of the contemplated Ministerial policy in reference to Ireland, from which we take the following items:

"Public works are to be discontinued, and 'Relief Committees' are to be established in the various electoral districts throughout the country, and the duties of these Committees shall be to institute soup-kitchens, levy rates, receive Government donations, and distribute food without requiring employment, though it is expected that as many of the poor as can obtain employment shall avail themselves of it.

"The sum of £50,000 is to be granted on loans, for one year, to the landlords, for the purpose of purchasing seed for their tenants.

"One million is to be voted for the reclamation of waste lands, the owners of which may sell their rights if they please; but if necessary, waste lands, under the value of 2s. 6d. per acre, will be compulsorily taken, and, when reclaimed, will be first let in moderately-sized farms, and afterwards sold in perpetuity.

"Leasehold properties, held for renewable lives, are to be converted into perpetuities, and measures are to be adopted for assimilating the tenures of lands in Ireland to those in England and Scotland."

We are glad to see that the American people are not indifferent to the sufferings of their fellow men in Ireland. We see it stated that in New York over \$40,000 has been contributed for their relief; in Philadelphia \$12,000; in Boston \$3,000; in our own city nearly \$3,000. Large sums have also been contributed in New Orleans, Charleston and elsewhere. Liberal collections have been taken up in many of our Churches; and in our State Legislatures, and in Congress liberal propositions have been made for the same purpose.

POLITICAL STATE OF EUROPE. A late English paper, in some remarks relating to the present political state of Europe, says: "The long

pending dispute between Turkey and Persia seems likely to be drawing towards a bloody arbitration. The former professes to be anxious for an arrangement; the latter is preparing for war—and here a Russian intrigue is no doubt at work. The long cherished and ultimate design of Russia is the 'incorporation'—for that is now the fashionable word—of Turkey. Germany and Italy are pretty much under the yoke of Prussia and Austria, and with these and many more causes of discussion in operation, he would be a bold man that should prophesy the preservation of peace in Europe on another year."

The Londonderry Standard of January 29th, says:—"On the Continent of Europe, a suppressed ferment exists in various quarters. The annexation of Cracow to Austria, and that of Poland to Russia, which has now been all but formally accomplished, have given rise to deep dissatisfaction amongst all the friends of Constitutional government.

"In Switzerland the Jesuits are still carrying on their intrigues, and the despotic governments, if we may credit some of the French papers, have already intimated to some of the Liberal Cantons the possibility of a contingency arising, in which foreign interference will be requisite in order to check the progress of their opinions.

"The civil war in Portugal is still undecided, and, at Vigo, a report prevailed that the royalists had been defeated, but to this report no credit was attached. In France, popular distress, famine riots, and turbulent outbreaks amongst the starving peasantry are now the general order of the day.

Allegheny County Temperance Quarterly Convention.

The various Societies throughout the County of Allegheny, are hereby notified that the next regular meeting of this Association, will be held at Temperance Hall, on Smithfield street, on Friday the 5th day of March next, at 11 o'clock, A. M.

It is earnestly hoped that the Societies in each Ward and Township of the County, will be represented as business of great interest will be brought before the meeting.

WM. LARIMER, Jr., President. EDMUND SNOWDEN, Secretary.

MARRIED.

On the 18th ult., by Rev. David R. Kerr, WILLIAM K. NIMICK, to ELIZABETH B. BAILEY, of this city.

By Dr. Pressly, on Thursday evening 25th ult., Mr. JOHN ANDREW MEKHAN, of Pittsburgh, to Miss MARY JANE RANKIN, of Allegheny city.

On the 22d ult., by Rev. William Burnett, Mr. S. W. WOLFE, of Hubbard, Trumbull county, Ohio, to Miss B. A. CHENEY, daughter of Mr. John Cheney, of Ross Township, Allegheny county, Pa.

On the 16th ult., by Rev. T. L. Speer, Mr. WILLIAM HARVEY, of Allegheny, to Miss JANE M. PALMER, of Washington county, Pa.

On the 18th ult., by Rev. Richard Gailey, Mr. JOHN ANDREWS, to Miss NANCY GARVER, all of Jacob's Creek, Fayette County, Pa.

OBITUARY.

DIED, at 2 o'clock on Thursday morning the 25th ult., ELEANOR, daughter of Archibald and Nancy McClelland, aged one year, ten months and thirteen days.

DIED, in Allegheny city, on the 27 of January, at the house of her father, Miss EVELINE ELIZABETH, eldest daughter of Robert and Margaret Thompson, in the 21st year of her age.

The deceased joined the Associate Reformed Church in Blairsville, under the pastoral care of J. G. Fulton, in her 16th year, and was an attentive hearer of the gospel until her death. She gave satisfactory evidence that when absent from the body, she would be present with the Lord. Her death utters a solemn lesson to a large circle of youthful companions.

DIED, at the residence of her father, in Jefferson Township, Allegheny county, Pa., on the 22d ult., Miss NANCY, daughter of Gen. Jonathan Large, in the 24th year of her age.

This family has been singularly afflicted, and as such dispensations of a wise Providence should be noted for our spiritual good, permit me briefly to recite the history of their afflictions. About 11 weeks since the father was attacked with typhus fever, from which he has recovered at this time so that he can walk through his room. About three or four weeks since the daughter (whose decease we now record,) was taken with a very violent vomiting, which soon prostrated her and ended fatally. She was apparently the most healthy member of the family. About the 7th ult., a son was seized with typhus fever and still lingers, and subsequently another son has been attacked with the same disease. Here, then, in this family were at one time four members laboring under disease, one unable to visit the other.

The father did not see the deceased daughter during her illness; she went from her bedside in health, and the next time he saw her, she was cold in death. Does this not teach you, reader, "that all is vanity," and to be mindful of your latter end.

SARAH, eldest daughter of Samuel M'Fadden, Merchant, in Cadiz, (O.) departed this life on the evening of the 2d of February, 1847, in the 40th year of her age. The disease of which she died was in the knee-joint, and was occasioned by an injury received when going to school. All that medical skill could do for her, in early life, was done, but to no purpose. For a number of years she enjoyed freedom from pain but had no use of the diseased limb. About 6 years ago she received another hurt in the same knee from a fall, from which time the disease became irritated and excessively painful. During the last two years of her life she was confined to bed, was almost entirely helpless, and the pain which she suffered was so intolerable that she resolved on having the limb removed, which was done accordingly, two weeks before her death. About fifteen years ago she enrolled herself as a follower of the Lamb by a public profession of the faith of Christ in the Associate Reformed congregation of Cadiz. Not only did she maintain an exemplary deportment generally, but during her illness which was accompanied with excruciating pain, she exercised patience and resignation in a high degree. The only thing about which she uttered any thing like complaint or regret, was her detention from the house of God and a communion-table. She delighted much in religious conversation and prayer; and the hour having come, the spirit had a quiet and peaceful departure, leaving the emaciated body to return again to dust.

If there be any errors or oversights in the acknowledgments, subscribers will please notify us of them that they may be corrected.

PAYMENTS FOR SUBSCRIPTION TO THE PREACHER.

On the Third Volume. Andrew Somerville David M'Kelt Hugh Wiseman James Wiseman

On the Fourth Volume. James Kelso Robert Kerr George Buchanan Mrs Mary Kelly A T Scott Hugh Montgomery Samuel M'Nary And Somerville Rev L M'Donald Thomas Duon Samuel Carnahan Oliver Dunn Samuel M'Fadden George Boyce John Jamison William Clements James White George Mitchell R H Brown Joseph Woods Abraham Gillespie

On the Fifth Volume. Mrs M Giffin George M'Cague Dr R M'Lelland George Boyce James Kelso Rev A M'Elroy William Happer Robt Boyd, Esq Matthew Dinsmore Wm Patterson Rev J Neal Wm Little Thomas Alford Wm Clements David Barnett Mrs Sarah Boyd John Alford Sarah Robertson Geo Buchanan Robert Elliot A T Scott Wm Thompson J W Bothwell Joseph Andrews Jos Brown Ann Barber Boyd Forbes James Drennon Captain Wallace Robt Davidson R Blenn, Junr Isaac Hazlett John Harper John M'Gill J Piper Isaac Taggart J Zeigler John Stewart James Dallas Alexander Clark Henry Crabill S Thompson Samuel M'Nary Robert Stitt Alexander Barr Rev A Young Robert Mahon Wm L Duff Robert Ross Jos Huetson, M. D. Andrew M'Allister Hamilton Forrest William Irwin Rev D Pressly Wm M'Clure R H Brown Andrew Calhoun Wm Hutchison Graham Scott Robert Charlton John T M'Kee—5 David Thompson Abraham Gillespie Thomas Dawson Wm Houston Bartley Jamison Andrew Jones—2 David Carnahan Samuel Irwin Joshua Hamilton Henry Donnel D C Cochran John Campbell R Davidson Mrs Jane Gilleland S & H M'Fadden Robt Fee A Armstrong John Wilson Robert Shaw John Harris J W R Hazlep Aaron F Quay Jos Guthrie, Sen. Giles Lawton Samuel M'Clusky John Jamison Samuel Melaffey David Archer James Blair John M'Corkle James Cherry Samuel Thompson Wm Truedell

On the Sixth Volume. Robert Fee

POETRY.

THE COVENANTERS' SABBATH.

'Twas Sabbath morn, a lovelier never rose,
And nature seem'd in holy, calm repose;
No cloud was seen along the azure sky,
And the pure streamlet glided softly by;
From tree to tree the warbling minstrels sang,
And heaven's bright arch with nature's praises rang;

Though all was still, yet persecutions' rage,
With awful fury scourged a bleeding age:
Then Scotland groan'd beneath a tyrant's yoke,
Till her proud spirit seem'd for ever broke;
Her sons were hunted from the abodes of men
To savage wilds, or some sequestered glen:
Justice stood mute, for demons gave the law,
And many a bloody scene her mountains saw.

What though this morning rose so calmly bright,
The eye which saw it, trembled at its light;
On Loudon's brues the bird might find a nest,
On Pentland's hills the wounded deer might rest;
But terror there her gloomy watch did keep,
Like the death-storm which overhangs the deep;
And homeless man from place to place was driven,
Bereft of hope and every stay but heaven.
No gladsome bell announced the Sabbath-day,
The solemn temples mouldered with decay;
God's people met amidst the lonely wild,
Like wretched outcasts, from the world exiled;
In a lone cave—the eagle's drear abode—
They met to worship and to praise their God;
The fretted rocks around their temple hung,
And echoed back the praises as they sung;
Though half-suppressed, the thrilling accents rise
To God who hears and answers in the skies;
The preacher rose, and every voice grew still,
Save echoing breezes round the lonely hill;
With solemn awe he opens the blessed book,
Earnest in voice, and heavenly in his look;
While from his looks the soothing accents flow,
To cheer his flock and mitigate their woe;
For who could tell how soon the sentinel's breath
Might give the signal of approaching death!
For every moment seem'd to them the last,
And days to come, more gloomy than the past.

In caves and glens their Sabbath hours were spent,
Till the pale moon illum'd the firmament;
And there they wandered at the dead of night,
When the dim stars withheld their glimmering light;

And O! how oft their wild retreat's been found
By those who sought them like the blood-trained hound,
And made that place (their oft-frequented cave)
The holy martyr's solitary grave,
Where naught but winds their weary death-knell rang,

And the scared bird their mournful requiem sang:
Yet heaven wept, and bade their spirits rise
On angel wings, from sorrow to the skies;
While all they suffered shall be ne'er forgot,
Their grave be hallowed, and their dying spot;
For they to Scotland gave her church, her laws,
And fell like patriots in their country's cause.

Peace to their memory! let no impious breath
Soil their fair fame, nor triumph o'er their death;
Let Scotia's grateful sons their tear-drops shed,
Where low they lie in honor's gory bed,
Rich with the spoils their glorious deeds had won,
And purchased freedom to a land undone—
A land which owes its glory and its worth
To those whom tyrants banished from the earth.

The Character and Qualifications of Ruling Elders.

That this is a matter requiring much attention is obvious from the nature of the duties which they are required to discharge. It is plain, also, from the extreme care with which we find Church officers were originally appointed, and the attention that was paid to their religious character; Acts 6:3; and in 1 Tim. 3:8-13, the Spirit of God is pleased to furnish us with a minute description of their character.

The qualifications of elders may perhaps be comprehended under the three following:—

1. *Personal piety.* It would be a waste of words to prove the necessity of this qualification. In what a state of spiritual degradation must a church be, when its officers are chosen without regard to their personal piety. When men are elected merely from respect to their wealth and worldly influence, it is a perversion of the authority with which Christ has intrusted his Church, the most sinful and wicked; nor will he fail to visit it with his judgments. If these things exist in conjunction with piety, they do not disqualify; they rather recommend, as they may be employed for the interests of religion. But where they exist in elders without piety, these are the more disqualified, as thereby they are possessed of greater power of doing evil.

2. *The wise and faithful government of your own families.* It is desirable, though not essential, that the elder should be the head of a family. This is particularly noticed by the apostle Paul. And the reason seems to be, that faithfulness in the domestic government is one of the best tests of Christian character, as well as an evidence of fitness for governing in the Church. The peculiar qualities that distinguish in the government of the family, qualify for the government of the Church. Such are prudence, good temper, wisdom, zeal and integrity.

3. *Being of good report with the Church, and, in ordinary circumstances, with the world also.* The elder should be known and marked as a man of godliness. It is not sufficient that he is harmless, abstaining from the gross vices of the world; it is requisite that he be exemplary in piety and good works. This is necessary, not because of its own worth merely, and its qualifying him for the office, but for the sake of that influence which he ought ever to maintain. Let him live in the hearts of the people, by the affection they bear to his person. Let him rule over the Church by the respect which they entertain for his character.—*Ev. Rep.*

THE SHORTER CATECHISM. Many years ago we were taking shelter from the rain in a shop in Leadenhall street, when a beggar came to the door who said that he was a Scotchman, soliciting alms; whereupon the tradesman remarked to us that he himself was a Scotchman, but had been fifty years settled in London; and that he always asked mendicants where they came from; and that he did not meet with so great a proportion of Scotch as of English and Irish beggars; and that when any professing to be his countrymen applied to him, he usually tested their veracity by asking, "What is the chief end of man?" for if they could not answer the first question in "The Shorter Catechism," they were no Scotchmen.—*London Christian Observer.*

INCIDENT AT SALTILLO. When General Worth's command was approaching Saltillo, and were about three miles distant from the city, four young women, habited in American dress, were seen standing by the road-side. Curiosity ran high to know who they were, and they received many a gallant salute as the troops passed them. At last an officer rode up to see who they were. They informed him that they were from New Jersey, and engaged in superintending the female operatives in a cotton and woolen factory hard by, and expressed in the course of their conversation, a desire to hear again the old national air of Yankee Doodle.

THE LITTLE BLIND BOY. A little blind boy being asked what forgiveness was, replied, "It is the odor that flowers breathe when trampled upon." What a beautiful idea did this blind child give of true forgiveness—a disposition of heart which spontaneously returns good for evil.

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The Preacher.

VOLUME V.

"I HAVE A MESSAGE FROM GOD UNTO THEE."

NUMBER 6.

DAVID R. KERR, EDITOR.

PITTSBURGH, MARCH 17, 1847.

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TERMS.

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For the Preacher.

Tendency of Calvinism.—No. 2.

A knowledge is too wonderful for us to grasp, I cannot attain to it," the exclamation of the psalmist, "in the works of Him who is wonderful in counsel and excellent in working." At every point we direct our attention, in the works or in the word of God, we behold much which is past finding out. Among the creatures of God, many, which in the estimation of wisdom, would seem scarcely to have a place in the government of an all-wise and benevolent being. Had they been submitted to us, we should have decided, that it would have been better that the place of many of the creatures, had been supplied by a different character. Human beings would be ready to suppose, that the world would have been peopled by upright beings instead of depraved men, and that there would have been an empire more worthy of his understanding is infinite. He who could have replenished the earth with holy and happy beings, ever obedient to his will, and faithful in the execution of his commands, has here, a race of creatures who have proclaimed their allegiance to his authority and are trampling under foot his laws. A question here presents itself to our consideration: When Jehovah was about to call into existence our world with all its inhabitants, did it enter into the plan or purpose of the divine mind, that the world should be inhabited by such creatures as we now find in it? We know that they proceeded from the hand of God, and that things were very good; and as for the world, it was created upright. And had it remained consistent with the divine pleasure, it might have preserved man in a state of uprightness in which he was originally created. But, was it the will of God to permit the fall of man, and the wickedness which has resulted therefrom, that he might display his own glory and grace in bringing good out of evil, in making all subservient to the manifestation of his glory? This question I hesitate to answer in the affirmative, to maintain, that the decree of God comprehends "whatsoever shall pass," extends to the sin of man. And this position I now

proceed to establish by adducing Scriptural examples, from which it appears that the sinful actions of men which proceeded from the wickedness of their own hearts, have, at the same time, been in accordance with what was "before determined to be done."

The crucifixion of our Lord and Saviour, is an event which the Scriptures very explicitly teach, was pre-determined or decreed; and yet they who were the agents in bringing it to pass, acted with perfect freedom, and without any regard to the accomplishment of the divine purpose; and were, at the same time, chargeable with the most flagrant wickedness. And if these things can be established in relation to this particular event, it will follow, that the same things may be true, with respect to every other act of wickedness which is brought about by human instrumentality.

With regard to this momentous event, the Scriptures employ such language as the following: "The Son of Man goeth as it was determined; but wo unto that man, by whom he is betrayed." Luke 22:22. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and with wicked hands have crucified and slain." Acts 2:23. "Of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel were gathered together, for to do whatsoever, thy hand and thy counsel determined before to be done." Acts 4:27. From this language, it is quite evident, that the death of our Lord took place in accordance with the determinate counsel, or decree of God. In the execution of this decree, many intelligent agents were employed. A false apostle performed his part in this transaction, by betraying his master into the hands of his enemies. And so much of the decree as related to the perfidy of Judas, had been revealed by the Spirit of prophecy, many ages before. Hence the language of our Lord, addressed to his disciples: "I speak not of you all; I know whom I have chosen; but that the Scripture may be fulfilled, He that eateth bread with me, hath lifted up his heel against me." John 13:18. The Jews most inhumanly mocked and derided our Lord when suffering on the cross. And the divine decree relative to the part which they performed in this fearful tragedy, was announced long before, with a minuteness and precision, more like the record of passing events, than the prediction of that which was future. "All they that see me, laugh me to scorn, they shoot out the lip, they shake the head, saying, He trusted on the Lord, that he would deliver him; let him deliver him, seeing he delighted in him." Psalm 22:7. Nor was the part performed by the Roman soldiers, overlooked. "They parted my garments, and cast lots upon my vesture." And accordingly in the record of what was done, it is said, "These things therefore the soldiers did, that the Scripture might be fulfilled." John 19:24.

Thus it appears that the particular circumstances connected, with the sufferings and death of our Lord, were embraced in the divine decree. In relation to this matter we cannot be mistaken, for the purpose of God respecting these events

had been particularly revealed centuries before the period of its accomplishment. And yet it is perfectly manifest that the divine decree did not in any degree interfere with the liberty of those who performed their respective parts in bringing these events to pass. It was no regard for the purpose of God, but the depravity of his own heart under the influence of Satan, which instigated the traitor to betray the "innocent blood." And therefore while it is true, that "the Son of Man goeth, as it was determined," it is with propriety added,—"but wo unto that man by whom the Son of Man is betrayed." The wickedness of this act of perfidy, is in no degree diminished by the fact, that it was in accordance with the secret determination of heaven; for, not the purpose of God with regard to what he will do, but his revealed law, is the standard by which the character of human conduct is to be tried. The Jews, who with unrelenting cruelty pursued their own Messiah, had little thought of executing the counsel of infinite wisdom, when they nailed him to the cross, and "pierced his hands and his feet." In so far as the execution of the divine purpose is concerned, they did not mean so, neither did they think so in their heart. It was in their heart to gratify their own malice in crucifying one whom they regarded as an impostor. And therefore, though they did what the hand and counsel of the Lord had before determined to be done; and though it was in accordance with the determinate counsel and foreknowledge of God, that the Saviour was delivered into their power, yet the charge is justly preferred against them, "Him, ye have taken and by wicked hands, have crucified and slain."

The case we have examined establishes every thing which Calvinists maintain on the subject of the divine decree. The event itself, the crucifixion of our Lord, was most certainly decreed. The Son of Man goeth as it was determined. And of such importance was this event, that on it depended the salvation of a lost world. But the event could never have happened, had not those connected with it as antecedent causes likewise taken place. And hence all these connected events, as well as the death of Christ to which they led, are also embraced in the divine decree. And accordingly, when speaking of the sufferings experienced at the hands of his persecutors, our Lord rebukes Peter who had drawn a sword in his defence, by informing him, that it was in accordance with the purposes of Heaven that he should be delivered into the hands of his enemies. Had it been otherwise; had it been consistent with the design of Heaven that I should escape these sufferings,—"Thinkest thou," said our Lord, "that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" And it is still further added,—"All this was done that the Scriptures of the prophets might be fulfilled." Matt. 26:56. The prophetic Scriptures had announced the decree of God in relation to the sufferings and death of Jesus Christ, and all these things took place in accordance with what the hand and counsel of the Lord had determined before to be done.

But Calvinism maintains that while the event is decreed, "no violence is offered to the will of the creatures," but those rational agents who are the instruments employed in the execution of the divine decree, act with perfect freedom. And in the example before us this is perfectly evident. The decree of God did not excite Judas to betray his Master. Under the influence of the love of money, he voluntarily contracted with the Jews, for the paltry consideration of thirty pieces of silver to deliver him into their hands. And having deliberately made a bargain with the chief priests and captains, Judas, "sought opportunity to betray him unto them in the absence of the multitude." The same remark will apply to all the different individuals who performed their part in the execution of the divine purpose with regard to the crucifixion of our Lord. The decree of God did not bind them hand and foot, or convert them into mere machines and compel them to act as they did. The whole history shows that there was no violence offered to their wills, but, that in the enjoyment of perfect freedom they acted in accordance with the propensities of their own depraved hearts. And hence, though what was done by the various agents employed in the crucifixion of our Lord, was in accordance with the determinate counsel and foreknowledge of God, yet these agents were guilty of flagrant wickedness in the sight of God. And hence it is said, "Him, ye have taken and by wicked hands have crucified and slain."

According to Calvinism, then, the Most High God governs the world in conformity with a plan which his infinite wisdom hath established. This plan is immutable, because being the result of infinite wisdom, change is inconsistent with the perfection of its Author. In the execution of this plan, all created beings are employed as his instruments. Among rational and intelligent creatures, who have been endowed by their Creator with "natural liberty" there are both bad and good. Those of the one class, not less than those of the other are under his control, and he governs them according to the principles of their nature, while he employs them in the execution of his purposes. And while he offers no violence to their wills; while he permits wicked men to pursue their own course and gratify the evil dispositions of their own hearts, he at the same time by their instrumentality brings about the accomplishment of his own infinitely wise purposes. Hence the declaration of the psalmist, "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." And in the contemplation of the subject the devout mind will exclaim; "Great is our Lord and of great power, his understanding is infinite."

MELANCTHON.

For the Preacher.

THE UNION. No. 9.

In our last two articles, we called attention to what is set forth in the Westminster Standards on the subject of Covenanting. Has any of the churches proposing union, discarded any part of the doctrine there set forth? Has any of them gone beyond it? These questions can

only be satisfactorily answered by referring to their published principles, and this we propose to do in the present article. And, although we intend to occupy it principally with quotations from their Standards, this it is to be hoped will be found productive of some advantage. It is a well known fact that however much importance each of us may attach to our own publications, they excite scarcely any attention, they are hardly ever read beyond the limits of our respective communions; hence we become ignorant of what is really held by sister churches: one imagines there has been a relinquishment of principle, while another thinks that some extravagant views have been embraced. And so it has been, particularly in regard to the subject of this article. The writer has frequently heard the Associate Reformed Church charged with denying the doctrine of Covenanting, while if those who made the charge had ever seen her Testimonies, they would have seen that she therein not only acknowledges it to be a duty, but also acknowledges every principle respecting it which has yet been recognized by her sister churches. On the other hand, he has heard the Associate and Reformed Presbyterian Churches charged with entertaining erroneous views on this subject, while if those who made the charge had been acquainted with their Testimonies, they would have seen that there is not the least foundation for them there.

We would therefore ask attention to what these churches have published on this subject, and leave it to the judgment of every candid mind, whether any of them differs from the Westminster Standards, or from each other. It will, we think, be seen that there must be something wrong, if churches who can speak so nearly the same language cannot unite, or find some better apology than differences about Covenanting.

And first, we would ask attention to what has been published by the Associate Reformed Church, as we may say, (it is to be hoped without offence,) that she has been most generally suspected of departing from the platform of the Reformation on this subject. In the Book of Testimonies which she has emitted at different times, and which were published in one book in 1829, and therefore may be regarded as receiving her renewed sanction then, it is stated, page 12th: "And they also bless God for the National Covenant of Scotland, and the Solemn League and Covenant of Scotland, England and Ireland, with respect to which it is their opinion, that these covenants, as taking their national form and character from the established connection between the church and state in Britain are not obligatory upon any other nation, but that in respect to the religious part of these covenants, in which the Covenanters solemnly avouched the Lord to be their God and the God of their seed, and with the same solemnity surrendered themselves and their posterity to him, promising and swearing that they would walk in his ways, and keep his commandments, they are obligatory on the posterity of those who entered into them, wherever scattered over the world, even in virtue of the solemn public oath of their ancestors." Again, page 4th: "That public and explicit covenanting with God is a moral duty under the gospel dispensation, to which they are resolved to attend, as he shall be pleased to direct."

Here it is plainly acknowledged, 1st. That public covenanting is a moral duty; 2d. That it imposes additional obligations to duty; 3d. That it is a special duty; 4th. That when such special seasons arrive as call for the duty, they will attend to it; 5th. That former covenants in their moral and religious character, are binding upon posterity. Have the other churches gone farther? What principle have they set forth on this subject which is not here?

If, therefore, an article be framed embodying these principles, will any friend of union ask more? They have no more now, and surely what satisfies them in a divided church ought to satisfy in a United Church.

But some may say, although there is no difference in principle, there is a wide difference in practice; some of these churches engaging in covenanting, others neglecting, if not opposing it, and how can those walk together who are not herein agreed? I answer, in the same way that we have to walk together now in those churches which have in some measure practised the duty—the same practical difference existing there, and yet they get along together harmoniously in the way of "forbearing one another in love." The only one of the churches proposing union which has practised covenanting in this land is the Associate, and yet it is only some of her congregations which have practised it, and even in these, not all the members. Take as an example a case which I find in the Religious Monitor, vol. 10, page 83. It is there stated, that in a certain place, one hundred and four persons engaged in this duty, ninety-two of whom were members of the congregation, and eighteen who had formerly engaged in the work gave assent to their former deed. On the next Sabbath, it is stated, the sacrament of the Supper was dispensed, and nearly four hundred partook of it. How account for this difference in members? Perhaps it might be said, strangers from other congregations made up the large number at the Lord's Supper. But the statistical table of that year gives the number of communicants in the congregation as three hundred and forty-eight, and yet it would appear that, at most, not more than one-third of that number engaged in covenanting. Now, if a practical difference on this subject warrants separation, there ought to have been a separation here. But there was no such thing—no person ever dreamed of such a thing. And how, it may be asked, could persons who differed so widely in practice get along harmoniously together? Very easy. Those who saw their way clear to go forward in the duty exercised forbearance to their brethren; and they, upon the other hand, made no opposition to their brethren attending upon the duty; because they regarded the special season for its performance as having come. And could we not get along harmoniously, in the same way, in the United Church? Would brethren, who can see their way clear in going forward in it, not be satisfied unless all would engage to do the same? Why not ask this as they stand at present? If they refuse a union because they cannot get it, to act consistently, they ought to separate from those in their own communion who will not come up to this mark now. We say, separate from them, because they cannot cut them off by any law or principle yet in existence; they ought therefore to form a new communion embodying this among their terms of communion. On the other hand, would not those who cannot see their way clear, cheerfully agree to throw no obstacle or difficulty in the way of their brethren? Let it only be known what covenanting is, and they cannot refuse this. It is an extraordinary duty, fitted therefore to meet the extraordinary circumstances in which the church may be placed. A solemn profession of religion and partaking of the sacraments are ordinary means fitted for an ordinary state of things, and in such a state of things, the church ought to be satisfied with them. But, extraordinary circumstances may arise. This requires a resort to the extraordinary means which God has appointed for avouching our engagement to be his, and for stirring up and promoting confidence and steadfastness among the members of his church. These things

should be acknowledged by all. But whether the church is placed in the extraordinary circumstances warranting a resort to this extraordinary means, on this there may be an honest difference of opinion among brethren of the same communion; and it is here that Christian forbearance must be exercised in case we have a union, and here it has to be exercised now: so that a union will make no change whatever even in the case of those entertaining the most rigid views on this subject. The apostle exhorts Christians to forbear one another in love, and wherever there is love there will be this forbearance. We ought not to take it for granted, that there will be less love in the United body than exists in each of the separate parts of which it is to be composed; we would fondly entertain the hope that there will be a great deal more. And if so, we can surely forbear with each other, as has to be done at present in this particular.

We think it unnecessary to refer to the Testimonies of the Associate and Reformed Presbyterian Churches, to prove that these views taken from the Associate Reformed Testimonies are agreeable thereto—every intelligent member of these churches will be satisfied that this is the case. The language of these documents may differ, and some of them may be more lengthy and explicit than others, but every candid person must see the doctrine is the same with all.

We would just refer in conclusion to the explanation given by the Associate Church, of the sense in which she considers the covenants of ancestors binding upon posterity, and we do this the rather, because the opinion has prevailed to some extent that she in connexion with the Reformed Presbyterian Church take a very different view of this part of the subject from what they really do. Let brethren know what is held upon this subject, and it must appear the very same as is set forth in these documents of the Associate Reformed Church.

Testimony, part 1, sect. 21. "But that we may not be chargeable with deceiving either the world, or one another, by a general profession of adherence to these engagements of our ancestors not explained:

1. We do more particularly declare, that as our ancestors engaged to hold fast and defend the doctrine received by them, and by the other churches of the reformation, against those who were at that time its most remarkable enemies in Britain, viz., the Papists. * * * So the same engagements lie on us to hold fast and defend the same truth against all who do now or afterward may oppose it, in that part of the world where we live.

2. We declare that as our ancestors engaged to study the preservation, the purity, and the increase of the Church of Christ in Great Britain; so the same engagements lie on us to study the preservation, the purity, and the increase of the Church of Christ in the United States, or wherever Providence may order our lot.

3. We declare that as our ancestors engaged to assist each other in maintaining the cause of Christ against its adversaries; to study personal reformation; and to perform the duties incumbent on them as members of civil society towards superiors, inferiors, or equals; so the same engagements lie on us to walk in all these respects worthy of the vocation wherewith we are called.

4. Finally, we declare that it is our duty, relying on the grace that is in Christ Jesus, to engage jointly in a public solemn covenant as our ancestors did (that is, on suitable occasions), to endeavor a faithful performance of these and all other duties which the Word of God requires, especially of those duties which men are most apt to neglect, or through fear of reproach,

and hurt to their worldly interests, be deterred from."

Such is the sense in which the Associate Reformed Church, in her moral and religious, not in her local parts of such engagements, have any thing to do with. They make nothing to be duty which is already. They present no new way of a people altering the standards for the purpose of them to a nearer conformity to God, or promoting unity among followers of Christ upon a Sabbath day, instead of forbidding that they bind us to it, whenever this means promote these great ends.

If, then, our Standards speak things; why should we be unable to unite in an article on this subject? Surely it cannot be unless some secret reasons are permitted to operate upon us.

A FRIEND OF THE

The Remainder of the

In the process of creating my friend Methuselah, I noticed his difficulty with regard to the continuance of the practice of the psalm, line by line, before thereof. My venerable friend to bear in mind, that the principle, that under circumstances a thing may be which under different circumstances not be proper. At a time when was exposed to persecution, those in the Corinthian Church unmarried, to remain in that "Art thou loosed from a wife or a wife." "I suppose," says "that this is good for the present." But my friend Methuselah understand the apostle as advised different circumstances and to abstain from marriage. The general remark will apply to the question. Two hundred years ago the present version of the psalm adopted, when books were dear; when many were unable to read, it was supposed by the Church of Scotland, to be "for the present," that the psalm line by line, before the present. The expediency of the usage was questioned by some distinguished men. As I had shown on a former occasion from Lightfoot's history of the Westminister Assembly, the most distinguished person, the most distinguished person from the Church of Scotland, proposed the permission granted to the rectory with regard to reading line by line, though it was not present." No doubt, from his of human nature, this suggestion saw that if the usage should be discontinued for a time, it might be its discontinuance, even after the instances of the church were changed there always have been persons in the church, who are exceedingly offering the tythe of mint, anise, cummin, while they are just as relation to the weightier matters of law.

However for my own part, I have no hesitation in admitting that, under the circumstances of the present time, the rule contained in the testimony was expedient. That words:—"For the present, in the congregation cannot read conveniently that the minister, or some

appointed by him and the other officers, do read the psalm, line before the singing thereof." To regulation, the language of the apostle regard to obstinence from many times of persecution, will apply to oppose that this is good for the distress."

in the good providence of God, progress of two hundred years, circumstances of the church are changed. The condition of the now, is very different from what

when this regulation "for the" was adopted by the Westminster Assembly. Now, the members of church generally are familiar with the psalms; where parents are attentive to their duty, even children have a large portion of it read to memory: psalm books are so cheap, that every child old to read should have one in his

when the congregation is praising. And every person who is not disabled, is chargeable with neglect of duty, if he does not read. Surrounded with such pleasures as are now enjoyed; not common schools established here, but having Sabbath schools

village, town and city, where the young and old, who is willing to read, is gratuitously taught, who is in the possession of his faculties and does not learn to Scriptures, is criminal in the

God. And accordingly, in the regulation for worship, adopted by our church, this regulation with regard to the reading of the line, is excluded, the practice of this usage not being considered. Hence, in our Directory, the following rule—"That the congregation may the more profitably in the delightful exercise of

is recommended that every one who reads have a psalm book." In the Directory, my friend Methuselah says to notice, that there is no objection whatever to the reading of the line, the salutary direction is that every one who can read shall have a psalm book. And I hope my good friend will be careful to have his psalm book, and that he will see to it that his children imitate his good ex-

ample. Now let me request my friend Methuselah, to divest himself of prejudice, and take a sober and dispassionate view of the subject. Singing the praise of God is one thing, and reading the psalm is another thing. And is it not a manifest incongruity in mixing these different things together?

But by practice, we become accustomed to see the line and the singing of the psalm connected together we may scarcely perceive the incongruity. But when a person engages in singing God's praise, why should this delightful exercise be continually interrupted, by entering in the very midst of it, an incoherent exercise, namely, that of reading the psalm?

In this, there is a manifest incongruity, unless the peculiar circumstances of the church render it necessary that such necessity now exist? Can we be able to determine whether there is any necessity for the practice of this incongruous usage, I leave to the notice very briefly Methuselah's objections.

The first objection which my friend Methuselah makes against the continuous singing of the psalm, without reading the line is, that if a person happens to be without a psalm book, he cannot take part in this exercise. True; but every person that is called upon to praise God, should have a psalm book. The true remedy for the evil against which my friend

would provide, is not to have the line of the psalm read, but to urge upon every worshipper, as our Directory does, to provide himself with a psalm book. I believe that this very usage, has done much to propagate a serious evil among our people, and that is the evil of neglecting to have our Bibles and psalm books with us in the house of God. This evil wherever it exists should be speedily corrected. And if this usage of reading the line, which was adopted two hundred years ago, "for the present," were discontinued in all our churches, I would then hope to see the Bible, where it ought to be, in the hand of every worshipper in the house of God.

2. A second objection of my friend, is, that "One who cannot read must remain silent." Here again my friend, would adopt the wrong remedy for the removal of the disease. If there is any person among us, who does not labor under physical disability, who cannot read, he is in fault, and should be urged speedily to amend his ways. And every time he hears the praise of God sung without the reading of the line, he will be reminded of his fault, and will be more likely to correct it.

3. But a special objection with my friend is, "I do not like these new ways." What does my good friend mean by "new things?" I cannot persuade myself to believe that he is opposed to all new things, nor that he is in favor of all old ways. Does he not like now and then to put on a new coat, when he goes to church? I wonder if he wears shoe buckles and knee breeches, when he "goes to meeting," as was the good old manner of our fathers! Methuselah from his age, will of course recollect the time when custom required the minister to wear a three cocked hat. I think it would relax even his sedate muscles, were Methuselah to see his pastor marching up to church, crowned with this appendage of a military officer, after the manner of the olden time. In the days of the Puritans, when good men were very good, and very strict, a member of the church who fell into scandalous sin, was required for three successive Sabbaths, in the time of divine service, to sit on a stool in the middle of the church, habited in a white sheet, as an expression of his sorrow for his sin, and as a warning to others. Would my friend like to see this good old custom revived in our church? I trow not.

After all then, it is not the simple fact, that because a thing is old, therefore it is better than every thing else, nor, because a thing is new, therefore it must be evil. My friend Methuselah must distinguish between things that differ. If his zeal were directed against innovation in matters of divine appointment in the worship of God, it would be worthy of all commendation. But it will not be pretended that there is any divine appointment with regard to reading the line of the psalm in singing praise. This then is one of those things connected with the worship of God, which must be regulated by Christian prudence. If any particular rule had been laid down in the Word of God on the subject, it would then be obligatory on us to follow that rule, and there would be no room for the exercise of our discretion in relation to the matter. And if any particular rule had been adopted in our Directory for worship, it would then be a becoming thing to conform to that rule as a matter of order. But, our Directory does not even allude to such a thing as reading the line. It does indeed recommend every one who can read to have a psalm book. I will then conclude by urging upon my friend Methuselah, always to take his Bible and psalm book with him to church, so that he may be prepared to engage in the delightful ex-

ercise of praise. His praiseworthy example, will be likely to influence others to go and do likewise; and then there will no longer exist a necessity for a usage which two hundred years ago, was permitted, only "for the present."

OBSERVER.

For the Preacher.

The Extension of the Associate Reformed Church.—No 3.

The fourth mark specified, as an indication of duty on the part of the Associate Reformed Church, to make vigorous exertions for her extension, is, that of pecuniary ability. Can she sustain her present ministry, and all who are willing to serve her, is the object of present inquiry.

Let us first inquire if she is now expending her pecuniary means in the most economical manner, so far as it relates to missionary operations. At present she sends her missionaries to particular stations, and makes these stations immediately responsible to Synod. She does indeed require them to raise a portion of the allowance to the laborer. But do they do it? The annual reports of our Treasurer show, that in cases not a few, the entire amount for the support of such laborers is paid out of the Treasury of Synod, and to which these stations contribute not one farthing. And what redress has Synod for this delinquency on the part of such stations? True, she can withhold labor for the future, but this, in many cases, might prove like curing an ailing member by amputation; and if she sends laborers to the field, she is bound by every moral consideration to see them paid.

It is the opinion of fathers in the church, who are worthy of notice, that the missionary operations should be entirely under control of those Presbyteries, within whose bounds they are located. To say nothing of the advantage of this over the present system, in case of misdemeanor on the part of the missionary, (for even those employed as missionaries are sometimes to be blamed, and need be withstood to the face)—to say nothing of the better opportunity Presbytery has than Synod for knowing where to bestow labor to the best advantage—it might be especially advantageous for an economical disbursement of her funds: for, Presbyteries could through their members visit every station within their bounds, and see that collections are raised as there is ability; and by such attentions on the part of Presbytery, much might be done towards sustaining laborers, who now have to look entirely to the Treasury of Synod for support, making an annual saving, that would enable Synod to send out and sustain many more than she now does, on the same amount drawn from the church. And cannot the church augment vastly her contributions, without detriment to herself? And here, were it not for the fear of being called captious, I would say a word upon the subject of our present mode of raising funds. But as the cause is good, I will brave the reproach for the hope of the good.

Synod now requires each particular Synod to raise a specified amount for domestic missions. This amount is, in the first Synod, if not in the second also, apportioned to the different Presbyteries as they are thought able, and Presbyteries again apportion to individual churches. Now there is this objection to this mode of raising funds. When the amount thus levied is paid over, churches, Presbyteries, and Synods, lay it as a soothing unction to their hearts, that they have been as liberal of their gifts into the Treasury of the Lord, as there was any need for; they sit down perfectly contented in relation to the matter, for they have fulfilled the law; there can be no further demands upon them; when, perhaps, God, who demands

of every one of his people, to give as he has prospered him, sees a very few, or possibly a single individual, who could contribute more than fifteen thousand have done, and that too with less than six per cent. of his annual income. Should this statement be thought extravagant, let those acquainted with the matter try figures and see the result. Now, is not this system virtually, standing between God and his steward? Do you ask what then shall we do? Appeal to the Christian on Christian principles. Present to him, in an unimpassioned manner, the claims of God and man upon him, and leave the amount he shall throw in, unto the offering of God, to be settled between the Searcher of hearts and his own conscience. The effect of this is the development, expansion, and vigorous exercise of gracious affections, showing the child of God, like unto him who emptied himself of all riches; a likeness that becomes daily more and more clear; he enjoys the luxury of doing good with the means God has given him. And this is, after all, the great object of benevolence; for God can, if he chooses, accomplish his designs without our aid.

That the Associate Reformed Church is not up to the extent of her abilities in her benevolent operations, may be further shown by a comparison with other churches. Instance, the Free Church of Scotland. With but little if any more than three times the number of ministers, her statistics show that she contributes for her extension, almost as many millions, as her daughter in America does thousands. Another comparison: I have before me a report of the "Benevolent Association" of a county in Massachusetts for the year 1845. This Association embraces twenty-two churches, of the Congregational denomination. In the county (Hampden) there are manufacturing towns in which some of the churches are located, but they are mostly in agricultural districts, and that on a rugged soil. The report shows the amount contributed for Domestic Missions that year to be, one thousand three hundred and seventy-five dollars and forty cents; for Foreign Missions, three thousand and forty-five dollars and forty-six cents; and in addition to these sums, the report shows that they give two thousand seven hundred and forty-eight dollars and sixty-cents for other benevolent purposes. If, then, the Free Church can give as she does, and twenty-two churches in a sterile county in Massachusetts can contribute four thousand four hundred and twenty dollars and eighty-six cents for Domestic and Foreign Missions, and that too without at all impoverishing any of her members, surely the Associate Reformed Synod of the West, with her present number of churches, enjoying the fatness of the land, can augment vastly her contributions. But it is said that there is no demand for a large amount of funds to carry on her operations—that she annually raises funds sufficient for her every purpose? And is it asked what necessity for increasing this amount? How employ the accumulating fund? As is our present condition so was that of the Congregational Church some twenty-five years ago. It was not till the spirit of benevolence moved over, and troubled the pool of her worldly substance, and streams began to issue, that channels were opened up in which they might flow. And now where upon the broad face of this land are not her laborers found? And so will it be with the Associate Reformed Church. Let streams to any amount and of any magnitude, issue from her full fountain, and channels will not be wanting, in which they may flow, to fertilize and make glad the city of our God. And her churches will spring up and flourish like willows by the water courses. Another number will finish the consideration of this subject.

O. S. S.

in the vast empire of the Mediator, for special and particular purposes, and which he would call his own? This is in accordance with the ways of other respects. The whole earth, yet, at an early period, he selected a particular spot in the garden of Eden, and called it Emanuel's land even in it he set apart Mount Zion his dwelling-place. And among nations of men, he selected the seed of Abraham—the Hebrew nation, as a people, whom he called his inheritance—a people formed for himself, to show forth his praise.

In the same manner, while the whole of providence is put under the Mediator's control, he has selected a peculiar people who are denominated a kingdom of God, and whom he calls by way of eminence, *his kingdom*. This kingdom is not of this world. The subjects of it are all, at once, professedly saints, and Jesus rules over them as the King of saints. This kingdom is denominated the *kingdom of God*. Is it the one kingdom of providence, in which wicked men and devils are subjects of it? It is not worldly but spiritual. The subjects of it are worshippers of God, and they that him must worship him in spirit and truth.

The writer, whom we are considering, in his exposition of the text, *My kingdom is not of this world*, as new as it is, he says, "But Christ does not say that his kingdom (the church) is not of this world; he says simply and plainly, 'My kingdom is not of this world,' and he undertakes to assert that he has authority over this world, or organized after the manner of the kingdoms of this world, and so on his own responsibility." To this view, Christ does not assent. The subjects of his kingdom, or of his church, are of the nature of angels, but only of the manner of organization. But how this would be a reason to Pilate, why Christ's kingdom would not fight for his deliverance, and not appear, John 18:36. There is no use to Christ that his kingdom should be everlasting. Luke 1:33. "Of his kingdom there shall be no end." Is this a universal kingdom of Providence? I think not, for that having another purpose to the Mediator, when the angels are prepared for heaven, the needs it no longer; and he departs to the Father, 1 Cor. 15:24, and will continue to reign in the glory for ever and ever. The penitent thief on the cross, when he prayed, "Lord, remember me when thou comest into thy kingdom." Here, then, we have more than one kingdom ascribed to the Mediator, a kingdom of grace that shall issue in glory, which the Mediator shares part with, and a kingdom of glory which he will deliver up to the Father. And we believe the Scripture is correct, although it does not uniformly confine the kingdom of the Mediator to mere unity. The kingdoms of grace and glory, all belong to the Mediatorial character.

The third item of the Convention, the writer also condemns, he says, "that among the all-affected to the Mediator are to be the nations of the earth, and their authorities, and when his will is done, they are bound in all their relations and administrations, to be subject to his authority as Governor of nations, and Prince of the kings of the earth." This could be expressed in general terms covering the same meaning, the Bible wherever it is to be taken as the only rule of

faith and practice—the rule of all relations among men. This divine book is in the hand of the Mediator. He is its immediate author, and the law is put into his hand, and all are commanded to obey him. Exodus 23:21. Nations are subjects of moral government. If not, they are independent. The law is in his hand, and he is King of nations. Nations are organized bodies. They are bound to obey their King. Kings and judges of the earth are official characters. They are commanded to kiss the Son. And the prophecy secures the fact, as a public blessing. Rev. 11:15. "The kingdoms of this world are become the kingdoms of our Lord and of his Christ." These are not the spiritual kingdom, which Christ says "is not of this world." They are not the kingdom of grace, for that is but one, and the kingdoms of this world never will become the kingdom of grace. They will be kingdoms of this world after they have become the kingdoms of Christ. They will become his, by doing what the item of the Convention, says they are bound to do, and what the author of the query does not understand. If he had, he never would ask, as he does, "have we any evidence that Christ desires, or will even accept the subjection of nations through their constituted authorities?" Much less would he assert, as he does, that "he demands not their political subjection to him through their constituted authorities," although this is promised to him, Ps. 72:11, "Yea, all kings shall fall down before him; all nations shall serve him."

It is painful to see such novel, and erroneous sentiments published to the world, by one who signs himself "Presbyter," by which it would seem that he was a minister in some branch of the Presbyterian Church. The writer of this knows him not, but can scarcely believe that any section of the Church of Christ, will sustain the doctrines set forth in his publication.

SENEX.

RELIGIOUS INTELLIGENCE.

For the Preacher

Proceedings

Of a Convention of Reformed Churches, held at Brunett's Creek, Indiana, February 10th, 1847.

The Convention met according to arrangement, and was called to order by the appointment of Mr. J. Thompson, chairman, and Mr. R. H. Pollock, secretary pro tem.

The names of the following delegates were handed in:—from the Associate Reformed Church, ministers, J. Thompson and D. T. Carnahan; lay members, Andrew Hanna and Thomas Thompson. From the Associate Church, ministers, N. Ingles, J. Dickson and R. H. Pollock; lay members, H. T. Tedford and J. Love.

The Convention being organized, Mr. Dickson was elected chairman, and Mr. Carnahan, secretary.

On motion, it was Resolved, That a committee be appointed to report business for the Convention. The following persons were appointed said committee, viz., Messrs. Thompson, Pollock, Love and Hanna. Having retired a few minutes, the committee reported as the subject of deliberation, the Basis adopted by the last Convention of Reformed Churches at Pittsburgh, together with the subject of Secret Societies.

The preamble and resolutions respecting the alteration of the Confession of Faith, together with the propositions on the Headship of Christ, Fasting, Faith, and on the power of the Civil Magistrate, were, on motion, unanimously adopted.

The proposition on Psalmody, was amended by striking out all after the phrase, "worship of God," and inserting, "to the exclusion of all others," and unanimously adopted.

The proposition on Testimony Bearing, was unanimously adopted, after striking out the first section.

The proposition on Slavery, was amended by

striking out all after the words, "law of God," and inserting, "not to be tolerated"—D. T. Carnahan dissenting—and adopted.

The proposition on Communion, was amended by the insertion of the phrase, "in sealing ordinances," after the word, "communion," in the first line, and unanimously adopted.

The proposition on Covenanting, was amended by striking out, "may," and inserting the word, "frequently;"—Also, by striking out the phrase, "while it shall not be required of any, as a term of communion, to enter actually into them," and adopted.

The proposition on Common Benefits, was amended so as to read thus, "common benefits, being of an earthly and perishing nature, and common to believers and unbelievers, are not to be considered as the purchase of Christ, but these benefits being by sin cursed to all men, to believers, this curse is removed, and the sanctified use of them restored by the merit and mediation of Christ;" and unanimously adopted.

The subject of Secret Societies, being taken into consideration, it was, on motion, Resolved, That secret societies, such as Freemasonry, Odd Fellowship and Sons of Temperance, are inconsistent with the spirit of the gospel; and persons adhering thereto, are not to be admitted as members of the United Presbyterian Church—D. T. Carnahan dissenting.

On motion, it was Resolved, 1st, That the proceedings of this Convention, be forwarded for publication in the Religious Periodicals of the Churches represented.

2d, That Messrs. Pollock and Carnahan be a committee to carry out the above resolution.

R. H. POLLOCK, {
D. T. CARNAHAN, {
Com.

HIGHLY IMPORTANT FROM GERMANY. The Boston Traveller copies a very interesting item of intelligence from the "London Universe" of the 29th of January relative to the progress of toleration in Germany, viz., that the King of Prussia is about to extend to a liberal degree the religious liberty of his kingdom, and to give to his people the long-expected constitution. Dr. Baird states that implicit reliance may be placed upon the statements, and that the next steamer will probably bring the official documents which relate to these important movements. The "Universe" announces the intelligence in the following language—(Christ. Intell):

"The King of Prussia will, in a few days, issue an edict, or law, granting a very large measure of religious liberty to his kingdom; a measure quite as large as could possibly be expected in the present condition of things in that kingdom, especially under the maintenance, and even the existence of the Prussian national Church. This is a matter which calls for devout thanksgiving on the part of every sincere friend of a pure Christianity. We understand that the measure is so comprehensive, that it will cover completely all such movements as those of Czerski, Ronge and their adherents. In a word, whosoever are dissatisfied with the existing Protestant, Catholic or Jewish modes of worship, may have such as they prefer, upon engaging to support it at their own charges, and to maintain a due regard to the laws which enforce good order and propriety. We consider this act of the king as constituting a most important epoch in the history of religion in Germany. It is worthy of the enlightened and excellent monarch of Prussia—a man who fears God, and seems desirous of doing what he can to advance the interests of true religion."

UNITARIANISM. The Rev. E. S. Gannett of Boston, successor of the late Dr. Channing, one of the fathers of modern Unitarianism, has, it is said, publicly attempted to prove that the gospels of Matthew, Mark, Luke, and John, were not written under a divine inspiration. Theo-

dore Parker preceded Mr. Gannett in this denial of the divine inspiration of the Scriptures, and the course of each and both, evinces the natural tendency of Unitarian unbelief. Whenever a man seriously sets himself down to explain away those Scriptural passages, which affirm or imply the supreme divinity of Jesus Christ, he is engaged in a work which must sooner or later destroy his reverence for Scripture, and induce unbelief of those divine sanctions, by which its reception is encouraged and enforced.—Presbyterian.

CHRISTIANITY IN CHINA. An English missionary says in a recent letter: "I have been nearly twenty years in Asia, and have never observed so much of the divine power and manifest influence of the Spirit of God upon the hearts of the heathen, as just now. The work is increasing, and the individuals who express their faith in the Saviour are becoming more numerous; and although their number is yet exceedingly small, compared with the millions of Chinese, still the work is commenced under the auspices of the Saviour, and will continue. What rejoices us most is, that so many Chinese are coming forward to preach the gospel, and that with effect, and the assistance of the Holy Spirit. Five natives, full of energy and faith, have to-day proclaimed the gospel to their countrymen."

ECCLESIASTICAL OPPRESSION. We have frequently illustrated the exactions by which the Romish priests in some countries contrive to fill their coffers at the expense of the poor, and superstitious. Indeed it appears to be a characteristic of most state establishments for the support of religion, to become rapacious and greedy for the spoils. Thus the two Archbishops and twenty-five Bishops of England have a revenue amounting in the aggregate to over fifteen and a half millions of dollars, of which the two Archbishops receive more than three hundred and fifty thousand pounds sterling. As to the Romish Church, all history testifies that as in Spain, Mexico, and other countries, where the Hierarchy have long held almost exclusive sway, the church is proverbial for her wealth, while the masses of the population are equally proverbial for poverty, wretchedness and mental degradation. What for example has Romanism done to elevate Mexico? In how many points is she either mentally or morally superior to the position she held in the days of the Montezumas? Let the impartial traveller decide.—Presb. Adv.

POPERY AND PREACHING. Pius IX. recently performed the very extraordinary act of preaching in one of the churches. Since the days of Lambertine, 1740, such a thing as a Pope preaching has been almost unknown. Indeed it has been said that this discourse is the first by a Pope for 300 years. Here is one point, among a thousand others, in which Popery strongly contrasts with primitive Christianity.—*Id.*

SCRIPTURE READERS. We have been favored with the following most interesting and important information from a respected and valued correspondent:—"You will be glad to hear that Lord Ashley, the Rev. E. Bickersteth, and others, have raised nearly 20,000*l.* for a new body of seven hundred Scripture readers in Ireland. This will make our Society more useful than ever, having within it the elements of protection, without which converts must perish and fall away, so persecuting is Popery. We shall, therefore, have to guard and support the fruits of the seed sown by these new readers. Ireland may now lift up her head, for her redemption draweth nigh." The Society to which our cor-

respondent refers in the latter part of the foregoing communication, is the "General Irish Reformation Fund, for the Restoration of her Primitive Religion, and the necessary protection of those becoming converts."—*Dublin Herald.*

THE PREACHER.

WEDNESDAY, MARCH 17, 1847.

CAPITAL PUNISHMENT. The opponents of this penalty of the law manifest a busy and persevering exertion worthy of a better cause. Great individual effort has been given to their opposition; in some places they have brought the power of association to bear against the law; and now, as appears from the character of the petitions for its repeal, poured into our state legislature this session, female influence is to have its part in the work.

Poor woman! although she would be the greatest sufferer by the repeal of this protection of human life, in her disinterestedness she is ready to make the sacrifice. As much advantage has been taken of her weakness, as her power—her weakness, in yielding too readily the sympathies of her heart to the unfortunate, even when unworthy of them; and her power, in the acknowledged influence which she has in society. It is no doubt thought, that by this influence the cause of opposition to the death penalty will certainly prevail. But we have an opinion, that they who have called it to their aid, will be greatly disappointed. Strong as this influence is, it is too evidently misdirected in the present case to have much efficacy. The philanthropy, in man or woman, that would outvie the benevolence of God, will soon waste itself; and if there were nothing but philanthropy actuating those who are leading in this crusade against the divine law, their efforts would soon end.

It is gratifying to see the firmness with which the majority in our legislature adhere to the principle, that all human laws must be in accordance with the divine; and also, to see how much is conceded to this principle, even by the opponents of capital punishment. Some of them would have us believe that they, too, are very sticklers for the word of God. But like a great many theologians of the age, they seem to have first formed their opinions, and then to have gone to the Bible for the proof, determined to receive its testimony only so far as it accords with their pre-conceptions. This awkward way of reasoning from the Bible has placed them in a variety of predicaments.

The passage in Gen. 9:6, has given them most trouble: "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." At first, they thought to dispose of this as a part of the ceremonial law, "that old law of Moses which has been repealed long ago." Some good people, however, who had read their Bible from its beginning, gave them to understand that this passage was addressed to Noah, long before Moses was born, on the occasion of the re-organization of the divine government in the family of man imme-

diately after the flood. Escaping from this, they then took refuge under an interpretation of the passage which makes it a mere prediction. This is the interpretation which grave senators now give forth, with a show of Biblical research that puts to shame all the Doctors of Divinity in the land. But unfortunately this interpretation, suitable as it is in other respects, does not fit the passage. If they could only devise some way of disposing of the last clause of the verse, they might possibly make out their case. But while that remains, to make the passage a mere prophecy, would make it a very queer one. It will be observed that the reason of this revelation is given in the last clause of the verse—"for in the image of God made he man." Now, understanding the passage as a command, we can perceive the force of this clause. To take the life of one created in the image of God, is the most atrocious and impious offence, and as such is worthy of the severest punishment. But taking it as a mere prediction of an evil that would exist without the sanction or countenance of God, it would read very differently. The import of the whole passage would then be simply this, *because men are like their Creator they would kill one another!*

Grave as this subject is, there is something connected with it, as it has been agitated for some time, that can scarcely be contemplated without a smile!—so much "rose water philanthropy," as Carlyle would say, and so much Biblical lore from men who have about as much respect for the Bible, as they have for the Koran of Mahomet or the Shaasters of the Brahmim.

Secession and Relief Churches.

At a late meeting of the joint Committee of these two bodies, more particular arrangements were made for their contemplated union. It was agreed to recommend that the designation of the new body be, the "United Church of the Secession and Relief." It was also agreed that in the formalities of the junction, the former union of the Burghers and Anti-Burghers be taken as a model. The number of churches in the two bodies was ascertained to be four hundred and ninety-eight. The Committee meets again in March to complete their arrangements.

CONTRIBUTIONS FOR THE RELIEF OF IRELAND. We are glad to see some of our congregations moving in liberal efforts on behalf of suffering Ireland. A short time since we observed fifty dollars reported from Mr. Burnett's congregation. And now, it is with much pleasure, we notice the liberal contribution of the 1st A. R. Church of this city (Mr. M'Laren's), amounting to nearly four hundred dollars. A collection has been taken in Dr. Pressly's church, but we have not heard the amount. Letters from various quarters intimate that brethren are doing what they can in this truly benevolent work. We make this statement with the hope that the good example may have its effects upon others. It should be remembered that there are yet

many months of famine before Ireland, even if the crops of the present year should not fail. They who have not yet acted need not think that it is now too late. There is but too much time; and we trust, while this excuse cannot be made, none will feel that it is too soon to move in efforts for the relief of this suffering people.

PRESBYTERIAN ARMORY. The first number of the third volume of this periodical has been received. It is quite improved in appearance, and not any worse in spirit. The three pages and more devoted to us are well filled. But as the editor acknowledges all that we insisted upon in reference to intercommunion, and appears to enjoy with some complacency the reputation of Ishmael, we have nothing more to say.

HIGH CHURCHISM REBUKED. We see it stated, that the difficulty between the Bishop of Maryland and an Episcopal pastor of Baltimore, an account of which was given in our last number, has been disposed of by the proper ecclesiastical court. The decision is to the effect, that a Bishop of the Protestant Episcopal Church cannot claim and exercise as a right belonging to his office, that he may administer communion in any of the churches of the Diocese without the consent of the pastor.

MINISTER'S SALARY IN PENNSYLVANIA. The Supreme Court of this state, in the case of the Commonwealth against C. C. Cuyler, pastor of the Second Presbyterian Church, Philadelphia, has decided that a minister's salary cannot be taxed.

We have received the first number of the periodical designed to be the organ of the British Branch of the Evangelical Alliance. It is a neatly printed monthly magazine of 32 pages, entitled, "Evangelical Christendom." It is conducted by Rev. T. R. Birks, Rev. Wm. Chalmers, Rev. W. M. Bunting, Dr. Harris and Dr. Stean. The leading articles of this number, are the introductory address by the editors; the Path of Christian Union, by Dr. Vaughan; Ignorance of our own Spirit, by Dr. King; Origin and Principles of the Alliance, by Rev. Mr. Eubank; and a sketch of Charles Coutonly, a French Evangelical pastor. There is also much interesting European intelligence, among which a most interesting letter from Czerski. We expect to be in the regular receipt of this periodical.

CATALOGUE of the Officers and Students of the Western Theological Seminary. From this catalogue, overlooked in our last number, we learn that the number of students attending this Seminary, is forty-eight. The Professors are Rev. D. Elliott, in the department of Didactic and Polemic Theology; and Rev. Alexander T. McGill, in the department

of Ecclesiastical History and Government. The Professor of Mental and Biblical Literature, by the resignation of Rev. L. D. D., who has taken charge of a congregation in Baltimore. Provision made to fill this department the remainder of this session.

The editor acknowledges the receipt of \$20 from Christopher Charlotte, Tennessee, for the edition at Damascus; also, Robert Ross, Sen., for Synod.

An Important Decision. The Supreme Court adjourned on Tuesday, having previously decided the License Case, that the states may regulate the trade in, and sale of, liquor. Thus the law of New Hampshire, which gave the power over licenses generally to Massachusetts, which forbids the sale of a smaller quantity of liquor than ten gallons, and the law of Rhode Island, which allows the sale of ten gallons, are all affirmed. This decision is important in its action of our own and other states; traffic is greatly restricted.

Well Enough. A cargo of opium, valued at \$100,000, was shipped from Boston to be shipped to what some call the creature of the authorities, but proper that the cold comfort be substituted. The change of port doubt prove beneficial.

The Sabbath. The proposed railroad from Boston have resumed run no cars on Sabbath, to ensure late discontinuance of the Sabbath route by the Postmaster General.

A MEETING OF THE SYNOD OF THE WEST. Of the Theological Seminary of the Synod of the West, was called to the death of their late fellow member CHAMBERS; at which the following resolutions were adopted:

Resolved, That we have been grieved of the death of our late fellow member John Chambers.

Resolved, That while the affliction, in removing from among us a young, and yet far advanced in religious attainments, and promising usefulness in the church, is necessarily afflictive, we submit with grateful knowing "that all things work together to them that love God; to them who are ed according to his purpose."

Resolved, That while we are grieved of our beloved fellow student, whose loss is his infinite gain.

Resolved, That we tender our sympathies to his afflicted family, and that a funeral, wearing the usual badge of mourning, be held.

Resolved, That a copy of the proceedings be forwarded to the family of the deceased, that they be furnished with a copy of the same.

BROTHER KERR.—You have not noticed my name in connection with the Associate Reformed Church. Please call from that church has been a condition that the debt of \$1,100 in the worship be paid; and at the same time of the congregation, the services took place on the 10th inst. The debt is in its entirety.

are mostly in limited circumstances; but for the gospel is preached. They have leasing evidence of attachment to our be- on, and are willing to do what they can ain the cause; but their debt is too heavy 1. They have met with discouragements, y were about to despair of existence as a ation, when I came to them. It depends under God) on the older and abler to say, whether there shall be a Second e Reformed Church in Philadelphia, t of no importance to revive and plant- ciate Reformed Church in the eastern here the dust of her sepulchres has no- ed on her mute lips? This is the first on of the kind that has been made by the e churches in the west, and we hope it esponded to in the spirit of Christian If the churches abroad contribute but a heir abundance, it will form another e golden chain that binds kindred hearts Let there be a cordial greeting as of ho had been separated by shipwreck, on some palmy isle. What will we ister in the day when she shall be ? Cant. 8:9-9.

ended to visit the churches as soon as s, and afford them an opportunity of roof of their love. If any of our breth- oper to forward their contribution for to the subscriber, it will be thank- ed and duly credited. "He that bath he poor lendeth unto the Lord; and he hath given will he pay him again." Therefore my beloved brethren— and in the work of the Lord, knowing bor shall not be in vain in the Lord. Yours affectionately. A. BOWEN, the 2d Associate Reformed Church, is, we believe, a correct statement ion and prospects of the Second eformed Church in this city; and commend it to our brethren as an way worthy of their sympathy and JOHN B. DALES, the 1st Associate Reformed Church, nlap, A. K. Julian, T. N. Dickson, Members of the 1st Associate urch, Philadelphia.

NOTICE. Presbytery of Ohio is to meet in the 2d Wednesday of April, at 10 o'clock; to be opened by Rev. Hugh sermon on the resurrection of the B. WADDLE, Clerk Pres.

NY CITY TRACT SOCIETY. sary of this society will be held in s' Church, on Friday evening the t 7 o'clock. Rev. Messrs. Passa- on are expected to address the Public is respectfully invited to

MARRIED, st, by Rev. John F. M'Laren, Mr. o, of this city, to Miss ELIZA- of Mr. John Rutherford, of Mi-

stant, by the Rev. John J. Buch- lowry to Miss HANNAH SHEPHER, a Township, Allegheny county. date, by the same, Mr. ROBERT sss MARGARET STEWART, both of hip, Allegheny county.

Township, Mercer County, Pa., 1847, by the Rev. Robert Audley MARY R., daughter of Mr. John JAMES FRESH, of Warren Town- County, Ohio.

OBITUARY. ALMER, A. M., Preacher of the ssociate Reformed Church, de- February 15th, 1847, in Urbana, year of his age, having past his 11th of October last. His de- of God's strange works As the ned in it, it is the duty of her re the operation of God's hand as the subject is a fair speci- Scriptures style a perfect and

an upright man, the Scriptural injunction is ob- ligatory upon us, to "mark the perfect man and behold the upright, for the end of that man is peace."

Thomas Palmer was born in Ireland, and emi- grated to this country in his early boyhood, with his father's family. His father located in Wash- ington County, Pa., and was the first that moved in the organization of the church at Mount Pleas- ant in the said county. Thomas Palmer, at an early stage of his life, devoted himself to the cul- tivation of his mind. His taste, at first, inclined him to the mathematical and mental sciences. With occasional helps he progressed until he be- came a distinguished proficient in both. He then entered Franklin College, and after the term of one year in that institution, transferred himself to Madison College, where he completed his Collegiate course of study; and for two years, he there acted as Professor of Mathematics, and Mental and Natural Sciences. During this term he commenced and pro-ecuted the study of The- ology, under the direction of the Rev. Samuel Findlay, Sen. He was licensed to preach the everlasting gospel by the Presbytery of Mans- field, in the month of April, 1845, and was ap- pointed by the General Synod to Urbana, as a missionary station, the same summer.

He repaired, without delay, to this station, where he continued to labor until God was pleas- ed to call him, by death, to unite with the church of the firstborn above. The Presbytery of Springfield had assigned subjects to him, on which he was expected to deliver trial exercises preparatory to ordination. But very shortly af- ter he received these subjects, his health failed and he was never able to deliver the assigned trials, but off the evening immediately preceding the day on which the exercises were to have been delivered, his spirit was summoned to God, and a higher ordination was his. The exercises were written, and as a mysterious Providence prevent- ed their delivery, it is the design of the friends, in accordance with the request of members of the Urbana congregation, to issue them from the press.

Mr. Palmer's career was short, but it was fr- om being neutral. He was stationed at Urba- na but for one and a half years; but he has pro- duced an impulse in favor of the A. R. Church, superior to that, which is, in some cases, the re- sult of twenty, thirty, or forty years—an impulse which will continue to vibrate, through the bless- ing of God for ages to come. It is a remarkable fact, that frequently, the most efficient gospel ministrations are of short duration. The minis- try of Christ himself on earth was such. It was but of three and a half years' continuance. But the impulse of that brief ministry is yet vibrating, and will continue to vibrate to the ends of the earth, and to the end of time; yea, throughout eternal ages. Let us learn, then, not to judge of any man's usefulness in the church, by the time but by the efficiency of the services rendered her.

As a testimonial in favor of the efficiency of Mr. Palmer's ministry, we might adduce the spir- it of enterprise and zeal, with which he was in- strumental in inspiring the friends of the A. R. Church, and the community in general in Urbana, in favor of the cause committed to his trust. When he entered upon his labors in this place, in the summer of 1845, there were but five fami- lies connected with the A. R. Church. This small nucleus of a congregation, inspired with courage and aided by the community in the vi- cinity, has undertaken, and during the last sum- mer, completed a very respectable and tasteful brick church, favorably located near the centre of its prospects, as well as a widowed companion, and two fatherless children, in the morning of life, are, by this afflictive death, left to exclaim, "The Lord gave, the Lord hath taken away." It is hoped, they will also unite in due filial sub- mission to add, "blessed be the name of the Lord." Here are children of the covenant left to cry for bread, and there is none to feed them. Their spirit of enterprise, magnanimity and har- mony, appeal to the Presbytery of Springfield, to the General Synod, and to the Associate Reform- ed Church at large, for one that may go in and out among them as an able minister of the New Testament—a workman that needs not to be ashamed, rightly dividing the word of truth. Shall this appeal be disregarded? We shall see.

DIED, in Steubenville, on the 3d of February, 1847, Mrs. ELIZABETH, wife of WILLIAM LEISTER, aged thirty five years. Her disease was a pul- monary complaint. She has left a husband and four small children to lament her early removal. She was a valuable member of the Associate Re- formed Church. Thus, from the church on earth another of God's children has gone to join the General Assembly and Church of the first- born in heaven, and to bear the news how God is building his church upon earth. One more is added to the happy number, praising the Saviour who loved and washed her from her sins.

DIED, on th 25th of December, 1846, at his re- sidence in Union Township, Muskingum Coun- ty, Ohio, Mr. ROBERT WALKER, in the 77th year of his age. The deceased was a native of Ireland. In ear-

ly life he became a member of the Antiburgher Secession Church. He emigrated to the United States in 1802; and lived nearly forty years on the farm on which he died. His parents were godly: and he was a good man—intelligent, or- derly, benevolent and pious. The tree is known by its fruit. He was one of the few, who com- posed the Associate Reformed congregation of Crooked Creek at its organization. The purity, peace and prosperity of that congregation in par- ticular, and of the church in general, were very dear to him. He set a high value on the Bible, the Sabbath, and every ordinance of grace. He was faithful and prudent in reproofing transgres- sors; and exceedingly interesting in religious conversation with Christians. On his death-bed he would say to friends, particularly the young, "Come, and learn how to die." His faith failed not; he was calm and joyful even when his bod- ily suffering was severe.

He spoke many interesting and comfortable things, which his children and friends will cher- ish in memory; but which, if written, would swell this communication beyond reasonable bounds. Let the relatives and acquaintances of the deceased, imitate his virtues, and make a practical improvement of his exemplary life and instructive death. They do not, neither should they sorrow as those who have no hope. They know he will not return to them. Let them walk on in his steps guided by the Spirit and word of God, and their latter end shall be peace. May he who writes, and they who read, die the death of the righteous. B. W.

DIED, in Steubenville, January 27th, 1847, in the 29th year of her age, Miss MARY JANE, daughter of SAMUEL FILSON, Esq.

It were no easy task to pay a just tribute to the memory of our departed and much-lamented friend. She at an early age professed herself the friend and follower of the meek and lowly Jesus, by uniting herself to the A. R. Church, to whose interests she was most ardently devoted. She thought not of self, when the cause of her Master demanded her aid. As a daughter and sister, she was all that kindness and affection could make her, ever studying the interest and comfort of all around her. Of a sweet, mild disposition, she wanted not for friends, to smooth her early and certain summons to the tomb. Death came to her not unawares; her lamp was trimmed when she met the Bridegroom.

To her afflicted father, brother and sister, we would say,—Weep no more, for you have reason to believe her death was but the prelude to a higher life.

DIED, of consumption, in Plymouth, Haron County, Ohio, February 1st, 1847, after a linger- ing confinement of more than four months, MARY, consort of GEORGE G. GRAMM, aged forty years and seven months.

The deceased had connected herself with the A. R. Church, under the pastoral care of the Rev. James Arbuthnot, and from that time to the date of her decease, about thirteen years, continued to adorn her profession by a consistent walk, and an exemplary life of Christian piety and humility. During her last illness, she gave very satisfacto- ry evidence, that she enjoyed, in a remarkable degree, the consolations of the gospel,—and the hope of a brighter and a better world. Being warned by her physician, some two weeks before her decease, that it was not in the power of mor- tal man to raise her, she received the sentence with perfect calmness and resignation; and spent the remainder of her speech and reason,—which she enjoyed, with few interruptions,—to the last,—in imparting a dying advice to her family, and the numerous friends and acquaintances who called, from time to time, to take her hand, and bid her their final adieu,—warning those who had not made a profession, of their danger and duty; and encouraging others, to adorn with a meek and quiet spirit, the profession they had made. Being told by her husband, the day before her death, that this was probably the last Sab- bath she would be allowed to spend on earth, she replied,—"I hope so—I wish to go where I will have continual Sabbath—where there will be no more sorrow nor sighing." In conversation with the writer, some short time before her decease, she stated, "the Bible had been her only book, and the book of Psalms was her meat and her drink"—and frequently was she heard to exclaim, in its sacred language,

"Yea, though I walk in death's dark vale, Yet will I fear none ill; For thou art with me, and thy rod And staff me comfort still."

She has left an aged mother—an affectionate husband—a large family and numerous friends,—to mourn her early departure. "But they sorrow not as those who have no hope."

Departed this life, January 24th, 1847, Mrs. MARY ANN, wife of Mr. William Thompson, in the 53d year of her age. Her maiden name was White. She had been raised under the ministry of the Rev. Dr. Ramsey of Canonsburg. On her

marriage, 27 years since, she removed to the neighborhood of New Castle, and made a profes- sion of religion in the A. R. Congregation of She- nango, under the pastoral care, at that time, of the Rev. J. L. Dinwiddie. That profession she maintained by an exemplary attendance upon the worship of the sanctuary, and a religious de- portment in the duties of life. Her latter end was sustained by her trust in the Redeemer of her earlier years; and it was peace. It is believ- ed that her influence was blessed on her house- hold, one of whose members has gone before—a daughter, who departed this life in the same hope, about two years ago. To a large family, a hus- band and children, who will see her no more on earth, the example of her life and of her death, speaks of better things beyond earth, where there is a happy re-union of "the dead that die in the Lord." B.

DIED, on the 15th ult., Mr. WM. R. PATTERSON, of Elizabeth Township, in the seventy-sixth year of his age. Mr. Patterson was among the oldest members of the A. R. Church in this section of our country. He was ordained a ruling elder more than thirty years ago, by the Rev. Matthew Henderson. From that time until his death, he continued a most exemplary and worthy mem- ber and officer of the church. His memory will be long cherished by the congregation with which he was connected.

DIED, at the residence of her father, in Big Beaver Township, Beaver County, Pa., on the morning of the 28th ult., after a protracted ill- ness, HANNAH ANN, daughter of Samuel and Jane Phillips, in the 22d year of her age.

The deceased, at the age of seventeen, made a public profession of her faith in Christ as the alone Saviour of sinners, and connected herself with the Associate Reformed congregation at Rocky Spring, then under the care of Rev. Theo. L. Spear, from which time until her death, she gave satisfactory evidence that "Christ Jesus" had been "formed" in her "heart the hope of glory."

Though her illness was protracted, she was not heard to complain. With Christian resig- nation she submitted to the will of her heavenly Father, knowing that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Nor did the hope of the Christian, which was her con- solation through life, forsake her in the trying hour of death. As death approached doubts and fears vanished, and at last she departed this life expressing her sensible assurance that to her to die was gain.

Let all who witnessed her closing scene, and all who are unacquainted with the power of god- liness, seek an interest in that Redeemer, who has stripped death of his power and robbed him of his sting, and the power of whose religion can cause, not only the aged saint, but even the youthful believer to have "a desire to depart, and be with Christ." And let surviving friends, "not sorrow as those that have no hope," but rather let them copy the example of her who has been taken from them, and "seek first the kingdom of God and his righteousness," that they, like her, when cast on the bed of death, may have nothing to do but fall asleep in the arms of Jesus.

If there be any errors or oversights in the acknowledgments, subscribers will please notify us of them that they may be corrected.

PAYMENTS FOR SUBSCRIPTION TO THE PREACHER.

- On the Fourth Volume. D L Brown, Alexander Ralston, James Patterson, James F Henry, M C Beatty, Samuel Barnett, Allen White, John Hall, J W Simpson, John Thompson, Randall Brown. On the Fifth Volume. John Gardner, William Carson, Elizabeth Walker, Hugh Niven, Samuel Huet, Rev William Neal, Joseph Creighton, John M'Nary, Mrs James Barnes, D L Brown, Ephraim Welsh, Alexander Stewart, Robert Stewart, Hugh Reid, Alexander Ralston, James Patterson, Andrew Dickson, G G Graham, Matthew Dickey, Thomas Mebin, Dr G W Freshly, Thos Crosswell—right, James Buchanan, John M'Callough, D J & J M'Kee, Mary J M'Callough, William Hannah, Samuel Gray, John Duff, Christopher Strong, Alexander Henry, B Ewing, Joseph Patton 2, Rev S C Baldrige, Samuel Hudelson, William Hudelson, John Johnson, Robert Wallace, Rev A Sharp, John Moore, Jane M'Cormick, Archibald M'Leese, Samuel Barnett, S B Graham, J W Simpson, Randall Brown, James Gray, James Waddle, jr, Benjamin Hill, Ann Stewart, Thomas Bell, Hugh Nash, Mrs Eichbaum.

POETRY.

ADVERTISEMENT OF A LOST DAY.

By Mrs. Lydia H. Stigourney.

Lost! lost! lost!
A gem of countless price,
Cut from the living rock
And graven in Paradise,

Lost—where the thoughtless throng
In fashion's mazes wind,
Where trilleth folly's song,
Leaving a sting behind;

Lost! lost! lost!
I feel all search is vain;
That gem of countless cost
Can ne'er be mine again;

But when the sea and land
Like burning scroll have fled,
I'll see it in His hand
Who judgeth quick and dead;

MISCELLANY.

The following article is from the New York Recorder. It is interesting in itself, and will be specially so to the majority of our readers at this time, in view of our contemplated mission to Oregon.

Oregon.

By Rev. Mr. Hines, Methodist Missionary to Oregon.

The emigration to Oregon which goes on with such rapidity, and the final settlement of the boundary difficulty, have given great interest to the questions relative to the capabilities of that vast region.

worldly enterprise which will people these waters.

In the month of March, the weather becomes sufficiently warm to start vegetation, so that thus early the prairies become beautifully green and many of Flora's choicest gifts appear, to herald the approach of summer.

True, the ague and fever in a very modified form, sometimes prevails in the lower country; but it is easily controlled by proper remedies, and finally leaves the person with a vigorous and an unimpaired constitution.

(To be continued)

THE WILL OF GOD. How little do men ever learn to know that there is an element always wanting in our calculations, one that we seldom think of, and to which we

never give weight enough—the will of God! That which overrules the wise, conquers the mighty, frustrates the persevering, and leaves human schemes and human purposes, but as bubbles glittering in the sunshine, to break when they have had their hour.

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The Preacher.

VOLUME V.

"I HAVE A MESSAGE FROM GOD UNTO THEE."

NUMBER 9.

DAVID R. KERR, EDITOR.

PITTSBURGH, APRIL 28, 1847.

W. ALLINDER, PRINTER.

TERMS.

PREACHER will be published on Wednesday two weeks, at ONE DOLLAR per annum, in advance, or One Dollar and a half after the year. No discontinuance until all arrears are paid.

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Advertisements in a private conveyance does not offer, and persons will please transmit by mail.

For the Preacher.

Tendency of Calvinism.—No. 5.

I have endeavored to make it plain, it is the doctrine of Scripture, and the dictate of sober reason, that the will of God extends to whatsoever he pleases to pass, and particularly that it embraces the future destiny of man. Now inquire, What is the tendency of this doctrine? What is the influence of the belief of this doctrine is adapted to exert over human conduct? The tendency of the doctrine represent it as being the character of the Deity in the world, and thus tending to give rise in the mind to unworthy thoughts of God; and as exerting an influence on human conduct unfavorable to his glory. Is the doctrine liable to be charged with any such tendency?

In what respect, I would ask, does the doctrine present to our minds an unfavorable view of the divine character? The objector himself will admit, that nothing in creation is worthy of its Creator. Can it then be inconsistent with the glory of the infinitely wise God to present him as having purposed to create a world as that which actually exists? It will further be conceded that his providence God governs the world in righteousness. If, then, the government which is exercised over the world is wise, and good, and just, it cannot be in any degree derogatory to the divine glory to suppose that in his providence proceeds in accordance with a previously formed purpose. And let it be kept distinctly in mind that the doctrine of the divine will is simply, that the infinitely wise God from all eternity did by the most wise counsel of his own will, determine to do both in creation and providence that which he actually does. Consequently if it became him for any reason to do both in creation and providence, to do what he actually does, it is equally consistent with the glory of his character, to form a purpose or decree, that he would do so.

There are many things, both in creation and in providence, which we cannot understand. Owing to the imperfection of our knowledge we find it difficult to conform with our ideas of the wisdom, and goodness of God, many things which we see in the divine administration. But still, whatever diffi-

culty on this subject may be presented to our minds, we cannot hesitate to admit, that the moral Governor of the world hath done all things well. And if the government which is actually exercised over all things is in perfect accordance with the glory of the divine character, then it must be admitted that it was every way worthy of the infinitely wise God to form a purpose that he would govern the world in the very manner he does.

As I have had occasion to show in a preceding number, the Decree of God does not interfere with the liberty of man, but leaves him in the full possession of all that freedom which is consistent with the nature of a rational creature. He is not shut up to the necessity of pursuing a particular course whether he will or not, but is left free to act according to his own disposition. And hence "there are many devices in a man's heart," while it is no less true, that "nevertheless the counsel of the Lord, that shall stand." Man forms his plans and prosecutes his purposes with an entire freedom, as though there was no Decree of God in existence. And yet the counsel of the Lord, or the decree of heaven shall stand; for while "a man's heart deviseth his own way, the Lord directeth his steps." It does not belong to us to explain the consistency between the immutable purpose of God, and the liberty of man in the execution of that purpose, any more, than to explain how the soul acts through the medium of the bodily organs. The facts belong to us, but that which is not revealed belongs to God. Every man is conscious to himself that he acts freely, and that he is not compelled to act contrary to his will. And the Scriptures every where address him as a moral agent, who has the power of choice, and they present to him such arguments as are adapted to his rational nature to influence him to choose that which is good, and to depart from evil. It is moreover just as expressly a matter of revelation, that God "declares the end from the beginning and from ancient times, the things that are not yet done, saying my counsel shall stand, and I will do all my pleasure." However far then, the matter may be above our comprehension, there is a consistency between the unalterable purpose of God, and the liberty of the rational creature.

If then we admit that God displays his glory by means of all his works whether in creation or in providence, and if he is worthy to be praised for all that he does in all parts of his vast dominion, is not that divine purpose in accordance with which all his works are executed, equally adapted to render his name excellent in the estimation of all holy intelligent beings? It seems to me perfectly plain, that if we deny that it consists with the glory of the divine perfections to suppose that God has established a decree in relation to all future events, we must at the same time deny that he has manifested his glory in the government which he actually exercises over all things. But such a position will be maintained by none who entertain reverential thoughts of God. The Lord hath made all things for himself, and he will in one way or other manifest his

glory by all the creatures he has made. He will as certainly display the glory of his divine perfections by means of those who shall in the end be punished for their sins, as by those, who through grace shall be brought to the enjoyment of heavenly glory. And if the event shall be made subservient to the promotion of the divine glory, a purpose in accordance with which the event takes place, cannot be unworthy of God. And consequently, the doctrine which maintains that the Decree of God extends to all future events, is not derogatory to the divine character.

2. It may serve more fully to satisfy our minds that this doctrine is perfectly consistent with the glory of the divine character, if we contrast it with the opposite. Suppose then we reject the doctrine of the divine Decree, and deny that God has formed any purpose with regard to future events, in what light is the character of God exhibited to the view of the intelligent universe? Do we not represent the Creator of the heavens and of the earth, and the Governor of the world, as acting without design, and as exerting his power without having any definite object in view? Such a supposition, even in the case of a creature of limited understanding, would be regarded as derogatory to his character. And shall we impute to a being of infinite intelligence, conduct which would be regarded as reproachful even to a man? It belongs to the nature of an intelligent being to act in accordance with design. And if it is admitted that the infinitely wise God proceeds in creation and in providence in conformity with design, and in pursuance of a particular end, then, the doctrine for which we plead is granted. For the doctrine of the divine Decree amounts to this, that God has designed what he will do, and that he has proposed to himself an end to the accomplishment of which all things shall be made subservient.

But Calvinism not only maintains that God acts in accordance with design, but that he will certainly accomplish the end which he has purposed. Suppose now, that we are not inclined to go so far. Suppose that we feel constrained to admit that God, as an intelligent being, must act with design, but at the same time adopt the hypothesis that the creature may frustrate his design, so that the end proposed shall fail to be accomplished. Would not such a supposition reflect dishonor upon the divine character? Would it not amount to a virtual denial of God's omnipotence, while it would represent him as a being subject to the caprice and the whims of his creatures? And in such a case, what ground would the Christian have to confide in the divine promises? These promises may be exceeding great and precious and well adapted in their nature to minister to our support and comfort. But if God's gracious design in them may be defeated; if there remains uncertainty with regard to their fulfillment, their value is by this consideration greatly diminished. But if it is true, that God is of one mind and changeth not; if the purposes of his heart are from generation to generation, then there is the strongest encouragement to confide in him. The

name of the Lord is a strong tower, the righteous runneth into it and is safe.

The conclusion, then, to which we are conducted is, that as all the works of God manifest his glory, that Decree of which these works are the development is worthy of Him who is infinite in wisdom. And while it is admitted that this doctrine may be perverted, just as men wrest the Scriptures, still the doctrine itself tends to exalt the glory of God and to humble the pride of man. It leads the devout mind to admire and to adore that infinite wisdom which God displays in governing all his creatures according to their respective natures, so that without offering any violence to them, he employs them as his instruments in the accomplishment of his purposes. All inanimate as well as animated nature; all rational and irrational creatures; all holy and all sinful beings are so controlled by Him whose counsel shall stand and who will do all his pleasure, that they shall all be made instrumental in the advancement of his glory.

MELANCTHON.

From the Evangelical Guardian.

The Approaching General Synod.

The meetings of all our church courts are important, and should be prayerfully anticipated and punctually attended. On them depend in a good degree the vigor and efficiency of the church, and nothing short of necessity should prevent the attendance of members. As these courts are dependent on the Great Master of assemblies, prayer should be made for them by the whole church.

Though our General Synod is no longer a court of appeals, it is still intrusted with important business, in which the whole church is interested; and the business of the approaching meeting is of peculiar interest. The subject of union with other churches of the Scottish Presbyterian order has probably reached a crisis, and will have to be disposed of one way or other; and whether the union succeed or fail, much will depend on the manner in which the Associate Reformed Church shall act in the matter, and our General Synod will need much of "that wisdom which is profitable to direct," in order so to shape her course as to be able to account to God and to future generations.

The chief business of our General Synod is Missions—domestic and foreign. In the latter we have but recently embarked, and have as yet accomplished but little. We should regard ourselves as only having made a beginning and a very small beginning. From the number of men in our church coming forward to the ministry, and in view of the spirit of the age, and the fields whitening for the harvest, it is reasonable to suppose that we shall have no lack of laborers. The contrary supposition would involve an impeachment of the piety and Christian enterprise, of our candidates for the ministry. Taking it for granted then that we shall not want for men, the attention of the Synod ought to be directed to the securing of means. Thus far the people have fully met the exigencies of our only foreign mission; but is there not ground to fear, lest the interest of

the people in the undertaking, and their liberality towards it, decline with its novelty. At least, measures should be taken to guard against such a result. Instead of leaving this mission to languish, it should be our object to strengthen it as soon as possible. But other fields are inviting us to enter and occupy. The missionaries of other branches of the great Presbyterian family in China and India, invite us to come to their aid in evangelizing those vast and populous portions of the world, assuring us that there is room for us and that they would rejoice in our co-operation. The Pacific coast of our own national domain is becoming an important field, and one that needs prompt attention. Not only the pressing wants of the Aborigines, and the settlers, but the emigration of our own people to that region, its future importance in the commerce of the world, the probability that it may, if Christianized, exert a powerful influence in Christianizing China and Japan, and the fact that Rome, alive to its importance, is already pouring in her priests and founding her institutions, call us to prompt action. It is understood, that there are well qualified men in our ministry willing and anxious to labor in this field, if the church only will send them.

Are the resources of our church drawn out, in any thing like sufficient measure, in the cause of Missions? Do the people generally feel that lively interest in it, which its importance demands? Are they inspired with that liberality in the cause of Christ, which prompts to *devise* liberal things? Are the ministry awake to the importance of the subject, and laboring to awaken the people? Is there any thing like a general effort to impress the minds of the people, that the great object of life is not to amass worldly wealth, but to advance the cause of God? That as Christians, ransomed by blood, we should live, not to ourselves, but to him who died for us and rose again? To what extent does the spirit of Paul animate our ministry, and the spirit of primitive Christians the members of our church? These are grave questions and demand to be considered in the fear of God. We are not to look back and compare what we are now doing with what we were doing twenty or fifty years ago; but we should look into *God's word*, and learn what is there enjoined and there exemplified, and there promised; we should look *around* on the moral wants of the world and the field opening for Christian effort; and we should look *forward* to the speedy realization of the glorious things which God has promised; for the day approacheth when "the kingdom and the dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High."

Our *domestic missions* have become a weighty and somewhat difficult concern. The number of our vacancies and unsettled ministers and probationers is out of all due proportion to the number of our settled ministers and congregations. This was so obvious at the last meeting of General Synod, as to be a subject of lamentation and painful apprehension amongst our oldest and most reflecting members. It was thought to afford sad evidence, that the real prosperity of the church was not keeping pace with the increase of our ministers and of the number of our congregations—that the pastoral relation was falling into contempt—that either our people, or our ministers, or both, were becoming unstable, restless and fond of change—that ministers were not giving themselves wholly to their work, and that the people did not feel themselves religiously bound to relieve them from worldly cares and avocations, so that they might give themselves wholly to it—that there must be some defect in the training and management of churches, and perhaps in the training of our minis-

try. The question even arose, Has not our system of domestic missions operated to produce this result, by leading feeble churches on the one hand to lean on General Synod and be content with missionary supplies instead of resolutely supporting a settled pastor, and probationers on the other to prefer missionary pay to the meagre salaries which many congregations give? whatever be the cause, the evil exists—the number of our vacancies and unsettled ministers and probationers is disproportionate to the number of our settled congregations and pastors—there are indications of a disposition to cluster around strong and central points, instead of pushing out into new and destitute fields—some of our old and fully supplied presbyteries, are in danger of being oppressed with supernumeraries, whilst our frontiers are not half supplied; and our old and populous congregations (as the carcass, the eagles) attract the hungry aspirants for a settlement, whilst feeble and oft-disappointed churches in the missionary field, cry for pastors, and even for supplies, in vain. The evil exists, and if unchecked will grow; and a sore evil it is, threatening to work out the degradation of ministerial character and the destruction of ministerial influence, and to bring our whole missionary system, and what is worse, the very institution of the gospel-ministry, into contempt. To this evil General Synod should, if practicable, apply a remedy. It should labor to secure the perfect employment of our whole ministerial force. All our men should work; and work where they are most needed, and where they are sent. Our vacancies and missionary stations, as well as settled congregations, should be taught that it is a religious duty to support, according to the best of their abilities, those who labor in word and doctrine. Strong churches should know, that after amply supporting their own pastors, it is their duty to aid the weak. In divided charges the respective branches should be systematically encouraged, each to have its own pastor, as soon as it is at all practicable. Measures should be taken to raise and to keep up the standard of ministerial character both in respect of piety and of literary and theological attainment.

In the business of disposing of unsettled ministers and probationers, entrusted to General Synod, it is necessary to *guard against encroaching on the prerogatives of presbyteries*. There is a tendency in the spirit of the times to Independency, and at the same time there is a tendency towards the centralization of power in the General Synod. And these, apparently opposite tendencies meet; as extremes often do. Already vacant congregations, and unsettled ministers look too much to General Synod, and too little to presbyteries. In the obtaining of supplies and even in procuring a pastor, presbyteries are beginning to be overlooked; vacant congregations and unsettled ministers very often do the business among themselves, and presbyteries are called merely, for form's sake, to sanction what has already been done. Ministers visit congregations, and congregations invite ministers, without the intervention of presbytery; and then a kind of private bargaining takes place, and the whole affair of a settlement is arranged to the presbytery that should gainsay the deed; and thus hasty, short-lived settlements are effected, parties in congregations are engendered; and the forming of pastoral relations, instead of being that spiritual, solemn, deliberate and prayerful matter contemplated in our book of discipline, becomes a contemptible huckstering business. General Synod should guard against any act, which would tend to make either congregations or ministers independent of their presbyteries. The presbyteries are over General Synod, not

General Synod over the presbyteries. The General Synod derives its powers from the presbyteries; not the presbyteries from the General Synod. The General Synod is the organ of the presbyteries in a large Committee which they employ, with prescribed powers, for the management of the general interest of the church.

It is suggested, *whether the time of the meetings of General Synod should not be changed from spring to fall*. The reason for this is, (and it strikes the writer as a weighty one,) that a considerable portion of our missionary force are licentiates who expect to spend the following winter in a seminary, where they must necessarily incur considerable expense, to meet which they should be able to draw their missionary pay as soon as their services have been rendered. According to the present arrangement they must lie out of it till the following spring. Many of them have been dependent on their summer exertions for their winter's support; and the expenses of this their last session are peculiarly heavy. Their clothes are scuffed out in their missionary campaign; their entire wardrobe is to be renewed. Perhaps they have had to buy a horse and equipment and these are to be paid for; but they have no funds and no prospect of any for six or eight months to come. A young man in these circumstances is in sorry plight for profitable study. His debts and his destitution are constantly preying on his mind.

Another consideration is, that according to the present arrangement, the time from the spring meetings of presbyteries at which our young men are generally licensed, till two or three weeks, or perhaps a month, after General Synod, till they know their appointments, is in a good measure lost; and altogether lost in the missionary field—that is, the healthiest portion of the season is past before they get out, and they are exposed to ride during the hot and sickly months, not only themselves liable to be taken down, but the people prevented by sickness from enjoying their ministry.

Should not General Synod seek to have a larger number of *ordained* missionaries? Could not some system be adopted to have ordained evangelists to follow the preachers for the purpose of "ordaining elders in every station, and of setting in order things that are wanting?" We are throwing away a great deal of preaching, at least so far as the building up of our own church is concerned. After almost twenty years, and with the light which we might gather from the experience of other churches, our system of Home Missions is shamefully immature and defective. And there is very little prospect of its being better, till we have a more permanent board of committee. The committee raised at each Synod comes to the business in a great measure unacquainted with it, and then give it but two or three day's attention, when it is dismissed forever.

It is to be hoped, that care will be taken this year by all the presbyteries to have full *STATISTICS*. We owe it to ourselves, and to the religious public, both at home and abroad, to have them. Our interests demand them. Without full statistics we cannot know ourselves, we cannot be favorably known, we cannot be properly efficient. If any have a religious horror of statistics, they are to be pitied; if they have not, and yet withhold them, they are criminally negligent. PRESBYTER.

THE BIBLE. The Rev. Mr. Perkins, writing in the *Missionary Herald*, under date of November 30th, communicates the gratifying intelligence that the last sheets of the New Testament in modern Syriac were then passing through the press. The expense of this edition of the New Testament is defrayed by the American Bible Society. The most interesting auspices,

says he, under which we give the torians the New Testament, are the present state of our field. The speakably precious shower of grace that has been descending upon us during most of this year, has wrought a state of preparation for the reception of the truth in the love of it, and an eager, longing desire for the word.

MR. EDITOR:

A few weeks since, an opportunity enjoyed, of retiring for a short time from the din and bustle of the city to the pure air of the country. It is necessary, I suppose, for the good of that there should be towns and villages, willing to live in them; still I confess that I have a strong preference for rural life. I am therefore gratified when duty will permit me to get away from the incessant puffing engines, the ringing of bells, the drays and all the confused noise of a manufacturing city, to breathe the atmosphere, and to enjoy the country. Some poet has said, "I may judge from the frequency of poetic quotations are introduced into a better authority with many, than Scripture)—some poet has said,

"God made the country and man made the town. What wonder then that health and cheer That can alone make sweet the hour That life holds out to all, should be And last be threatened in the hour."

It does not, however, in a province, as an *OBSERVER* upon the beauties of nature, describe the majestic mountain, the flowing river, the dashing rill. I have some observations to make in relation to a Sabbath spent in the country. How the Sabbath morning in the country is a spring of the year, where the season of all secular business, and solemn stillness with which it is surrounded invites you to give your thoughts to the contemplation of the rest of which the Sabbath is an expressive emblem!

The family whose hospitality I enjoyed, it was gratifying to observe, early, and after attending quiet domestic matters as come under the eye of works of necessity and mercy, individual might be seen with a good hand, endeavoring to improve the hours of the Sabbath. How refreshing Christians are there, who are of much of that time which he spends in his own, by spending it in sleep, and in the house of God; and every landlady had so arranged her domestic affairs, that without any hurry or delay we reached the place of worship for the commencement of the service. I could not but wish that the people, whom I have in my mind, who are always in a great hurry, always too late, could have seen how easy it is to perform our duty, if it is only a disposition to perform it.

The congregation with which I was shipped on this occasion, is large, and of a general appearance of the people seem to indicate that they receive a measure of the comforts of life. The general deportment of the worshippers grave and becoming, and there was a single example of that order and decorum, which we witness sometimes in the city and in the country; and which is not only inconsistent with the worship which is due to the worship of God, but which is a violation of the most common decency. A circumstance

contributed much to the comely which was witnessed on this occasion, was, that the whole family, the and the children occupied together in the pew. This is as it should be. It is a most interesting spectacle to see a venerable father seated at the head of the pew, an amiable mother at the end, and the intermediate space occupied by the children which God hath blessed them. In such a spectacle, I have seen the pleasing evidence of a Christian family living together in unity and love. And then the parents on whom lies the solemn obligation to bring up their children in the nurture and admonition of the Lord, can exercise over their little ones that supervision which is necessary, that they deport themselves in a becoming manner in the house of God. I humbly conceive, is a matter, the neglect of which some parents do not consider. I have sometimes seen in one part of the church, while the children have been left to gratify their whim in selecting their own command in taking a seat wherever they were inclined in another place. This may be seen in the lower part of the church, attending with becoming solemnity to the exercises of God's worship, while the children are in the gallery conducting themselves in a manner unbecoming the day and the occasion. This is a serious evil. So long as children are under our care, God will hold it our duty, not only to set them a consistent example, but to inculcate in them the way wherein they should go, and to exercise authority over them to induce them to walk in the way of the commandments. To the character of the father of the faithful, God himself bears this testimony; "I know my children and his household after him, shall keep the way of the Lord," becomes all who would be accounted children of faithful Abraham, to see that their offspring go to the glory of God, but while there to have their own eye, that they may see their deportment is such as become the day and the occasion. When divine service had commenced, the congregation was called to engage in the singing of God, I happened to cast my eye on the assembly, and was much surprised to find that there was not a Bible or a psalm book to be seen in the hand of a worshipper. This is a serious evil, and one for which there is no excuse. In the good providence of God, Bibles and psalm books are now so cheap, that all who are willing to be supplied. Even where an individual is found who is not able to purchase, our benevolent societies are ever ready to furnish them gratuitously. No man in our happy country, need therefore be without a Bible, unless he perverse himself to be in that condition. But I regret to mention that I now refer to a large number of persons who are in comparative poverty, and every parent should see that their children use their Bibles when in the house of God. And yet in this large and crowded congregation there could not, I have been more than five or six Bibles and psalm books. These things are so to be. It is important that every worshipper should have a Bible in his hand, that he may refer to the text, by the aid of the eye as well as the ear, may impress the word of God on his memory. And where the discipline of the nature of a Lecture, it is impossible for any one to follow the text profitably, unless he has the Bible before him. And the singing of God's praise, both

young and old should have the psalm book before them. By keeping the eye fixed upon the matter of praise it is not left to be occupied with such objects as would tend to divert the thoughts from the solemn exercises in which we are engaged. Now, Mr. Editor, while there may exist other causes, which have exerted more or less influence in bringing about this deplorable state of things, I have no doubt that one special cause is the usage which has too long prevailed in some churches, of reading the psalm "line by line, before the singing thereof." Where this usage prevails, there may sometimes be found a congregation of worshippers in which, perhaps, there will not be seen a psalm book, save one in the hand of the minister and, perhaps, another in the hand of the precentor. And in connection with this, you may see the revolting spectacle of wandering eyes, gazing upon surrounding objects, instead of being placed on the book before them, while the lips are employed in celebrating God's praise. I hope then that the day is not far distant, when throughout the Associate Reformed Church, every worshipper will consider a Bible and psalm book an indispensable companion in the house of God; when the practice of mixing up the reading and singing of the psalm shall no longer have place among us, and when by continuous and uninterrupted singing, all our churches shall resound with "grave sweet melody."

OBSERVER.

Remarks on War.

It is not intended to discuss the question of the lawfulness of war in general, nor to inquire into the justice or necessity of the war in which our country is at present engaged. War, in all cases, is a heavy judgment on a nation, and should be so considered by all reflecting people. Christians should humble themselves before God, and confess their own sins, together with the sins of the nation, both rulers and people. And incessant prayer should be made to the Governor of the world, deprecating his righteous displeasure, and entreating him to remove this severe scourge from us. It is true, the seat of war is without the limits of our country, but its evil is felt in almost every town and village in the land. Our five hundred fellow-citizens who have fallen in battle have left dear relatives to bewail their untimely end. Who can conceive of the pang which has been inflicted on many a mother's heart? Who can describe the desolation which has overwhelmed the affectionate wives of some of these slaughtered soldiers? In a moment their brightest prospects have been darkened; they look upon their tender offspring, now deprived of a father and protector, and their only relief is tears. But often, in the first agony of grief, tears are denied them; their grief is too deeply seated to admit of the relief which tears afford. Think, also, of the affectionate sister who lately parted with a beloved brother, hoping to see him again covered with honor. Honor, indeed, he has acquired. His country will honor his name, and hand it down to posterity emblazoned on the faithful page of history. But the slaughtered patriot perceives it not. And the bleeding heart of the affectionate sister may be gratified, but cannot be relieved by these posthumous honors. Who can tell how many thousand hearts of fathers and brothers and friends, as well as mothers, wives and sisters, have been made to bleed by the events of this lamentable war? In some cases, the loss in battle of a single individual has cast a gloom over a whole city. I was pleased to see the notice that in Baltimore, when the news was received of the fall of the brave, the amiable, the talented Watson,

every vessel in the harbor exhibited signs of mourning. But what spoils of victory or acquisition of territory, or even glory, can compensate the mourning, bereaved widow and children for their loss? How strange the contrast! While the multitude are expressing by the cannon's roar their obstreperous joy and exultation, many are weeping in secret, and bewailing their irreparable losses. Despots and tyrants may continue war for the gratification of their ambition and rapacity; but this cannot long be the case in a country where the people have it in their power to control their rulers. Before the evils of war are experienced, many ardent spirits feel anxious to rush into the ensanguined field, hoping to distinguish themselves, and reap a harvest of glory; but when thousands of families are clothed in the weeds of wo, on account of their mournful bereavement, a reaction must take place, and the demand for peace become more and more general and urgent, until the cry of the people will enter into the ears of the rulers; and if not heard, their power will be felt in hurling from their places such rulers as prefer their own gratification and aggrandizement to the welfare of their constituents. This is one of the most precious blessings of a republican government. It is gratifying to know that our government has, from the beginning, held out the olive branch in one hand, while the sword was brandished in the other; and that while the country was exulting on account of glorious victories, they were holding out the hand of reconciliation. Let Christians pray much and fervently that this bloody war may be soon ended. Let them pray to the God of heaven to shield our brave soldiers in the time of danger, and give them success, and bring them home in safety. When the wicked in any country become daring in their impiety, and disturb by their violence and crimes the peace and order of society, war is sent as a besom of destruction, to sweep them off the land. It also serves, sometimes, to humble the pride and arrogance of a people intoxicated with long prosperity. As a punishment alone can it ever be useful? If the millions of dollars which the present war will cost, however soon it may be terminated, could have been laid out in useful improvements, in promoting education and encouraging learning and the useful arts; or if such a sum could be raised to propagate the gospel over the whole world, and to extend civilization to benighted Africa—how much more glorious the results than any war can produce? When will the time predicted in prophecy arrive, "When men shall learn war no more, but shall beat their swords into ploughshares and their spears into pruning hooks: When the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and the sucking child shall play on the hole of the asp, and the weaned child put his hand on the cockatrice's den?" "Pray, then, for the peace of Jerusalem; they shall prosper that love her."—*New York Observer.*

Remarkable Case of Hindoo Superstition.

It may seem incredible, but it is undoubtedly true, that there now exists at the Marmadilla Fank, in the middle of the city and Island of Bombay, British India, a human being who has inhabited a summer house, and held on the palm of his left hand a heavy flower-pot for twenty-one years, without intermission. The narrator of this circumstance actually saw the hermit, (for such he is called.) The arm is completely sinew-bound and shrivelled, the nails of his fingers nine inches long, and curved like the talons of

a bird, his beard nearly reaches to the ground, when standing erect. Whilst sitting, the man rests his elbow on his knee, and when walking, he supports it with the other hand. His countenance indicates intelligence, and he once had very extensive possessions. All he now possesses, is a few rags around the middle of his body, and a servant who is allowed to attend to his immediate wants, the pecuniary part of which is supplied by visitors. Twenty-one years ago he lost caste by eating mutton! an indulgence totally forbidden to Brahmins. He was seen eating this forbidden food, and consequently condemned to hold for thirty years a large flower-pot, filled with earth, in which grows a sacred plant. To lose caste, and not be able to take it up again, according to the superstitions of these deluded idolaters, is to incur the penalty of everlasting misery in a future state. What an example does this poor deluded creature afford, of perseverance, zeal, courage and devotion, worthy even of the highest cause. If he live to redeem his caste, most likely he will hereafter be set apart to be worshipped hereafter as a god! The shores of the river Ganges are sometimes strewed with living Hindoos, who, under dying circumstances, are laid there—with their mouths and ears stuffed with earth, to be drowned by the fluxions of the tide, which they account a glorious privilege. The seamen from more enlightened nations, are made quite familiar with the sight of human bodies floating down the sacred stream, with birds of prey feasting on their eyes and faces. We also read of the fearful Juggernaut, and of the burning of widows, with other cruel delusions practised by this sin-saturated people. How lamentable their situation, and yet, how little comparatively has been done, to dissuade them from these unchristian and inhuman abominations. May he who causes the natural sun to warm and vegetate our earth, cause the Sun of Righteousness to shine with healing in his wings, on that dark and benighted land.—*Christian Reflector.*

DEPEND ON YOURSELF. The editor of the Albany Knickerbocker is a sensible man. There is more truth than poetry in the following, which we copy from his spicy paper:—

"Bad luck, as well as mischance and misfortune, are all the daughters of misconduct, and sometimes the mothers of success, prosperity, and advancement. To be thrown upon one's resources is to be cast into the very lap of Fortune. Had Franklin entered Philadelphia with a thousand dollars in his pocket, instead of the shilling and ninepence, as he did, in all probability he would have gone on a 'spree,' instead of hunting for employment, and died at thirty-five from driving tandem-teams and drinking brandy-smashers, instead of living to the green old age of eighty, and dying a philosopher, whose amusement was the taming of thunder-bolts, and bottling up lightning. Had Napoleon's father been the owner of a princely estate, his son would never have got to be emperor. A good kick out of doors for a boy, is better than all the rich uncles in the world. One never tries to swim so hard as when he has to do it, or drown.

"To be a rich man's son is the greatest misfortune that can befall a young man, mentally speaking. Who fill our offices of state or honor? Not the children of the rich, or the sons of the opulent. A knowledge of starch and debauchery is all that a rich man's son aspires to. The parlor is the scene of their oratory, and hair oil the care of their souls. Poor creatures!"

For the Preacher.

MR. EDITOR :

I have proposed, in the close of my last communication to you, to show, if I can, what is the present position and duty, of those sections of the Redeemer's visible church, who have, during several successive years, been conferring in conventional meetings, on points of supposed or real difference. From the first, it was not reasonable to suppose, that their diversity of sentiment, on any of those elementary subjects, which belong to every organization of the visible church, would be great. They were originally one body. They had separated, or rather had been separated from their mother church,—the General Assembly Presbyterian Church of Scotland,—for testifying against certain errors, and popular corruptions. They had subsequently divided among themselves, on account of certain local questions, and misunderstandings; but had always harmonized, in their views of Scriptural principle, in relation to the church's doctrine, worship, and discipline, embracing her order of government. After a number of these faithful, and witness-bearing sons of the church had emigrated from Europe to this country, and had not only witnessed but taken an efficient part in those scenes, connected with the American revolution, which so eminently tried men's souls, it was, on the settlement of our civil institutions, discovered that the local grounds of difference, which had existed in Europe, did not exist here. This state of things so happily brought about, by a kind Providence, prompted these noble-hearted and deeply-devoted fathers, to think of reuniting, or rather reorganizing as one body. Conventional meetings were accordingly held. The peculiar views of each party were carefully and prayerfully examined; and found, on all points, to be identical:—the former ground, on which alone, difference ever had existed, having expired by the order of Providence. The happy result was the consummation of a union, that was supposed, at one time, to embrace every member of the different bodies concerned. The cause of a subsequent jar is now matter of historical record, and—as it is aside from the writer's present object, to express any sentiment concerning its merit, or demerit, or the spirit, with which it was carried out—suffice it to state, that nothing was pretended, of charge against any party, for corruption in worship, error in doctrine, or laxness in discipline. Nothing, therefore, ever existed between these bodies, which warranted a conviction, that they were not one in reality, though different in name. It might, indeed, have been rationally supposed, that by living for more than half a century in different organizations, and diversely associated, in some respects to the world, and to other branches of the church, differences in doctrine, worship and discipline, ere this would have crept in. That this has been fully ascertained by our recent Conventions, not to be the case, is truly a matter of wonder; and certainly calls for gratitude to the church's Head, that he has exerted a gracious supervision, so well balanced and equal, with regard to each of these divisions of his Mystical Body. Misunderstandings have, to be sure, obtained, and jealousies have been cherished; and opposite interests, have, in many cases, fired party zeal. But all this is the native and necessary effect of diversified organizations.

One of the bodies now represented in Convention, has been experimenting, on the ground of organic union, for more than fifty years, and has found it to work well. She now occupies the ground of union, fixed and settled on, by the venerable fathers of those standing on her right, and on her left. For all that is distinctive in her attainments, she is indebted to the

sanctified wisdom and evangelical zeal of those fathers:—and she feels, that she cannot give a more wholesome advice to their distinguished sons, than to say to them, in the most ardent breathing of Christian benevolence, "Go ye and do likewise." It is not pretended, that the ground fixed upon by these venerable fathers, is perfect—though, as has been stated, it has borne the test of experience well—still it may admit of amendment—and its most zealous friends, if intelligent, will desire nothing more, than to see it amended to the highest attainable standard of perfection;—and as a tribute of respect to the originators of the existing union, it is worthy of remark,—that no attempt as yet, has been made to alter or amend their ground, without greatly increasing the esteem entertained for their labors. One object, which they kept eminently in view, was, to simplify the church's standards as much as was consistent with integrity to the truth as it is in Jesus. In their pursuit of this object, they declined what was then, and still is called a standing or stationary testimony, distinct from their confession of faith, and their standard catechisms. They believed, that in their confession of faith, they had set forth in sufficient amplitude for all practical purposes, their standing testimony for the truth:—and taking into view the sins forbidden in the moral law as particularized in the larger and shorter catechisms, they conceived, that they had here, sufficiently testified against error, in the general. They believed that a duplicate of the same under a different title and form, was, unnecessary, giving a ponderous appearance to the church's standards, and rendering her principles more intricate. They adopted the plan, however, of bearing special testimony more largely in favor of certain truths, and in opposition to certain errors, as they should have occasion from time to time. They have put this plan of testimony-bearing into execution, and have found it an efficient and convenient mode of substantiating truth and repelling error. These testimonies they do not regard in the same light, as they do their standing testimony or confession of faith. As they are raised on the occurrence of error, so they are judicially used only where the existence of error renders it necessary. They use them, when they have to do, with those, who are heterodox in the truth substantiated, or tinctured with the error repelled. Against this ground of church fellowship it is difficult to raise any valid objections. It has been said, that as these occasional testimonies do not constitute any part of the church's fixed standards, they are not terms of communion—and are, therefore, inefficient. Though they do not constitute any formal part of the fixed standards, they are a judicial exposition of the principles of the church's fixed standards—and furnish definite ground for the exercise of the church's discipline, in every case, in which the occasional testimony is brought to bear. And is any one prepared to insist, that the confession of faith, and catechisms larger and shorter are not sufficiently ample, to test the principles and character of any applicant for communion in the privileges of the church? The fact is, that by the most zealous advocates for very extended terms of Christian fellowship, not the one-fourth of the principles herein contained are ever brought to bear. In each of the denominations concerned in the Convention, how many members are admitted to all the privileges of the visible church, with but a medium acquaintance with the shorter catechism? And to the majority of applicants for church fellowship it appears sufficiently large. Persons are admitted to the membership of the church not as graduates from, but as disciples or scholars into the school of Christ. Why might not officers in the church learn a lesson of

policy from our literary institutions, and have their matriculation book? Let this book be reduced to something like the simplicity of the church's terms of fellowship in apostolic times—and then let her more extended standards be employed as a guide, in the continued advances of her members in the knowledge of divine truth. The fact is, this would accord with the practice of each of the churches and common sense. A man is not required to have made himself acquainted with all the laws of our land, in order to become a citizen—on this ground of admission we would have very few citizens. And the operation of this principle, of large exactions on admission, is one reason why some churches have not more members. Now what is the present position of the different churches represented in Convention? Are they united in doctrine, worship and discipline, to such a degree, as to warrant their concurrence in one united organization? An Observer replies, they are. This has been demonstrated, by the agreement of sentiment expressed in some three or four meetings of the Convention—but especially in the last two. This agreement seemed to take some of those, unacquainted with the doctrines held by brethren of different names, by surprise. They were wont to express their conviction, that some points had been held back. Well, to make sure, still more sure, they forwarded other members, in whose unflinching integrity they had the most unbounded confidence, and clothed them with specific instructions:—and what was the consequence? Why some things, as to mere formality, were more rigidly sustained. But as to identity of views, on the doctrine, worship, and discipline of the church, they were more full and explicit in their harmony than ever. If they are then, thus brethren—if they have been taught and inclined to mind the same things, and walk by the same rule, ought they not to dwell together in unity? But a portion of those concerned say, they cannot unite till all the details of their future organization and operations are laid before them to their entire approbation. Is this a mere apology for obstinacy against uniting on any ground? The Convention has harmonized on all the points of real, or supposed difference between the churches represented in Convention. An Observer, is of the opinion, that, in this, they have done all that they should be expected or asked to do—let them report what they have done—the grounds on which they have harmonized—to their respected synods—and in case the synods concur, they will then be very much in the same situation, which the United States were in, when the articles of confederation, were reported to, and approved by the legislatures of the different states. The articles of confederation then became a formal bond of national union, and every state concerned in the confederation were bound to do their share in framing a constitution, on which they could predicate the operations of civil government. It was no longer a question, whether they were one people,—one nation or not. Their consent to the articles of confederation had put this question beyond dispute. And all hands were at once set to work, conjointly, as one people, in the task of preparing a constitution, and in carrying out all the details of civil government; so here, let the different bodies represented realize that they are of one faith—that in reality they see eye to eye, and they will soon harmonize in the details of organic order. But as long as they continue to expect, that the Convention must, not only fix on grounds of agreement between the different bodies represented, but must also produce a finished set of standards for the United Church—the consummation of an organic union is out of the question. There are selfish, and other considerations sufficient to ex-

cite a great many, to project the ed church standards that have or cau possibly be penned. The sum of the whole case, An Observer has been remarking, the bodies represented in Convention truly one in the faith, in all points to the closest Christian fellowship that it is their imperious duty, and the world, to be and act in the of one organic body, as the Christ. For this let every exercise faith, and perseverance, patience, and forbearance. Let imbibe, and cherish much of which is from above, which then peaceable, gentle, and treated, full of mercy and without partiality, and without remembering that "the first-ness is sown in peace of the peace." AN

DEAR BROTHER :

Shortly after the commencement of the vine service on the second of the month, Mount Nebo Church was ed to be on fire. But by the persevering efforts of a number of excellent young men, some of them from the congregations, it was saved, by divine Providence, without injured. As, however, it was apprehended for some time, it would be consumed, we to furniture, in consequence of expense of repairing it was able.

I bring this occurrence to your readers, not for the purpose of aiding in repairing the more pleasing purpose of the incitement and exhortation to others, what Christian when "they have a mind subscription was taken which, it is expected, will be sufficient to pay for the necessary on the next day workmen in making them.

This congregation thought the surrounding congregation any discoverable difficulty, for for three-fourths of the past year it contributed and benevolent purposes of a hundred dollars. And now the sum nearly as large for purpose of worship in a condition use to which it is dedicated and what is my people be able to offer after this occasion mentioned in the tion, the facts above stated promptitude and liberality demand thus providential met, brought the words and sweetly to the remembrance

RELIGIOUS INTELLIGENCE

The 2d Presbytery of Ohio view Church, on the 14th inst. brethren were present. Rev. Presbytery with a sermon on the dead. He clearly and ably that Christ is risen and that the Mr. Andrews, a student of T. ed a discourse as a specimen of A paper from Rev. Andrew asking pecuniary aid for the Church in Philadelphia. The following resolutions were ed: "Resolved, that the Presbytery, be required to send of his session."

...ia, before his congregation, and take
tion in behalf of that church."

business that came before Presbytery
ed of in the most harmonious manner.

ery adjourned, to meet in Antrim, on
nesday of June, at 10 o'clock, A. M.

BENJ. WADDLE.

W. L. M'CALLA. This singular
and good man is now preaching
ntial Presbyterian Church, Wash-
ity. He has abolished the choir,
s the singing himself. So says
delphia Chronicle.—*Presb. Adv.*

POPISH CHAPLAINS. A recent
n Matamoras to the New York
Magazine, expresses a fear that
e Catholic chaplains in the army
murdered in Mexico. It says:
Ray left Monterey on the 16th of
for this city, and has not been
om since. He either has been
, or is a prisoner with the Mexi-
hope he may be in the latter posi-
I must confess I fear the former
en his fate."

OF NOMINAL JEWS AND CHRIS-
The Jewish Chronicle says that a
Christian community, in Konigs-
dispensed with baptism in the
e Jews, and have resolved that
concession shall be required of
verts than a declaration of their
the Christian faith. This is a
p way of making converts, if
they can be called. Those who
rt from the simplicity of the faith
delivered by the apostles of our
find it very easy to go any
their aberrations.

COLPORTEUR, THE EVANGELIST,
OR. The Rev. Dr. Baird reports
hearing progress of evangelical
France, notwithstanding the
of the popish priesthood, under
nance of the political author-
thinks the power of evangelical
been doubled in four years.
first visited France, but 30 col-
were employed; now there are
through the influence of colpor-
evangelists, many congregations
for pastors. There are now
munies in the department of
asking for evangelical preach-

xious that a few men should at
e themselves to efforts for Spain,
nd Italy. If there is not direct
the heart of those countries, it
ained to many of the people on
s in various ways, of which we
bearing illustration in the Wes-
ool at Gibraltar, containing a
more Spanish youths, several
now give evidence of true piety.

TFUL COMPLIMENT. A Wash-
espondent of the Tribune says:
ewey, who has been officiating
her here this winter, delivered
tory this evening. His read-
been well attended the last
id if he do not leave more Chris-
than he found on his arrival,
of his non-success is attributable
ther to the indefinite character
trine, than to any deficiency in

ER WITH 40,000 LIVING CHILD-
Correspondent of the Freeman's
eaking of Cincinnati, says:
irst Catholic lady who set her
s soil, is still living, she is the
Catholicity here. Well may
round with conscious pride upon
housand children."

a rapid and frightful increase.
Catholic Magazine dates the
ment of the Roman Catholic

Church in Ohio back only twenty-eight
years.

NEW REVELATIONS. The London
Tablet says: "It is a pregnant fact that
one has lately been elected by Divine
Providence to rule over the whole militant
church, (i. e. Pius IX.) of whose future
course, it is more than whispered amongst
men, that there have been secret and
solemn revelations." Let the world pre-
pare to hear something new, or to be held
in mysterious and awful suspense!

The Jesuits, enraged at the success of
the Canada Baptist Missionary Society,
recently held a protracted meeting not far
from Montreal, which continued fifteen
days, at which "masses were said and
sung, prayers to the Virgin offered, and
Bibles burned day after day." One per-
son was so powerfully impressed with the
iniquity of the proceedings, that she not
only abandoned popery, but bought thirty-
two Bibles for the use of her ignorant
neighbors. Others were led to inquire
after and embrace the truth, which led the
Jesuits to resort to the powerful argument
of persecution.

MIRACLES REVIVED. The Tablet, the
organ of the Roman Church, in England,
of November 14th, says, "that one who
had been abandoned by the most eminent
of our surgeons as beyond the reach of his
art, has been miraculously healed by the
sacred relics of a saint which God permits
to prophesy 'even in death.' With the
sanction of the Vicar-Apostolic of London,
and accompanied by an appointed course
of devotions, the healing relic was applied,
and a formidable and inveterate cancer,
for which complete extirpation was the
only remedy, was so perfectly cured at
the termination of the Novena as not even
to leave a trace. When the saints begin
once more to exert thus visibly their power
amongst us, we may well refuse to doubt
that blessings are in store for England."

AMERICAN EVANGELICAL ALLIANCE.
A constitution for this Association has
been published, containing eight articles.
These severally provide for the name of
the Society; that every member shall be
in good standing with some evangelical
church; shall sign the constitution and
assent to the principles, basis and objects
of the Alliance; that the usual officers
shall be appointed; that the business of
the Alliance shall be conducted by a
Board of thirty counsellors, seven of whom
shall be a quorum, elected annually, and
the members to be *ex officio*; that the
Alliance shall meet annually; that local
organizations may be connected with it by
a vote of the Board of Counsellors; and
that the constitution may be altered only
at an annual meeting, by a vote of two-
thirds, and on one year's notice, of the
motion, unless the alteration be recom-
mended by a vote of the Board of Coun-
sellors.

The following is the formula for admis-
sion to these conferences:—

"I hereby signify my assent to the
principles, the basis and the objects of the
Evangelical Alliance, formed in London,
in August, 1846; and declare my desire
to unite with other Christian brethren in
forming an American organization in con-
nection with the same."—*Com. Adv.*

FOREIGNERS' EVANGELICAL SOCIETY.
A very worthy Association, composed of
the most distinguished clerical and lay gen-
tlemen, entitled "*Foreigners' Evange-
lical Society*," was formed at a public meet-
ing, held September 3d, 1846, at the
Hanover Square Rooms, London, the Lord
Ashley in the chair. Its doctrinal basis is
that of the "Evangelical Alliance," (the
members of committee, officers and agents,
being such persons as concur in those doc-

trines;) and it is designed to promote the
spiritual welfare of the numerous Foreign-
ers residing in, or visiting Great Britain,
especially the metropolis. Its important
object is intended to be effected, under di-
vine blessing, by means of missionaries;
the distribution of Bibles, evangelical
books and tracts in the several languages;
by schools for the young; and by such
other methods as may appear practical to
the committee, and as the funds afforded
by the Christian public may enable them
to employ.—*Christian Intelligencer.*

THE CATHOLIC PRIEST. On a recent
passage to England it was my lot to
have a state-room with a Catholic priest.
Among the passengers were three or four
gentlemanly and intelligent young Spa-
niards, natives of New Grenada, and Ca-
tholics. One of them a son of the late
President of that country, said he had
never seen a copy of the Bible in his coun-
try. I mentioned it to the priest. He
denied it. On relating this to the young
Spaniard, he reiterated his declaration.
The priest persisted in his statement, and
said no country was better supplied with
Bibles than New Grenada. I brought the
priest and the Spaniard together, and
through an interpreter conducted an ex-
amination.

"Let me ask him," said the priest. He
questioned the Spaniard in Latin, and re-
ported his answer to be that there were
many Bibles in his country. I desired the
interpreter to ask him what question the
priest had put to him. The Spaniard re-
plied—"He asked me if we did not have
the *Breviary*, or Church book, in New
Grenada." We accused the priest of false-
hood. He walked away.

"There," said the Spaniard, "we have
many such Jesuits in my country, and we
are sick of them." He was glad to have
the interpreter read to him from the New
Testament every day.—*Oberlin Evange-
list.*

JEWS IN AFRICA. Jews from Tombuc-
too come to the market at Socham, a town
in the desert Saharah, thirty-six days from
Mogadore, every year, in the spring. The
number of Jews in Tombuctoo and the
neighborhood is considerable. They have
several synagogues. They use the same
prayers as Portuguese Jews; they procure
their prayer-books and phylacteries from
Morocco. They are not obliged to pay for
permission to have synagogues, as in
Morocco, but live on most friendly terms
with Moors. Some of them are good
Hebrew scholars, but not so learned in the
Talmud as the Morocco Jews. The Tom-
buctoo Jews are dark complexioned, but
not black. They dress like Moors, but
wear a black cap, as their brethren in
Morocco; their shoes are like those of the
Moors. Some of them are rich, and pur-
chase great quantities of goods.

ENGLISH METHODIST CHURCH. The
Wesleyan Conference contains 1,688 min-
isters under its orders, and 15,000 local
preachers—total, 16,688 ministers, besides
30,000 "leaders;" the number of church
members is 468,313, and about 2,000,000
of hearers. The immense amount of their
chapel and other property, has been esti-
mated at more than \$15,000,000, and the
annual revenue of the body, from every
source, at not much less than \$5,000,000.
The income of their missionary society for
the year 1845-6, was more than \$560,-
000; in 1840, by a mighty effort through-
out the kingdom, more than \$855,000 of
chapel debts, were extinguished, and a
centenary fund was raised of nearly \$1,-
250,000. The Quarterly Review states,
that the weekly penny contributions, and
the quarterly shilling, in the "classes,"
are sufficient for the maintenance (in far
greater comfort than any other body of
Christian ministers) of 1,500 ministers,

with their wives and children. No mar-
ried minister receives less than an equiva-
lent of \$750 per annum, and perhaps none
more than \$1,250.

They have two Theological Institutions,
containing seventy-four students. Their
Sunday Schools contain half a million of
scholars.

PERSECUTION IN FRANCE. The Chris-
tian Watchman contains a letter from
France, which announces the infliction of
severe persecution upon Baptist Christians
in France. The account given is as fol-
lows:

"The municipal authority suddenly ar-
rested Mr. Besin, one of the Baptist minis-
ters of this district, whom they found read-
ing the Bible to his friends in that village,
(Serrais,) and by order of the judge of that
Canton, he was conducted to the prison at
Lefere, under the pretext that he had been
taken in the very act. After a detention
of five days in this house of arrest, he was
conducted by some gendarmes to Laon,
attached by an infamous chain to some
thieves, to appear before the attorney of
the King, who immediately ordered his
release.

"A month after, Mr. Lepoids took his
turn. They arrested him, conducted him
to the house of arrest at Lefere, and kept
him in this prison in close confinement
seven days, where also they shut up the
second time, Mr. Besin, who, from affec-
tion for his pastor, had followed him in
this painful course, and who had done
nothing to subject him to a new imprison-
ment."

"But this did not satisfy them. Messrs.
Lepoids, Besin and Foulon, a young man
who was preparing himself for the sacred
ministry, were obliged to appear, on the
22d of January, before the tribunal of
Laon. And now it is reported that they
have each been fined \$60! and this for
having met together in the name of a new
religion, which they call Protestant Bap-
tist."

Out of 60,000 persons who made the
last pilgrimage to Mecca, no fewer than
20,000 have died of the cholera.

MISSIONARY INTELLIGENCE. Africa.—
A letter from the Rev. Mr. Bryant, mis-
sionary to Africa, reports that he arrived
at Port Natal, on the 15th of August, and
the place of his destination among the
Caffres, occupied by Dr. Adams in Sep-
tember. Had I ten tongues, I could em-
ploy them all in instructing a people
anxious to learn. He describes the as-
pect of the country as beautiful, the land
fertile, and the language pleasant and
easy to be acquired. The first Sabbath
after his arrival, he says, was as quiet as
a New England Sabbath. About two
hundred natives came to Dr. Adams'
Sabbath school, the females pulling on
dresses kept there for the occasion. At
the close of the school, they went into
the chapel, which would contain six hun-
dred or more. This was filled to over-
flowing, and many stood outside. The
men, as they entered, left their war clubs
at the door. Notwithstanding the exces-
sive heat, and that many had walked ten
or twelve miles, and some still more, and
that they were unaccustomed to sit an
hour any where else, there was as much
order and decorum as in a New England
congregation of similar size.

Rev. Mr. Grout, of South Africa, in a
letter of December 2d, 1816, says, the
local government have published its de-
termination to appropriate a large sec-
tion of very fine rich land, to a mission
location. He had, with the assistance
of the natives, built a chapel and a
school-house of unburnt bricks; but al-
ready they find the place too strait for
them. The war between the wild Caf-
fres, two hundred miles east of our mis-

sions and the colony of the Cape, has proved very disastrous to the English and Scotch missions. They have lost all their buildings and been obliged to abandon their stations.

Greece.—The latest intelligence from Dr. King, at Athens, who has suffered so much from persecution, is of a cheering character. He is engaged in his missionary labors, now unobscured, with animating success.

Turkey.—The Rev. Mr. Ladd, of Broosa, gives an account of another instance of Mohammedan interference for the defence of religious liberty. Ohannes, an excommunicated Armenian, being about to undertake a journey for the sale of books, applied to the priest for a certificate, which was necessary as a means of obtaining a government passport, but was refused. The Turkish authorities hearing of the case, sent for Ohannes, and asked him why he was refused a certificate, who informed them it was because he read the Bible, and rejected their old superstitions. The Governor told him to come the next morning and he would give him a passport.

The Rev. Mr. Dwight writes that the little church in Constantinople is flourishing, and speaks in high terms of the excellence of its native pastor.

CONSTANTINOPLE. January 16th, Mr. Dwight says. The Armenians are getting their proper position in society. The native pastor is doing well, and growing in capacity for usefulness. A brother of this native pastor has just been licensed to preach, though his studies will not be completed for another year.

Beyroot.—The Rev. Mr. Van Lenep, in a late visit to Beyroot, spent a little time at the Island of Cyprus, where instead of finding two Christians, as they expected, they found eighteen in a population of only thirty houses. They had, without any means but the reading of the New Testament by the two Christians, had an interesting revival of religion. Mr. Van Lenep was at Beyroot during the session of the Syrian mission, and he thinks the character and influence of this mission are not fully known. In speaking of the character of the Arabic mind, he says, What noble sentiments, what sublime elements do they discover. When brought under the influence of Christianity, they will be one of the noblest people in the world. The session voted to ask a reinforcement of six to that Mission. Three are already under appointment in this country, one of whom is ready to sail the first opportunity.

SAILING OF MISSIONARIES. A new band of Missionaries sailed from Boston on 15th inst. in the ship Heber. Rev. M. C. White and his wife, of the New York Methodist Conference, and Rev. Judson D. Collins, of the Michigan Conference, destined for Foochowfoo; and Rev. E. Doty, who returned from China about a year since, and Rev. J. V. N. Talmadge of New Jersey, Missionaries of the Dutch Church under the direction of the American Board, destined for Amoy. Messrs. White and Collins are the first Foreign Missionaries sent out by the American Methodist Episcopal Church.

There are now, it is stated, *thirty-four* Protestant Missionaries laboring among the three hundred millions of China, under the direction of three American and two English Societies. These missionaries are, as yet, confined chiefly to the five open ports, at each of which there is a hospital, where the natives are furnished with gratuitous medical treatment, and where missionaries find very favorable opportunities for teaching the principles of Christianity, and distributing Bibles and other religious books to those returning to various parts of the empire. The Bible

and many tracts and volumes have already been translated into Chinese by the missionaries, and the people are beginning *earnestly* to seek Christian instruction. The missionaries now preach the gospel regularly to five or six thousand people; and in addition to the labors of these, there are about thirty converted native preachers, performing itinerancies throughout different parts of the country.

Germany. The edict of the Emperor of China authorizing the exercise of Christian worship in his dominions, was no sooner known in Germany than there was immediately formed an association of Protestant Missionaries to go, explore and evangelize this vast empire. The headquarters of the society are fixed at Cassel the capital of Electoral Hesse.

THE PREACHER.

WEDNESDAY, APRIL 28, 1847.

MONONGAHELA PRESBYTERY. At the late meeting of this presbytery, Rev. Thomas Calahan was released from the pastoral charge of Speer's Spring and Barr-Hill congregations; Mr. Robert Armstrong, probationer, received and accepted a call from the united congregations of Mount Gilead and Raccoon; and Messrs. Fife and Long, students of the third year, were licensed to preach as probationers for the holy ministry.

GENERAL SYNOD will meet in Pittsburgh, on the 4th Wednesday of May, at 11 o'clock, A. M.

The following resolutions were adopted at the last meeting of Synod:

"Resolved, That the Committee of Missions 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 Chairman of the Committee of Missions has appointed the meeting of the committee, in the First Church, Pittsburgh, at two o'clock of the day preceding that on which Synod meets.

The Convention of Reformed Churches Will meet in this city, on the Tuesday preceding the third Wednesday of May, in Dr. Black's Church. This will be, by far, the most important meeting which has yet been held. It is likely either to be definitive, or throw the union back for years. Even if the latter should be the result, we would not despair of ultimate union. The influences by which it may be delayed cannot always exist, and the inexcusableness of our separation can only become more and more evident, until all must see and feel the duty of healing divisions so unnecessary and unhallowed. But we trust there will be no unnecessary delay. Our own spiritual prosperity, the cause of our common Master, and the interests of perishing souls, call for union now. There should be unceasing prayer to the Head of the church to direct and bless the deliberations of the Convention, and to dispose the people in the various connections represented, to pursue the things which

make for peace. We shall wait with some impatience the doings of the Convention, and of the Synod's which meet the week following to take into consideration and act on the basis to be presented by the Convention.

DEATHS OF MINISTERS. It is our painful duty to announce the deaths of two more of our ministers. Rev. Stephen L. Haft, of the 2d Presbytery of Ohio, died on the 7th instant; and Rev. James Buchanan of the Springfield Presbytery, on the 11th instant. With Mr. Haft we had but a slight acquaintance. He was regarded as an estimable man and a worthy minister of the gospel. With Mr. Buchanan our acquaintance has been intimate and pleasant. He was a brother of much excellence and promise. Both, we trust, have gone to their reward; and in their untimely departure, give to their ministerial brethren a most solemn admonition to be also ready, as they know not when the Son of Man may come.

THE NECESSITY OF HOLINESS. There are few persons to whom God has been revealed who do not entertain a vague hope of his enjoyment in heaven. So far as desire enters into this hope, it is perhaps universally entertained. It is but the natural working of the desire of happiness which is a common and a ruling principle of our nature.

It is a delusive hope. To be satisfied with it, without just and realizing views of the nature of the enjoyment desired, is to be exposed to certain and fearful disappointment. The hope that maketh not ashamed is purifying. They who exercise it must have a desire of holiness as well as of heaven. A serious thought on the character of God and the nature of heavenly enjoyment should fix a conviction of this on every mind.

God, in whose fellowship this enjoyment is expected, is immaculately holy. That he could admit an unholy being to his communion, is a moral impossibility.—"What fellowship hath righteousness with unrighteousness, and what communion hath light with darkness?" None! There can be none on earth; and more plainly still, there can be none in heaven. Into that world there cannot be admitted any thing that defileth. This is required by the perfections of God, and it is his purpose. Unless, then, God will violate his perfections, frustrate his purpose, and create anarchy and confusion in his moral government, no sinner unwashed and un sanctified may expect admission to his presence in heaven.

But apart from this consideration, even if the unrenewed sinner could be admitted to the presence of God in heaven consistently with his perfections, and purposes, and moral government, what enjoyment could he have there? This is a view which is too often and entirely overlooked. To holy beings the happiness of heaven is perfect. This, however, is because their views and feelings are in accordance with the nature of its enjoyments. But how different are the views and feelings of an unrenewed sinner! He has no gratification in spiritu-

al exercises, no pleasure in the Sabbath, no delight in the holy Scriptures, and never cordially engaged in the worship of God, even on earth. The question, what enjoyment have in heaven! That world is a great sanctuary, its endless Sabbath, and its countless a vast congregation, ardently devoted to the worship of God. It would be more miserable than earth. Here his disposition is things spiritual and holy, gratification in earthly and sensual but there, all is incomparable and holy, and to the same degree be more offensive and agreeable to him, than any thing which is present on earth.

So clearly evident is the holiness to the enjoyment of heaven, yet, it is seldom realized. We live in expectation of this enjoyment, living in uninterrupted and unrepentant indulgence of sin. They are a number who are thus deceiving themselves. The importance of holiness is not adequately felt, even by those whose hearts the good work of grace is commenced; and who would be more ardent in their efforts, and more active in their endeavours.

Reader, ponder this subject, and be deceived—"without holiness ye shall see the Lord."

We trust our subscribers may have the opportunity to make their remittances to General Synod. A number who have not yet sent their payments in the last volume, nor for some of the preceding ones. For their sake as well as our own, we would advise such delay. By punctuality in their payments, they will feel more satisfied with themselves, and more secure of securing to their families of instruction which the Preacher to be a mere trifle. By delay they will feel that they are not exactly, their obligations to the Synod, and after a few years they shall have accumulated a debt which seem so great that they may be tempted to deny themselves and their families the benefits of such a publication. Punctuality is better, much better, than delay.

Those of our subscribers who themselves to be in arrears may not have the opportunity to remit their payments by delegates to Synod, can remit by mail.

THE OLDEN TIME. We are publishing the March number of this monthly, edited by N. B. Wright, and published by Wright & Co. in this city. They who have not been in reading, or any desire for authentic information in religious history, early explorations, and the improvement of the country, should read the head of the Ohio, should see the publication. The present number is to be one of unusual interest.

SUMMARY.

atechism in a College. The Faculty of the University, Georgia, have lately in the study of the Shorter Catechism in classes of the College and Academy on afternoons, followed by expositions on papers; and the students seem deeply interested in the exercise. To say nothing of the bearing of this study, as a merely intellectual exercise, there is no better.

Call from Ireland.—Letter from Maria Edgeworth. A letter from Maria Edgeworth, a well-known writer, has been received in this issue and is published in some of the daily papers. It is addressed to the ladies of America for the purpose of showing that the representations of Irish distress are true. She says: "Famine, disease, death, and pestilence in some—and if not immediately relieved by supplies enabled by supplies of seed to sow the famine, diseases, deaths and pestilence will be still more dreadful next year. Food is wanted; but seed is more wanted—oats and barley. Supplies from America of barley in time Indian corn for food may be had for a price which will relieve all our wants for the future without seed our future is hopeless."

Errors. A missionary in Missouri, in his field of labor, reports a delusion to be incredible, were it not that it is absurd, or contemptible, or silly to religion. In all things else, men have common sense; in this they seem to be growing it away: that the great enemy of God and his very best—or rather his very worst—ends of the world. There are a few of *isms* here, even in my field of labor, are Campbellism, Universalism, &c. You probably know more of these, than about the "Two-eyed hold that the Devil is an eternal being; that God has his seed, and that the Devil, has his seed, all who have been and will be, and that all who have been and will be, are the Devil's—the one, the Devil's body; the other are particles of the Devil's body!"

Monasteries. Rev. Dr. Baird stated in a lecture that in the single city of Rome there are 11,000, there are twenty monasteries, now there are only two. In Spain, the papists buy up the two most Protestant countries in Europe, England and the United States, Rome is increasing. In Spain and France the most Roman Catholic countries are strong tendencies towards Protestantism. Truly, it is an age of extraordinary things.

of a debate in the British House of Commons. Lord John Russell took occasion to observe with great pleasure in the munificent subscriptions made in the United States of America for the relief of the destitute poor in this land. I think it is not improper for me, a British subject, to say I am greatly gratified to find that the people have not forgotten their common duty, actuated by charitable feelings, and great exertions to collect large sums for the relief of the existing distress.

China. The Rev. S. R. Brown, a young man, with three Chinese young men, arrived in New York last week in the ship *China*. Mr. Brown was for several years professor in the Institute for the Deaf and Dumb in the city of New York, and in 1838 to take charge of the Chinese youth, then established at Canton, removed to Hong-Kong, under the auspices of the Morrison Education Society, and mainly of foreign residents in the city.

of Egypt. Mr. Gliddon makes some interesting statements: contained in the great Pyramid of Cheops, the material for the building of all the public buildings in Philadelphia; and of other materials, if converted into brick, would build all the dwellings in that city.

There is material sufficient, in the three largest Pyramids, to erect all the buildings, public and private, in the State of Pennsylvania.

The British government has made overtures for the establishment of a commercial treaty with the American Colony in Africa, as soon as it shall have decided to become an independent community, agreeably to the recommendation of the American Colonization Society.

Papers received by the New Orleans Picayune from the city of Mexico, up to March 24th, announce the arrival in the capital of Santa Anna, from San Louis Potosi. His march from that place had been one continued triumph. Deputations from Congress met him on the way, and on his arrival he assumed the supreme executive power. Before leaving his army, he made an address, complimenting their bravery, and encouraging them with hope of future aid; and on arriving at Mexico, he delivered an address to the citizens, breathing vengeance against the perfidious invader.

General Scott was rapidly collecting means of transportation; and it was expected that the army would soon encamp at Jalapa. Little resistance on the road was expected.

"A Guadalupe paper publishes the terms offered by our government for peace, through Senor Atocha. The principal one was, in brief, fifteen millions to be paid to Mexico for the line of twenty-six degrees from the Gulf to the Pacific, and the United States to demand no expenses of the war. These expenses are estimated at thirteen millions, making a total of twenty-eight millions for the territory north of twenty-six degrees."

Santa Anna has allied himself to the clerical party, as being the most stable and influential. All commotion at the capital had ceased.

General Taylor, after an unsuccessful pursuit of Urrea, has returned to Saltillo. The impression at the mouth of the Rio Grande was, that he would push on to San Luis.

Gambling in France.—The rage for gambling, says the National, a French paper, has assumed gigantic proportions. It has not only seized young people; men occupying places usually held to be sacred, indulge in the dangerous passion with frenzy. The losses frequently amount to 5,000, 10,000, 30,000, even 50,000 francs a night. The number of crimes committed in France increases six times as fast as the population.

ITEMS OF FOREIGN NEWS.

The suffering from famine in England, Ireland and on the Continent, does not appear to abate.

The distress that exists in all parts of France is very great.

The Great East on account of the famine was quite rigidly held throughout the British Island.

Mr. O'Connell had just quitted Paris on his way to Italy. He is not so ill as the London papers have represented, but his medical attendants doubt whether he will ever be able again to appear in public life.

The King of Denmark has determined to grant a constitution to his subjects. Instead of proceeding by ordinance, he has convoked at Copenhagen a commission of twenty-eight members, elected by the State Assemblies. Those Assemblies—four in number—are to meet during three days, in order to choose each seven commissioners.

Throughout Germany, extensive preparations are making for emigration to the United States. Some districts are threatened with complete depopulation.

Intended Assassination of the Pope.—A few days ago a young man was arrested at Rome in a coffee-house frequented by foreign artists, for having spoken disrespectfully of the pope. He called himself Count Baldi, a native of Fano, and in his lodgings several poniards, air guns, and other prohibited arms were found. He at first would give no explanation, but at last stated that he had intended to assassinate Pius IX., on the day on which his Holiness should distribute religious banners to the different quarters of Rome. He is said to be implicated in the conspiracy recently discovered at Rome and Ancona.

Prussia has recommended to the German diet, a law according certain liberty to the press, and Bavaria and Wurtemberg have notified their intention of supporting it.

The distress in Poland is as great as ever. It is said that the nobility, with but few exceptions,

are not favorable to Russia, but they do not enjoy the confidence of the peasantry.

At Beyroot, an American missionary has formed a native Asiatic society, composed chiefly of young Syrians, who are studying the history and literature of the East, and who are anxiously collecting a library, which is intended to comprise all known Arabic literature.

General Jackson Reproved at Church. The following anecdote of General Jackson was communicated by Mrs. Polk. There is no denying that the General was a duelist; that he was so educated, and so practised. At a period of his life quite anterior to his elevation to civil honors, he happened to be at church on Sunday, when Rev. Dr. H. preached a very pointed sermon on the practice of dueling. Every body was making the application to General Jackson, and the good friends of the Church were trembling not only for the preacher, but lest the old hero should be so offended as never to "darken their doors again." The sermon, delivered by a faithful and conscientious preacher, as the messenger of God, not particularly solicitous about individual bearers, but resolved to strike boldly at a prevalent and damning sin, left a strong, and if I may so say, a tremulous impression. All were eager to know, as if they had been hearing for the General, how he had received it. Now, whether he had been hearing for himself or for duellists in general, the result was, he was so much pleased with the fidelity of the man of God, that on Monday morning he sent an order to the tailor to fit Dr. H. with a new suit of clothes. Mrs. P. asserted the anecdote was authentic, and it is in keeping with the whole deportment of that strange man towards the ministers of the gospel. He seemed to have a sympathy with intrepidity, wherever he found it, whether in the field, the forum, or the pulpit.

The Rev. Mr. P. of P., preached once in his presence during his Presidency, and never did a servant of the Most High acquit himself more faithfully to his high trust. He in fact individualized the President and his Secretary of State in so appropriate and masterly a manner, as not only to disarm prejudice, but to leave a happy impression on the minds of his distinguished hearers, whom he addressed as in one respect on the same footing with the rest of the congregation, in other respects incalculably more responsible. In church going matters our Presidents are in these days setting the people a better example than some of their predecessors, particularly those that succeeded Washington and Adams.

For the Preacher.

Presbytery of Steubenville.

The Presbytery of Steubenville having received, at its last meeting in Warren-ton, a communication from Rev. A. Bower, soliciting pecuniary aid for the 2d A. R. Church, Philadelphia, disposed of it by adopting the following resolution: "Resolved, That, in the judgment of this Presbytery, it is very important to encourage the erection of churches in the city of Philadelphia; and that it be recommended to the ministers of this Presbytery to grant the assistance desired by Mr. Bower, provided they should deem it prudent to apply to their congregations for such assistance."

At the same meeting, Messrs. Jameson, Jackson and Campbell were licensed to preach the gospel; and Mr. Golden was received as a student of Theology. The following scale of supplies was also adopted:

Wellsville.
3d Sabbath April, Jameson.
1st " May, Taggart.
3d " " Campbell.
5th " " Lorimer.

Mount Vernon.
3d Sabbath April, Campbell.
1st " May, Jackson.
3d " " Jameson.
5th " " Campbell.

Carrollton.
4th Sabbath April, Jackson.
2d " May, Jameson.
4th " " Jackson.
1st " June, J. S. Buchanan, to dispense the Supper.

Conotton.
4th Sabbath April, Jameson.
3d " May, Jackson.

Limestone.
1st Sabbath May, Jameson.
4th " " Campbell.

Beeler's Station.
2d Sabbath May, Jackson.

McKee's Settlement.
4th Sabbath April, Campbell.
4th " May, Jameson.

Little Muskingum.
1st Sabbath May, Campbell.
5th " " Jameson.

Hammetsville.
1st Sabbath June, Jameson.

Jefferson.
1st Sabbath June, Jackson.

Ryerson's Station.
2d Sabbath May, Campbell.

MARRIED.

On the 20th instant, by the Rev. J. F. McLaren, Mr. JOHN LOWRY to Miss JANE RICHARDSON, of Lower St. Clair Township, Allegheny county.

By Rev. Dr. Pressly, on Thursday evening, the 1st instant, Dr. SAMUEL MEHARD, of Beaver county, to Miss MARY JANE, second daughter of J. M. Walker, of Allegheny City.

OBITUARY.

DIED, at his residence in Washington county, Pa., on the 14th instant, Mr. JOSEPH ROSS, in the 71st year of his age. The deceased was born in Lancaster county, Pa., in the year 1777, and removed with his father in 1779, to the residence on which he died, and on which he had lived during a period of sixty-seven years. Mr. Ross was, during the space of fifty years, an exemplary and consistent member of the A. R. Church, and of the congregation of Robinson Run in particular. He was, many years before his death, and during the ministry of Rev. Dr. Riddell, ordained a ruling elder in said congregation. In his last illness, which was of short duration, he suffered little pain or sickness; and, so far as man can judge, his death was easy as well as happy.

Only the truth is expressed when it is said that in the death of this amiable and pious man, the church has lost a zealous and liberal supporter, the congregation of which he was a member, an ardent and devoted friend, a prudent and faithful officer, and the community in which he lived, a valuable citizen. All the days of his appointed time he waited till his change came; it has passed upon him; he is not, for God, though not in an extraordinary way, has taken him. While his surviving friends and acquaintances approve the divine conduct, let them be excited to unremitting diligence in their preparation for that rest which remains for the people of God.

"Mark the perfect man, and behold the upright; for the end of that man is peace."

If there be any errors or oversights in the acknowledgments, subscribers will please notify us of them that they may be corrected.

PAYMENTS FOR SUBSCRIPTION TO THE PREACHER—(Not otherwise receipted for.)

On the Fourth Volume.
Rankin Wallace
Shannon Wallace
Elijah Carson
Capt J F Harper

On the Fifth Volume.
Joseph Johnston
Rankin Wallace
Shannon Wallace
W M Wallace
Seth J Morey
Polly Blair
Mrs N Jamison
Elijah Carson
James A Sloan
David J Blakely
John Jackson
Andrew M'Kee
Thomas Smith
James Hamilton
John G Patterson
A A Wilkin
John Dougherty
John Patterson
David Duff
Robert Boyd
Margaret Butler
Robert Butler
George E Saunders
Wilson Taylor
Mrs E Meek
John M'Gee
George Wallace
J G Guthrie

POETRY.

THE CHRISTIAN POET.

Cowper is one of the most instructive and pleasing of English poets, and is decidedly one of the best specimens of an easy and graceful epistolary style. His most admired poem is the "Task," some parts of which are inimitably good, but there are others rather trifling. "His language," says Campbell, "has such a masculine, idiomatic strength, and his manner, whether he rises into grace or falls into negligence, has so much plain and familiar freedom, that we read no poetry with a deeper conviction of its sentiments having come from the author's heart." He is distinguished for a rich and chastened humor in most of his writings, though at times he was the victim of most lamentable melancholy. In the description of the quiet pleasures of domestic life, he much excels, as may be seen in the fourth book of the "Task." As a specimen of his poetry, read the following:

THE INFIDEL AND THE CHRISTIAN

The path to bliss abounds with many a snare;
Learning is one, and wit, however rare.
The Frenchman, first in literary fame
(Mention him, if you please, Voltaire? the same)
With spirit, genius, eloquence supplied,
Lived long, wrote much, laughed heartily, and died;

The Scripture was his text-book, whence he drew
Bon mots to gall the Christian and the Jew;
An infidel in health, but what when sick?
O, then a text would touch him to the quick:
View him in Paris, in his last career,
Surrounding throngs the demi-god revere;
Exalted on his pedestal of pride,
And fumed with frankincense on every side,
He begs their flattery with the latest breath,
And smothered in't at last, is praised to death.
Yon cottager, who weaves, at her own door,
Pillow and bobbins, all her little store;
Content, though mean, and cheerful, if not gay,
Shuffling her thread about the livelong day,
Just earns a scanty pittance, and at night
Lies down secure, her heart and pocket light:
She, for her humble sphere by nature fit,
Has little understanding, and no wit,
Receives no praise; but though her lot be such,
(Toilsome and indigent,) she renders much:
Just knows, and knows no more, her Bible true,
A truth the brilliant Frenchman never knew;
And in that charter reads with sparkling eyes,
Her title to a treasure in the skies.

O, happy peasant! O, unhappy bard!
His the mere tinsel, hers the rich reward;
He praised, perhaps, for ages yet to come,
She never heard of half a mile from home;
He lost in errors his vain heart prefers,
She safe in the simplicity of hers.

The charm of Cowper's poetry is a pure, innocent, and lovely mind, delighting itself in pure, innocent, and lovely nature: the freshness of the fields, the fragrance of the flowers, breathes in his verse.

MISCELLANY.

THE HEAVEN OF THE BIBLE. It is not sufficiently adverted to, that the happiness of heaven lies greatly and essentially in the well-going machinery of a well-conditioned soul; and that, according to its measure, it is the same in kind with the happiness of God, who liveth for ever in bliss ineffable, because he is unchangeable in being good, and upright, and holy. There may be audible music in heaven; but its chief delight will be in the music of a well-poised affection, and in principles in full and consenting harmony with the laws of eternal rectitude. There may be visions of loveliness there; but it will be the loveliness of virtue, as seen directly in God, and as reflected back again in family likeness from all his children. It will be this that shall give its purest and sweetest transports to the soul. In a word, the main reward of paradise is spiritual joy; and that, springing at once from the love and the possession of spiritual excellence.—*Chalmers.*

PERNICIOUS LITERATURE. You are shocked when you think of the destruction which the mental gifts of a conqueror can bring upon the world. But have you ever represented to yourselves the destruction which is brought upon the world by the high endowments of writers who follow the impulse of ambition, and are too easily betrayed to serve a lie? The one lays waste houses, the other ruins hearts; the one destroys life, the other poisons faith and love. O! what a bloodless, but not less crying murder is that which is continually committed, far and wide, over town and country, by authors who in their proud spirit serve lies. O! if a rich man shall hardly enter into heaven, and if it be true in regard to worldly goods, it is infinitely more so, in regard to those richly endowed with mental gifts, but destitute of purity of heart.—*Tholuck.*

THE THEATRE A SCHOOL OF MORALS. Will any of you, who have been to theatres, please to tell me whether virtue ever received important accessions from the gallery of theatres?

Will you tell me, whether the pit is a place where an ordinarily modest man would love to seat his children?

Was ever a theatre known where a prayer at the opening, and a prayer at the close, would not be tormentingly discordant?

How does it happen, that, in a school for morals, the teachers never learn their own lessons?

Would you allow a son or a daughter to associate alone with actors or actresses?

Do these men, who promote virtue so zealously when acting, take any part in public, moral enterprises, when their stage dresses are off?

Which would surprise you most, to see actors steadily at church, or to see Christians steadily at a theatre? Would not both strike you as singular incongruities?

What is the reason that loose and abandoned men abhor religion in a church, and love it so much in a theatre?

Since the theatre is the handmaid of virtue, why are drinking-houses so necessary to its neighborhood, yet so offensive to churches.—*H. W. Beecher.*

VAUNTED RESULT OF INFIDELITY. The Investigator quotes the following paragraph, with words of triumph, under the head of "Dying Testimony of an Infidel;" showing that the highest aim of Infidel wisdom is to reduce man to the level of a beast. The case seems to be that of Dr. Cooper of South Carolina.

"My shortness of breath is not now distressing; my legs swell painfully by bed-time. I walk with some difficulty from one room to the opposite. It is possible I may live over this spring. I greatly disapprove of all kinds of clerical religion, as I do of the whole clerical body every where. Of a future state I have no evidence. Knowing therefore, *nothing about it, I shall die, believing nothing, hoping nothing, fearing nothing, caring nothing.*"—(Correspondence of Dr. Cooper with Judge Hertell.)

A Chapter on Mistakes.

1. Persons who write long articles for family newspapers make a great mistake, when they expect them to be generally read.

2. Writers who select subjects of controversy, are greatly mistaken if they suppose that a protracted discussion will interest a majority of readers.

3. Writers who extend obituary notices much over half a column, are greatly mistaken if they imagine that they

secure the attention of one-half the general readers.

4. Those who write only a few lines to indicate respect for the deceased, are greatly mistaken if they suppose their brief notices will be overlooked.

5. Writers of careless habits are greatly mistaken if they suppose an Editor has nothing to do, but to correct their miserable punctuation and orthography, and remodel one-half their clumsy sentences.

6. Writers of indolent habits are greatly mistaken if they think that printers can decypher scratches as readily as they can well-formed letters.

7. Writers of verses are greatly mistaken when they suppose that an Editor will always think as highly of their productions as they do themselves. His taste may be at fault.

8. A writer whose article may be declined is greatly mistaken when he charges the Editor with prejudice and partiality.

9. Any reader who may suppose we mean *him* in any one of the above paragraphs will be greatly mistaken, as we write not with individual reference.

10. Unless we are greatly mistaken, it will be well to stop at this point.—*Methodist Protestant.*

INTERESTING ANTIQUARIAN DISCOVERY.

On Friday, the 19th January, the excavators on the Caledonian Railway, working in the Avon Valley, discovered, a few miles above Bentock, some highly interesting relics of antiquity. The first object which attracted attention was the remains of what appeared to have been the foundations of a house. Some copper coins were next turned up, about the size of our half-pennies; on one side there is a male head, probably of one of the emperors, and on the reverse, "Cæsar Romæ." A sword was next discovered, which appears to be formed of brass. By far the most interesting discovery, however, was that of a small stone trough, inverted and placed upon a flat block of the same material, which was found to contain a brazen or bronze case, round in its form, two feet in length, and six inches in diameter. Within this case was a manuscript, or rather book, written on vellum, in rolls, as was the Roman custom, and each roll connected with the other by a slip of the same material. In length it is altogether about thirty feet, and two in breadth. The writing is beautifully executed, in the Latin language, and at the top the words, "Historia Romæ," in large characters, are quite distinct. A cursory examination has led some to suppose that it is a copy of part of Livy's celebrated history; and as it is expected that the whole of the manuscript can be deciphered, perchance some of the lost books of the Roman historian may be now restored to the literary world. A small manuscript was also found in the case, also written on parchment, and about a foot square in size, but the writing of this is very illegible; on the back are the words, "Ad Agricola." These interesting relics, which probably owe their good preservation to the close manner in which their case was sealed up, have been, in the meantime carefully taken to Moffat Manse.—*Dumfries Courier.*

HILL AND BROWNE,

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fruits good or bad? Has Popery, in any one particular, in any one country, or in any age, ever produced the results which prophets and apostles have told us the religion of Messiah would produce? If not, are not Popery and Christianity, not only different, but antagonist systems?

With great respect, yours,

KIRWAN.

For the Preacher.

The Tendency of Calvinism.—No. 6.

If there is any one doctrine clearly revealed in the lively Oracles, and one which it is specially important that we should know and believe, it is, that the salvation of man is wholly a matter of grace. What I mean by this, is, that the recovery of fallen man, had its origin, not in human merit, but in the undeserved love of God; and that for the commencement and progress and consummation of that work of holiness in the soul by which man is prepared for heaven, he is indebted to God's distinguishing and unmerited favor. Any doctrine, therefore, which claims for man, either in whole or in part the honor of his salvation, must be inconsistent with the gospel, and cannot but be of hurtful tendency. On the other hand, any doctrine, the tendency of which is to ascribe to God exclusively the glory of man's salvation, possesses at least one distinguishing characteristic of the gospel system.

In a preceding number, I presented very briefly an outline of the Scriptural argument in support of the doctrine of election. And it is hoped that the reader who has examined the subject in the light of God's word, is satisfied, that the Scriptures do teach that God in the decree of election, hath chosen to salvation, through sanctification of the Spirit and belief of the truth, all those who are the heirs of future glory. And now let us inquire what is the tendency of the doctrine of "the purpose of God according to election."

1. I remark in the first place, that this doctrine presents to us, a most interesting exhibition of the love of God. The purpose of God according to election, contemplates the human family as guilty in his sight; as dead in trespasses and in sins; as defiled with moral pollution and utterly unfit to enter into his heavenly kingdom. Had he declared in his wrath, that not one of them should enter into his rest; had he resolved to cast them down to hell with apostate angels who kept not their first estate, the glory of his holiness and of his justice would have been displayed, and holy angels would have continued the song, "Just and true are thy ways thou King of saints." But instead of vindicating the honor of his law, and manifesting the glory of his justice in the destruction of the human family, God who is rich in mercy, for his great love wherewith he loved us, even when we were viewed as dead in sin, made provision in his gracious purpose of election, for our recovery and for our restoration to the enjoyment of his favor. Contemplating this amazing exhibition of the love of God, how appropriately does the apostle exclaim, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen us in him before the foundation of the world." Here the reader will please to remark, that all those spiritual blessings for which the apostle ascribes praise unto God, are traced to God's electing love, as the source in which they originate. According as he hath chosen us in him. It will then be seen that the tendency of this doctrine is to give rise in the devout mind, to admiring and adoring views of the superabounding love of God.

2. In the next place, the doctrine of

Election is well adapted to humble the pride of the human heart. The grand design to be accomplished by that plan of salvation which is revealed in the gospel, is to humble the pride of man by excluding all ground of boasting on his part, and to exalt the glory of God. Hence the language of the apostle; "That no flesh should glory in his presence; that according as it is written, He that glorieth, let him glory in the Lord." According to the doctrine which maintains that God hath chosen some of the human family to salvation, those who are the objects of this distinguishing favor, are taught to regard themselves as wholly unworthy of the distinction conferred upon them. The cause of their election, is not to be found in any personal merit, but in God's distinguishing mercy. The reason why God set His love upon them, is not because they possessed any thing lovely to recommend them to divine favor, but because it was "the good pleasure of his will." And, therefore, disclaiming all pretensions to merit, and acknowledging ourselves debtors to distinguishing grace, we are taught to say with the apostle, "By the grace of God, I am what I am." Since, then, the Scriptures every where represent the salvation of fallen man as originating in the undeserved love of God, a doctrine which excludes all ground for human boasting; which teaches man to take shame to himself and to ascribe all the glory of his salvation to the riches of divine grace, must be according to godliness. And such a doctrine is election.

That we may be more fully satisfied in relation to the salutary tendency of this doctrine, let us contemplate in contrast the theory which is commonly maintained by Arminian writers. According to this theory, election is consequent upon believing; these are elected who believe in Christ. And the reason why one is elected and not another, is because the one believes in Christ, while the other remains in unbelief. Faith, according to this theory, is a necessary qualification to election. An insuperable difficulty in the way of this theory is, that according to the Scriptures, faith is a gift which is the fruit of God's love toward us and not the cause of it. "Ye are saved by grace through faith, and that not of yourselves, it is the gift of God." Again, in recording the success of the gospel in Antioch, the sacred historian, remarks, that, "As many as were ordained to eternal life, believed."

But what is the natural tendency of the principle that faith is the condition of election? If this condition is fulfilled by the sinner himself, is it not perfectly plain that he has ground of boasting before God? If the reason why he is elected, is because he believes in Christ, then it is plain, that the favor of election is bestowed upon him in consideration of something meritorious in himself. What, then, would be the appropriate reply to the apostle's question, "Who maketh thee to differ from another?" Instead of the answer which Paul would give, "By the grace of God, I am what I am," it must evidently be,—I have made myself to differ! The grace of God has done the same for my unbelieving neighbor, that it has done for me. Salvation has been brought within the reach of all, and God has given power to all to embrace it. The grace of God has given this power to my unbelieving neighbor as well as unto me. But the difference between us is this: I improved the power given, and believed in Christ, while my unbelieving neighbor neglected to improve it, and remained in unbelief. I have, therefore, made myself to differ! And in reply to that other question of the apostle, "What hast thou, that thou didst not receive?" the answer must evidently be, I have faith, which I did not receive. I am indeed in common with all the unregenerate indebted to the grace of God for

power to believe, but this power I exercised and the result is the production of faith. This faith, therefore, which I have, has not been received, but is the result of my own exercise of the power which God has given to me in common with all others.

If I understand the principle embraced by Arminianism on this subject, its tendency is here correctly represented. And I cannot see how it can be explained so as to be made consistent with the system of the apostle, which traces the difference between the believing and the unbelieving to the distinguishing grace of God, and perfectly and forever excludes all ground of boasting on the part of man.

But according to Calvinism, faith, and holiness, and every thing in man which enables him to serve God faithfully in the present life, and which tends to make him meet for the enjoyment of the inheritance of the saints in light, are traced to sovereign and distinguishing grace. Are we partakers of faith? Unto us it is given on the behalf of Christ to believe on him. Phil. 1:29. Have we been adopted into the divine family? It is because we have been "predestinated unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Eph. 1:5. Have we been renewed in the spirit of our minds, and have our affections been placed on those things that are above? It is "God who worketh in us both to will and to do of his good pleasure." Phil. 2:12. Therefore, for all that we are and hope for, as Christians, we are debtors to that sovereign grace which has made us to differ from the world which lieth in wickedness. Then not unto us, O Lord not unto us, but unto thy name give glory for thy mercy and for thy truth's sake. MELANCTHON.

Mount Ararat.

There are some mountains standing on this sphere of ours that seem almost conscious beings, and if they would but speak, and tell what they have seen and felt, the traveller who pauses at their base would tremble with awe and alarm.

For some good reason, the Deity has usually chosen mountain summits, and those which are isolated, as the theatre on which to make the grandest exhibitions of himself. It may be because these grand and striking features in nature fix the locality of events so that they never can fade from the memory of man. The giving of the law needs no lofty column of stone to commemorate it. Mount Sinai lifts its awful form towards the clouds, a perpetual unwasting monument. God's exhibition of himself to the awe-struck prophet, as he passed by him heralded by the storm, the earthquake and the flame, needs no pyramid to consecrate the spot. Mount Horeb tells where the Almighty dimmed his glory and covered the human face with his fearful hand, so that his brightness might not destroy the being who would gaze on him. The transfiguration of the God-man requires no pillar of brass to arrest the eye and aid the senses as man contemplates the place where the wondrous scene transpired; Mount Tabor is its everlasting memorial. Thus do mountain summits stand the silent yet most eloquent historians of heaven and earth.

Another reason why mountains have been chosen by the Deity for his most solemn revelations, may be that their solitude and far removal from human interruption and the sounds of busy life, render them better fitted for such communications than the plain and the city.

The first in the list of Sacred Mountains is Mount Ararat. The first named summit in human history, it emerges from the flood and lifts its head over the water to look down on all coming generations to the end of time. Whether it was changed

in that mighty convulsion of the world, or whether it saw the swelling waters steadily rise remained moot. At all events, the cities floated from the sea came dashing against a wilder scene than ever a field, as it heaved and sank shriek and sink together, may have been its former stands as the only remaining peaks, which gleam and beams that are reflected on side—overlooking a sea a desert on the other, a striking object in itself, so by the associations of its sacred top. It has fared by human feet, when the sea rolled over waves than ever yet swept ed high above its crown. Though the immediate flood that should submerge an event that staggered Noah, obedient to the command began his ark of safety. Who does not lament the fuller antediluvian history, catch the summits of some half a dozen while all the rest is a terrible mystery. We world was drowned, that terrific scene and imagination. It is only of our Lord, that their usual occupations, ing, and marrying and till the flood came away," that we get we can form any true catastrophe. Yet this worth every thing, and I have sometimes thought paint the scene. Noah whitened by the frosts of the foundation of his pleasant day, when a tranquil. The fields were before his eyes: the sounds of busy life were he, by faith alone, that structure, which buried planet. When the design of that happy its purpose, they could senses, and Noah, though a very upright and returned at evening from the gay citizen of the they christened it "Noah more aged and sober wisely, saying, "The Even the workmen laughed as they drew the plank, yet declared long as the foolish old pay. Still the ark wondrous ceased to be it was finished, and was dismissed from the folly.

Yet I have sometimes people thought when the of the field and the forest air, even the vigorous strong-limbed lion came ark. This most amazingly, and made a fresh topic of conversation. At length, the parable entered—the door of the world, and he selected of a single promise. That night the sun was green hills beautiful as ever came out in the blue breathed long and passed

The sun rose in undimmed splendor, and the heavens were rent asunder. Deep with- building Noah could bear the end of life without. The low- came on his ear, and the song of a man going to his toil, and all of carriage wheels as they rolled, and perhaps the ribald shout of those who expended their strength and his ark together. To say the improbability of a universal deluge was preposterous that such a helpless affair could outlast the world. Thus day after day until a week had gone by, but of that old man never shook. The sky became overcast, and rain descended—to Noah the flood, to the world a wel- r. The farmer, as he housed his crops, rejoiced in the refreshing mois- the city never checked its he man of wealth his plans. rain continued day after day, and fiercer on the drenched ne swollen streams went surging, cursed the storm that seemed never to break up. The low- deluged; the streams broke banks, bearing houses and cattle r maddened bosoms. Wealth d and lives lost, till men talk- fortunes, famine and general out still it rained on. Week it came pouring from the was like one falling sheet of e inhabitants could no longer ir doors. The rich valleys ng the rivers were flooded, sants sought the eminences safety. Yet still the water hem, till all through the val- but little black islands of hu- were seen on the surface. a fierce struggle there were g them. The mother lifted ve her head, while she strove her uncertain footing in the ers; the strong crowded off ch sought the highest point; ing mass slowly crumbled last disappeared and the swift, smooth and noiselessly above en were heard talking of the ves lost and the amount of ayed, declaring that such a t happened in the remem- se oldest man. No one yet e high grounds being cover- el the mountains. To drown ust rain till the ocean itself ve its level for miles, and so not, and sought for amuse- doors till the storm should hat scenes of vice and shame and revelry did that storm thronged city, and what un- gs mingled in the pauses of swept by.

th another sound was heard eness to every check, and tongue in mute terror. It tant roar, faint but fearful, more distinct and ominous t, till it filled all the air, mbled and groaned under it quake was on its march, and on came a crash as if the re" were breaking. Nearer ed more terrible it grew, till g alike their pleasure and ashed out in the storm, whis- flood! the flood!"—and lo, e-like of which no man had ore, came rolling over the h. Stretching from horizon far as the eye could reach, e like a limitless wall in the it came pouring its green waters onward, while the rapid crash of fallen forests ties and upturn mountains, ter another under its awful the successive shrieks that

pierced the heavens, rising even above the deafening roar of the on-rushing ocean, as city after city and kingdom after king- dom disappeared, made a scene of terror and horror inconceivable, indescribable. "The fountains of the great deep were broken up."

But the last cry of human agony was at length hushed—ocean met ocean in its flow, and the waves swept on without a shore. Oh, what a wreck was there! the wreck of two thousand years, with their cities, cultivated fields and mighty population. Not shivered masts and brok- en timbers, the remains of some gallant vessel, were seen on that turbulent sur- face, but the fragments of a crushed and broken world. It was a noble wreck— splendid cities and towers, gorgeous pal- ces, gay apparel, the accumulated wealth and luxury of twenty centuries strowing the bosom of the deluge, like autumn leaves the surface of some forest stream.

But amid the sudden midnight that had wrapped the earth, and the frenzy of the elements and utter overthrow and chaos of all things, there was one heart that beat as calmly as in sleep: one brow over which no breath of passion or of fear pass- ed; one spirit whose serene trust never shook: for in the solitary ark that lifted to the heaving billows, the aged patriarch knelt in prayer. Amid the surging of that fierce ocean his voice may not have been heard by mortal ear, but the light of faith shone round his aged form, and the moving lip spoke a repose as tranquil as childhood's on the bosom of maternal love. The patriarch's God ruled that wild scene and Noah felt his frail vessel quiver in every timber, without one tremor himself. Upborne on the flood, the heaven- protected ark rose over the buried cities and mountains, and floated away on a shoreless deep. Like a single drop of dew this round sphere of ours hung and trembled—a globe of water in mid-heaven. I have often wondered what the conversa- tions were during the long days and nights that lonely ark was riding on the deep. As it rose and fell on the long-protracted swell, massive ruins would go thundering by, whole forests sink and rise with the billows while ever and anon an upturn hill, as borne along by the resistless tide it struck a buried mountain, would loom for a mo- ment like some black monster over the waves, then plunge again to the fathom- less bottom. Amid this wreck and these sights, the ark sailed on in safety. How often in imagination have I pictured it in the deluge at midnight. To a spectator what an object of interest it would have been. Round the wide earth the light from its solitary window was the only in- dication of life that remained. One mo- ment it would be seen far up on the crest of the billow, a mere speck of flame amid the limitless darkness that environed it, and then disappear in the gulf below as if extinguished forever. Thus that gentle light would sink and rise on the breast of the deluge, the last, the only hope of the human race. Helmsless, and apparently guideless, its wreck seemed inevitable, but the sea never rolled that could extinguish the star-like beam that told where the ark still floated. Not even the strong wind that the Almighty sent over the water to dry it up, driving it into billows that storm- ed the heavens, could sink it. Though it shook like a reed in their strong grasp, and floundered through the deep gulfs, it passed unerringly on to the summit of that mountain on which it was to rest; and at length struck ground and ceased its turbu- lent motion.

Noah waited a week, and then sent forth a raven to explore the deep. Though the waters still swept from mountain to moun- tain, the myriad carcasses that floated on the surface furnished both food and resti- place, and he returned no more. He the sent forth a dove. It darted away fro

the place of its long confinement, and sped on rapid wings over the flood, now turn- ing this way and now that, looking in vain with its gentle eye for the green earth, and at last turned back towards the ark of rest. The tap of its snowy wing was heard on the window, and the patriarch reached forth his hand and took it in. The fierce paintings of its mottled breast, and its drooping pinions, told too well that the earth gave no place of repose. But the second time it was sent abroad it re- turned with an olive leaf in its mouth, showing that the earth had risen from its burial and was sprouting again in verdure. Then the patriarch went forth with his family and stood on Mount Ararat, and lo, the earth was at his feet, but how changed. Cut into gorges which showed where the strong currents swept, and piled into ridges, it bore in every part marks of the power that had ravaged it. Noah and his family were alone in the world, and he built an altar there on the top of the soli- tary mountain, and lifted his voice in prayer, and the Almighty talked with him as "friend talketh with friend," bidding him go forth and occupy the earth. And as the flame of the sacrifice rose from the mountain top bearing the patriarch's prayer heavenward, the promise was given that the earth should never again be swept by a deluge, and lo, God's signet-ring appear- ed in the clouds, arching the name of God, and shown as a warrant that the covenant should never be broken.

Baptized by the flood—consecrated by the altar—illuminated by the first fresh rain- bow, Mount Ararat stood a sacred moun- tain on the earth.—*Headley's Sacred Mountains.*

The Battle Field.

A correspondent of the New Orleans Delta, in a letter from Saltillo, thus de- scribes the awful spectacle of the battle field, after the battle of Buena Vista had been fought. What a picture does it pre- sent of war!

"At one time during the fight, we re- turned over the ground on which was made our first charge. We there saw the man- gled bodies of our fallen comrades, and although animated by the excitement of the fierce contest which was just then to be renewed, yet I think there was not a heart among us which did not for a moment cease to beat, on beholding that horrible scene. But for his straw hat, and a few other articles of clothing which the ruffians had left on him, I should have failed to recognize the body of young Eggleston. He was shot, stabbed, and otherwise abus- ed. This was, indeed, the fate of all whom I saw. Lieut. Moore, and a man named Couch, of our company, were the persons whose bodies I easily recognized.

After the battle I rode over the whole field. Parties were engaged in burying the dead—but there were still hundreds of bodies lying stiff and cold, with no cover- ing save the scanty remnant of clothing which the robbers of the dead found too valueless to take from them. I saw the human body pierced in every place. I saw expressed in the faces of the dead al- most every passion and feeling. Some seemed to have died execrating their ene- mies, and cursing them with their last breath; others had the most placid and re- signed expression and feeling. Some seemed to have died defending their lives bravely to the last, while others evidently used their last words in supplicating for mercy. Here lay youth and mature age, calmly reposing in untimely death.

Passing on from this part of the bloody ground, I went over to the plain literally covered with the dead bodies of those who had so recently been our foes. This scene was horrible enough, but was divest- ed of some of its horrors by the fact that no one of the Mexican soldiers was either

robbed or stripped of his clothing, nor was there the least appearance of the bodies having been abused after being wounded. This, indeed, speaks much for the 'bar- barous volunteers of the United States of the North,' as the Mexicans style us.

Saltillo is one vast hospital. Besides our own wounded, (four to five hundred in number,) General Taylor has collected all the wounded Mexicans who were left by their army, and put them in the hos- pital. It is most disgusting to visit one of these places. All of them (the Mexicans) are badly wounded, for those that were slightly wounded went off. They are dying every hour in the day."

Triumphant Death.

The widow of the late Rev. Dr. Blatch- ford, of Lansingburg, New York, a little before her death, said, "I did hope and pray that the cloud might be removed, and it has all passed away. I thought if I could get but one glimpse of my Saviour, it would satisfy me; now I enjoy, not merely a glimpse, but a full blaze of the divine glory as revealed to me through Christ. I dared to hope and pray only for peace—that I might be delivered from darkness; but O, it is the fullness of joy, the fullness of God. It's wonderful! it's wonderful! matchless condescension! in- finite grace!"

One of her children said, "You will soon be in heaven, and will meet our dear father." "Yes, yes, and what shall I tell him?" "Tell him we are all following on to meet you there." "What, all?" she earnestly exclaimed, directing a pene- trating glance to her children around her; "shall I tell him that you are ALL coming to meet us? shall I tell him that you will ALL be there?" With bursting hearts they responded, "Yes, mother, all." As if every wish of earth was satisfied in the confident hope of meeting all her loved ones again, she clasped her hands, and, raising her eyes to heaven, said, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salva- tion." After a long pause, which seemed to be spent in prayer, she continued, "My great desire is, that my children may all be united to the God of their father. I desire them all to be united to the visible church. It is not the name, nor the form, but the power of godliness I pray for. They must be clothed with the righteous- ness of Christ; the righteousness of Christ; that alone will be sufficient in the great day." It was said to her, "You will spend yourself: do take a little rest." She turned to the speaker with an almost reproving look, "O, I have done nothing during my whole life; let me do some- thing in death."

Would the reader "die the death of the righteous," let his life be the life of the righteous: a life of prayer and faith—a life of self-denial and devotion to the Re- deemer's cause.

FRAILTIES. All men have their frail- ties. "As I grow older," said Goethe, "I become more lenient to the sins of frail humanity. The man who loudly de- nounces I always suspect. He knows too much of crime who denounces a fellow creature unheard—a knowledge which can only be obtained by criminality itself. The hypocrite always strives to divert at- tention from his own wickedness, by de- nouncing unsparingly that of others. He thinks he shall seem good in exact ratio as he makes others seem bad."

Have nothing to do in secret with any unrighteous cause, and in public stand up for the honor of God, and you will be im- movable.

For the Preacher.

Error.

"By what unseen and unsuspected arts
The serpent, error, twines round human hearts!!
Tell where she lurks, beneath what flow'ry
shades,

That not a glimpse of genuine light pervades,
The pois'nous, black, insinuating worm
Successfully conceals her loathsome form."

Error is propagated, and aims at gaining an ascendancy over truth, in a very insidious manner. Its ultimate design is not easily perceptible in its first and incipient movements. So very small a portion of error is introduced, and that portion so cunningly blended with truth, that it seems to partake of it: and not unfrequently the espousal of error, has blended with it, an extraordinary glow of pious zeal. We may illustrate this incipient and insidious movement of error, by reference to the case of those, who make it a part of their religious creed to recognize, or reject the jurisdiction of the civil magistrate, according as they may judge the civil government, under which he holds his commission, agreeable, or contrary to the word of God. *Purity in the civil government seems, at first sight, to be all their concern. And who, professing the Christian name, can object to this?* But let them have the organization of civil government committed to them; and what would be the consequences? Alas! they would be such as to make the ears of every one that should hear of them to tingle. Those who differed from them in sentiment, would be accounted erroneous: and error in doctrine, would be esteemed an iniquity to be punished by the judges of the state. We should, then, have the days of the Charles's and the administration of the notorious Laud ushered in upon us. Take a solitary instance: The ears cropt—the nose and tongue split—the face branded with a hot iron;—and the naked body bound to a post, and whipped with a triple cord, when every lash brought the flesh—and after all, exposed for two hours to the frost and snow, on the pillory—and finally, placed in close confinement,—and subjected to the most ignominious treatment for eleven years. This is no flourish of an excited imagination. Such was the actual treatment, that the celebrated and pious Dr. Leighton received at the hand of Bishop Laud; for no other crime than because he would not subject his conscience to human dictation. The principle of error, here, lurks in the blending of civil government with ecclesiastical jurisdiction; and where the principle is carried out, we have reason to say, "see, what a great matter a little fire hath kindled."

2. We adduce another instance, in illustration of the insidious advances of error upon truth. A *general atonement*, that renders salvation attainable by all, but secures it to none, is a very popular doctrine of the present day. And like every other error, it is very pleasing to the corrupt nature of fallen man. But let this doctrine be carried to its legitimate consequences, and it will sweep the very basis of our hopes of eternal life laid in the gospel, from beneath us. All our pleasing prospects of a glorious immortality will be, "but the baseless fabric of a vision with not a wreck behind." It is a doctrine which really strips Christ of his atonement altogether; and, consequently, mankind sinners of its benefits. If the *atonement* of Christ is general, his *intercession* must also be general; for it is founded on his atonement, and must be of the same nature and extent. And if the atonement and intercession of Christ be general, the *operations of the Holy Spirit* must also be general. The Divine Spirit never administers grace on any other ground, than that of the Redeemer's atonement and intercession. Thus, this system, not only does away all definite and specific virtue

from the sufferings and death of Christ, but also from the grace of the Spirit and from the whole economy of salvation. And if so, it may emphatically be said that Christ is dead in vain. But in order to extract something from this system, on which, the hope of eternal life may be predicated, it has been carried out practically, to the fostering of another principle of our depraved nature—that of a *spirit of self-righteousness and self-sufficiency*. It fixes the turning point of man's salvation with himself. Those, who embrace the theory, teach that general grace is given to all men, whereby they may all be saved. And why are not all saved? It is replied, because they do not improve the grace given to them. And why are any saved? On the same principle; because they improve the grace given to them. Then, it is of him that willeth, and of him that runneth, that any is saved. But is this the doctrine of God's spirit in his word? Certainly not. The word of God teaches of faith, that "it is not of him that willeth, nor of him that runneth, but of God that showeth mercy."

Another legitimate consequence of this error is, that it divests God of his sovereignty—makes him, in the economy of the gospel, a mere creature of experiment. In all that pertains to the sufferings and death of Christ, God has only made provision to render salvation attainable or possible. The *real condition* of man's salvation, after all, lies with his own capricious and depraved will, and may never be fulfilled. Nay, we might go further and assert, that, without the importation of special grace, it never can be fulfilled in a single instance. See what a hoard of the most soul-ruining and God-dishonoring errors swarm out from this pleasant theory, *that Christ has made a general or universal atonement*. The beginning is indeed small, but O the end, the dreadful end! Such is the progress of error. Let us then beware of the first appearance of this evil.

3. Still further: we will illustrate the incipient and insidious movements of error, by a reference to the subject of the church's psalmody. The first and principal apology for shifting the church's psalmody, from the ground on which God placed it, appears but a very slight deviation from the word of God, as the rule of Christian faith and practice. It is said, there is only a *transferring of the sentiment* of God's word, from the words which the Holy Ghost teacheth to the cunningly-devised words of man's unsanctified wisdom. Just so, the principle of degeneracy which wrought such havoc in the Jewish church, first developed itself by almost imperceptible deviations from the divine word. Their first motion towards idolatry was, in shifting their place of offering sacrifice from Zion's mount, where God had chosen to put his name there, to high places and shady groves of their own choosing. They plead that they still offered the same sacrifices, and to the same God. But God can no more approve the liberty that has been taken with his sovereignty and authority, in the one of these cases than in the other. Let us attend for a few moments, to the consequences of this innovation. It raises the productions of human genius to a competition with those of inspired writers. This is now the fact. Who has not met the interrogation—why could not Watt write psalms for the church as well as David? Such a comparison may comport with the flouts of the infidel, but badly becomes the professing Christian. Again the popular psalmody of our day, has a powerful tendency to root the Scriptures out of the church, and consequently their precious truths out of the heart. Do you not find the human hymn book occupying the room of God's word, in places of public worship, in the parlor, in the closet? What then

can prevent it from shortly occupying the place of the sacred Scriptures in the understanding, and the heart. And thus, the subjects of this delusion become a ready prey to every heresy. Hence in relation to the deluging heresies that have swept over different regions of the United States, you may easily perceive, by resorting to the proper sources of information, that the channels for errors, the most anomalous and fatal, have been opened up, by a previous adoption of human compositions, in the room of God's word, as the matter of praise to God.

Nearly related to the church's psalmody, there is another subject, from which, finally, I shall draw an illustration of the incipient and insidious invasions of error upon the territories of truth. It is, that of the music used in the praise of God. It seems almost an imperceptible deviation from the simplicity of the music, which our church has been in the habit of using from her youth up to the present day, to *add the repetition of a line of six or eight notes*. But if this small deviation involves a degenerating principle we must beware of it.

The pois'nous, black, insinuating worm,
that now,

Successfully conceals her loathsome form,

will shortly riot on the very vitals of that grave sweet melody, in which the church is bound to express her praise to God.

The apostle declares that he "will sing with the spirit, and with the *understanding* also." And he enjoins it upon all in singing praise to God, to let the word of Christ dwell in them richly, and to sing with grace in their hearts making melody to the Lord. Now, these Scriptures cut up by the roots all artificial and instrumental figuring, in the expression of praise to God, as a kind of ranting, better adapted to the theatre than to the house of God. As no error burst forth at once into maturity, we ought to keep an eye upon the first outbreak of its spirit. We believe and are sure, that the whole machinery of artificial music, in the praise of God, may be traced up, by a regular gradation, through different steps, by which it has progressed, until we arrive at the repeating of a line at the end of a tune. Here it is, that this transition is primarily made from mental to artificial worship. Let this step be taken, and consistency will urge us on, as fast as our habits can be formed, to adopt every artifice that has been devised and adopted, with the pretence of aiding devotion in the praise of God. And it is to be deplored, that there is a strong propensity to take this step; and that too, where it could not have been rationally anticipated. To sustain it, ingenious methods are adopted; such as, the *air* sung requires the repetition of a line. Upon the very same principle, and with stronger reason, we can justify the singing of fuging tunes. But whence is the necessity of adopting, either in the one or the other case, the use of an air, in the praise of God, not adapted to the simplicity and gravity of that act of divine service? The Associate Reformed Synod as early as the close of the last century, viewed the tendency of such innovations to corruption in the worship of God in such a light, that she passed an act, expressly prohibitory of such tunes or airs being sung, in any of the Associate Reformed Churches. This act was published in connexion with two others, by the authority, and of course subject to the correction of Synod, in case there should be cause for correction, in the year 1802. In the body of that act, thus given to the church and the world, under the special and avowed jurisdiction and supervision of the Synod, we find an explanatory note, declaring that repeating tunes are included in the class prohibited by Synod. It has been said that the note is there, but it is not known who put it there. And yet the

very edition of the act, to which it appended, was published by the authority of Synod. Can any one, with facts before him, be at a loss to know put it there? But, were the facts there, the principle, by which fuging are prohibited, is the same, and it is, in relation to repeating tunes, constrain us to deny them a place in sacred music. *It is that of subtlety for sentiment, sound for sense*—fearing up our homage to the great and dreadful God. What is it but *superfluous*, that leads to repeating more lines in a verse? unless, perhaps, we think to be heard for our speaking, and suppose we do God by vain repetition.

Mr. Editor, I am no enemy of tunes, nor to singing without lining is my practice when all associates are supplied with books and light. of a tune, and the practice of matters of expediency. But the repeating or fuging tunes involve an important principle.

AN OBS

RELIGIOUS INTELLIGENCE

THE SECOND ASSOCIATE REFORMED SYNOD OF THE WEST. The Synod was formed at Rush Creek, C. 27th, 1820, and designated the Reformed Synod of the West, greatly increased in numbers, influence and until it was felt that a greater good might be accomplished by divided. Accordingly, at the Chillicothe, Ohio, October, 1839, solved that two subordinate Synods be formed—one to be called Associate Reformed Synod of the other the Second—each to control over the Theological Seminary might be located in its bounds to be under the supervision of Synod. These arrangements carried out, and both bodies engaged their work with great spirit. brethren of the Second Synod only hope of successfully occupying wide field that was spread out lay in the increase of a well-faithful ministry, they gave their most devoted attention to this. Joseph Claybaugh, D. D., was Professor, and removed from Oxford, where the Seminary in November, 1839, the first commenced under favorable auspices Synod at its first meeting, (held at Hamilton, Ohio, October, 1839) elected and settled the arrangement and usefulness of the institution. The term of study embrace four years—each Theological year, commencing second Monday of October, at the first Wednesday of the course includes a thorough original Scriptures, with the preparation—systematic Theology, Government and Ecclesiastical The Confession of Faith is of Theology, and the Synod written lectures are not to be carded, the interrogatory and al method shall in general be best suited to elicit thoughts and to meet its wants." E students meet in a Theological exercises in composition, prayer and discussion. And a society of inquiry on the sessions holds an interesting meeting. The Library numbers 1200 volumes, and the Synod funds and appoints committee. By the Synod also expenses of the Seminary are the instructions and library and the entire average ex

student per session are about fifty dollars. During the nearly eight years in which it has now been in operation, forty-two students have been in attendance. Of these twenty-seven have been licensed by the Second Synod to preach the everlasting gospel—thirteen are now in the institution—and one in whom is much of the spirit of his Divine Master has gone far hence to the "lost sheep of the House of Israel," and other benighted multitudes in Damascus and the Holy Land.—*Christian Instructor*.

FOREIGN INTELLIGENCE. Our space this week is very fully occupied by selections from foreign papers, received by the last steamer. The intelligence embraced in them is of much interest. Popery is still rapidly spreading in England, while in France and Germany it has lost ground. The Jesuits are at work in the former kingdom, and the infidelity which has been bred by a lordly aristocracy on the one hand, and the wide-spread corruptions of the English ecclesiastical establishment on the other, furnish all the facilities which could be desired for the success of a false religion.

The indications of a rupture between Austria and the Pope are of pregnant import. There are many elements of discord in a state of concealed activity on the Continent, and the despotic governments, although they may attempt to muzzle the press and control the masses, cannot prevent the crisis, which seems to approach. Men are much more unruly than they were in olden times. The examples of a free government in the United States has done more than all other causes combined to affect the stability of European thrones. In England the government is any thing but friendly to true Protestant principles. Puseyism, which is effacing the very faint features of Protestantism left in the English Church, has its abettors in the high places of power. Those in authority have done much to propitiate Popery in Ireland; they would be willing to do much to help its progress in England and Scotland. True Protestantism, which is found among the dissenters, finds no favor. The Education scheme devised by government has excited a lively opposition. The most religious part of the community oppose, and the infidel and High-church parties support it. Its main feature seems to be to give instruction independently of religion, or to uphold a High-church religion.

In Scotland some active measures are in progress to procure the abolishment or essential modification of the law of entail, and a very determined effort is making in England to procure the repeal of the hateful game-laws, which are for the exclusive benefit of a pampered aristocracy, while most oppressive to the honest and industrious portions of the country population.

The subject of sites for the Free Church of Scotland has been discussed in Parliament. It is well known to our readers, that the Scottish nobility, although almost all of them have apostatized from Presbyterianism, have expressed their displeasure at the disruption which resulted in the establishment of a Free Church, by refusing to this latter organization sites for their churches. Many striking instances of petty tyranny have occurred, and although many of them have been forced from their position by the public odium they were incurring, yet some obstinate landholders having, we suppose, reputations which are too bad to suffer, still hold out and utterly refuse to let Presbyterians find a shelter on their immense estates, beneath which they may worship the God of their fathers. The subject has at length attracted attention in Parliament. Mr. Bouverie moved for a Select Committee "to inquire whether, and in what part of Scotland, and under what circumstances, large numbers

of her Majesty's subjects have been deprived of the means of religious worship, by the refusal of certain proprietors to grant them sites for the erection of churches."

This motion caused a very animated discussion, which finally resulted in the following division; for the motion 89, against it 61. Sixty-one members were found in Parliament to oppose a measure which was directed against the most hateful intolerance and persecution.

The Committee thus authorized for inquiring into the refusal of certain landed proprietors to grant sites for Free Churches, were to assemble on Monday, the 15th of March, in the Committee room (No. 2.) in the House of Commons, for the despatch of business. An order was to be issued for the attendance of witnesses.—*Presbyterian*.

AUSTRALIA. The April number of the Missionary Record of the Free Church of Scotland, furnishes the following item of intelligence: "As we were going to press, intelligence, dated October last, reached us, to the effect that the Synod of Australia had, by a majority, resolved to remain in connection with the Establishment, whereupon Messrs. M'Intyre, Tait, and C. Stewart, protested, withdrew, and formed themselves into a new Synod, under the designation of the *Synod of Eastern Australia*. Mr. Mowbray of Sydney, and Mr. Hamilton of Goulburn, have also withdrawn from the Synod. The friends of our principles have purchased a place of worship in Sydney.—*Presbyterian*."

THE PRESENT STATE OF THE JEWS. The total number of the Jews in the world is computed to be about, 6,000,000, half of whom, it is estimated, reside in Europe. Historical vicissitudes, and more especially the progress of civilization and international intercourse, have called forth amongst Jews manifold sects and religious differences. The European Jews are divided into German and Portuguese, according to the part from whence they have emigrated, either from Germany, (whither they are said to have come with the Roman legions,) or from the Spanish Peninsula, where they had been expelled by the holy inquisition. From Germany, a great number of Jews again emigrated to the Slavonic countries, where, under the name of Polish Jews, they have adopted a line of civilization and education peculiar to themselves, and from whence they have sent forth teachers and colonists to almost every quarter of the globe. This accounts for the otherwise rather strange circumstance, that not only most of the European, but also the Asiatic Jews, those born and bred even in Siberia and Palestine, at least understand, if they do not speak German; in like manner the Pyrenean idioms have been preserved amongst the Portuguese Jews, whose principal seat is now England, very few of them having settled in Germany beyond Hamburg and Altona. The great hatred that previously existed between the two sects has now in some measure abated, in consequence of intermarriages; which the Portuguese Jews would by no means allow formerly, being extremely proud of their aristocratic descent, numbering as they do amongst the descendants of their race the families of Pereira, Da Costa, De Castro, Da Silva, Sasportas, Ximenes, and even the house of Braganza. The Jews of the present day are, upon the whole, borne along with the stream of progressive civilization, and strict orthodoxy amongst them is now of rare occurrence, since strict obedience to the Mosaic and Rabbinical laws is irreconcilable with the present state of the social condition of Europe.—*London Topic*.

THE JEWS IN THE RUSSIAN ARMY. A letter from St. Petersburg, of the 17th ult., says: "The Emperor has just issued an ordonnance, which is to be annexed to the military code of the empire, and which orders all commanders of corps not to require from such Jewish soldiers as may be under their command any service during the Jewish Sabbath or feast-days, so as to allow these men to repair regularly to the synagogue."

THE EVANGELICAL ALLIANCE. DR. CHALMERS. It is well known that the venerable Dr. Chalmers has, again and again, powerfully urged on the members of the Alliance, the duty of uniting in some practical measures for the spiritual improvement of our neglected countrymen, especially in our populous towns and cities. Accordingly, impressed by their stirring appeals, they have issued an address to the inhabitants of the borough, couched in the most faithful and affectionate terms. It is on the "common salvation," and the duty and privilege of seeking it. Twenty-three ministers of the gospel have signed it. Ten thousand copies have been printed. Every house is to be furnished with a copy. And it is resolved that the distribution shall be immediately followed up by the personal visitation of every family. This is noble; an example which, we trust, will be extensively followed. It is indeed a cause of thankfulness that, even in the spring-time of its existence, the Alliance should be permitted to yield such pleasant fruits. May the Head of the Church abundantly prosper the work thus begun!—*Evangelical Christendom*.

ANOTHER MASSACRE. The massacre of Christians by that monster Turk, Beder Khan Bey, has been renewed with horrible ferocity. A letter from Mosul, dated March 15th, 1847, says he has just beheaded a bishop and a priest, and put several other Christians to the most atrocious tortures. The Chaldeans were in hourly apprehension of a massacre. Nothing has yet been done by the General Government to suppress these appalling scenes. The Porte has flattered Beder Khan with presents, endeavoring thus to ensnare him; but the barbarous monster is too cunning, and now the Sultan promises to send 40,000 men to rescue those poor Christians who are yet alive.

FRANCE AND SCOTLAND. An example in modern times of the influence of Christianity in promoting the social condition, good government, and general intelligence among a people, and a high standard of morality in contrast with a higher civilization, and an inferior moral development in a neighboring state may be seen by a comparison between France and Scotland. The former is acknowledged to be the most highly civilized state in Europe, and of course in the world: this is claimed by M. Guizot, and cannot be denied, using the term civilization in its ordinary and popular sense. Yet this pre-eminence is not the result of Christianity, which has within half a century been publicly discarded by the French people, and exercises now less influence upon the great mass of mind in France, than in any other nominally Christian nation. With some exceptions, religion in France is the mere pageant and tool of the state; the people are essentially sceptical and irreligious. Yet France is distinguished above all other nations for taste, refinement, the cultivation of the fine arts, and a high civilization. Scotland, on the other hand, is distinguished for the general diffusion of intelligence among the masses; for the sobriety and morality of its population, and outranks in the moral element, all the nations of Europe. This was virtually

confessed by the communications addressed by the French government, and if I mistake not by Louis Philippe, King of the French, a few years ago, to the celebrated Dr. Chalmers, seeking information in regard to the cause of the high moral elevation of Scotland. Yet Scotland is not distinguished for a high civilization.

Philosophers and divines, world famous, are hers; but she has few Savans, few monuments of architectural skill, and little renown in the arts; yet in no nation in the world, has the spirit of a primitive Christianity been more manifest than in Scotland, the Exodus of whose church from the mere shadow of dictation by the government, at the expense of all men ordinarily held most dear, is an abundant proof of the earnestness and truthfulness of the religious principle in the Scottish heart.

Christianity is taught, not tolerated in the common-schools of Scotland, and made the basis of education, no less than morals. In the 19th century, the same influence which operated upon the Hebrews 4,000 years since, producing the same results. What Israel and Egypt were among the ancients, Scotland and France are among the moderns, the one demonstrating the proper influence of the religious principle; the other of mere intellectual development; the one exhibiting government and civilization, modified by Christianity; the other as they exist and are perpetuated under mere human influences. It does not fall directly within the scope of our inquiry to notice at large the advantages of these two forms of civilization, it will be enough to suggest that France, with all her civilization, maintains with 40,000 bayonets, a government which is ever quaking on the verge of revolution—that her monarch's life has been repeatedly attempted—that it is a common opinion in Europe that the death of Louis Philippe will open the flood-gates of disorder in France, and perhaps provoke a general war, and that in all the elements of true greatness, she is inferior to that poor and barren Scotland, who sends forth her sons over the whole world, living epistles of the great truth that the fear of God is the beginning of wisdom.

The French Savan is excavating the ruins of Babylon, under the patronage of his government, and sending to Paris the glorious monuments of primitive civilization, which he owns, are without a rival—the Scottish missionary and scholar is a wanderer among the habitations of cruelty in the dark places of the earth, preaching the everlasting gospel. If the work of the former is commendable, and we do not deny it, that of the latter is glorious and sublime; if to disclose on the one hand the long concealed monuments of Chaldean civilization, to exhibit in Paris the winged lions of Nineveh, be worthy the patronage of a government and the praise of France; to restore on the other, to the long darkened and oppressed, the light of a lost civilization, the principles of a free government, and the hope of an endless life, is worthy the patronage of the world and the applause of mankind.

THE GERMAN CATHOLICS. I sincerely regret to say, that the chief elder of Czerski's flock at Schneidemuhl has been here, and that their union with Ronge's party has been now finally consummated. There is not at present one single flock among the late seceders from Rome in this country which has adhered to the faith of the gospel, excepting that called "the Apostolic Catholic," under the Rev. Dr. Jettmer, in this city, which, I am happy to say, has much increased, and continues to receive constant accessions. The union between the German Catholics and the Infidel Friends of Light is at hand, and a direct effort

to effect a consummation of that object, was brought forward at the Synod recently held at Magdeburg.

Letter from Berlin.

THE PREACHER.

WEDNESDAY, MAY 12, 1847.

GENERAL SYNOD will meet in Pittsburgh, on the 4th Wednesday (26th inst.) of May, at 11 o'clock, A. M. The Com. of Miss. will meet in the First Church, at 2 o'clock of the preceding day.

THE CONVENTION OF REF. CHURCHES will meet in Pittsburgh, on Tuesday the 18th inst., in Dr. Black's Church.

LETTERS TO BISHOP HUGHES. We give, on the first page, one of a series of letters, which have appeared in the New York Observer, on the character and tendency of Popery. They are written with much ability, and what gives additional interest to them, they are the productions of one who was at one time a sincere Papist. We would like to give the whole series to our readers, but do not expect to have room for more than a few of the most interesting numbers.

WAR. It appears that another battle has been fought in the war with Mexico, in which there has been great sacrifice of human life. The result has been another decided triumph of Anglo-Saxon valor. If there were any thing in military glory worthy of true ambition, our gratification might now be complete.

But while it is impossible to resist, altogether, the feelings that exalt us in the contemplation of the brilliant success of our arms, a Christian people should be careful not to allow such feelings to control their hearts. If there is any thing to exalt, there is more, even in our successes, to humble, to afflict us. In every case, in success as in defeat, in a less degree it may be, but not less really, war is a calamity, a judgment of heaven. Has it not been so to us? We have been successful, we have triumphed in every battle, but at what sacrifice!—sacrifice of treasure, which if it had been devoted to purposes of education, morals or religion, might have had the happiest effects in elevating the character of the nation—sacrifice of life, of the hundreds and hundreds more, who have fallen and died on the bloody field, without a soothing word or tender hand to comfort or relieve them; and, what is far worse, most likely without preparation to meet their God. And this is not all. The sufferings have not been confined to those actually engaged in the maddening and destructive conflict. Throughout the length and breadth of our land, in the circle of those united to them by the tender ties of nature, how many hearts have been stricken, how many households have been filled with woe. The magnitude of the calamity, with all our success, cannot be overrated.

As a Christian people, then, what is

our duty? Humiliation rather than rejoicing. Especially so, in view of the sinfulness of war. It is always sinful. In every case, one party or the other is guilty; in the majority of cases, both. The latter, we believe to be the truth in the present case. If we may venture an opinion on the subject, we would say, that our difficulties with Mexico have resulted, not so much from deliberate purpose of war in either party, as in the folly, the recklessness of both. There are few persons, however partial they may be to their own country and government, who will pretend that we are altogether guiltless. We have heard some arguing the righteousness of our cause from the success which has attended it. It is reasoning on a very false assumption. The success of our arms, decided as it has been, does not prove that we have the approbation of Him who ruleth over all. In all this there may be, for ought we know, but the leadings of His providence to an issue, which may yet result, not in the extension and perpetuation of our institutions, but in their complete and final overthrow. He is an inattentive observer who does not see already indications, that if conquests be made, they will greatly endanger the perpetuity of the Union, the palladium of our institutions, and may expose us to the more appalling evils of a civil war, a republic rent into opposing factions, and a land drenched with fraternal blood.

It may be, and God grant it, that this war will be overruled to our good as a nation, and also to that of the unhappy people against whom it is waged. But that will not prove us guiltless. God often overrules the wickedness of men to his own glory and the general good. That with which we have to do is duty. In all the charity with which it can be viewed, our course as a nation, has not been in accordance with the obligations which the Prince of Peace has imposed. In this all Christians will agree. Then, if we hope that the difficulties in which we are involved will be overruled for good, if we expect the judgment which has already fallen so heavily upon us soon to be removed, it becomes us to humble ourselves under the mighty hand of God, confessing our sins national and individual, deprecating his righteous displeasure, and in ardent and importunate prayer, entreating his pardon, and his overruling power to bring the evils under which we suffer to a peaceful and happy issue.

If there were more of this, and less of the folly of canonading, bon fires and illuminations, we would look for a more speedy and far more glorious termination of the war.

RELIEF FOR IRELAND AND SCOTLAND. The liberality with which the American people are contributing to this end is highly creditable to our national character, and cannot fail to mitigate, in a good degree, the sufferings of the destitute of those countries.

It is particularly pleasing to us to learn the part which many of our own congregations are acting in this truly benevolent work. We have already re-

corded the contributions of some of them, and have since heard that a number of the congregations in the immediate vicinity, have acted with equal liberality. Letters from all quarters inform us of some action. One, just received from Rev. W. R. Hemphill, Abbeville District, South Carolina, informs us that *seventy-five dollars* were contributed in one branch of his charge (Cedar Spring), for the relief of the destitute in Scotland. And, but a few days' since, we saw exchanged for the same purpose, the sum of *one hundred and eleven dollars*, contributed by the Rev. Richard Gailey's congregations, in Westmoreland county of this state. We have heard of the liberality of a number of other congregations, of whose doings we expect to have a full report in due time.

HOPE FOR IRELAND. It is said, Lord Ashley, Rev. Mr. Bickersteth and some others, have raised near \$100,000 for the employment of *seven hundred* Scripture readers for Ireland. This army of colporteurs is to be immediately distributed over the country, reading the Bible and instructing the people in their houses and by the highway. It is said there are strong indications of a prevalent feeling in Ireland, that the present famine is the judgment of God for the sins of priests and people; and that the latter, acknowledging the providence of God in it, are attentive, even anxious to receive religious instruction. It may be that God, by this terrible providence, is but opening a way for the introduction of the true gospel.

Rev. J. R. CAMPBELL, missionary of the Reformed Presbyterian Church, now on his return to this country, in a letter from Calcutta, gives the following interesting evidence of the reciprocal influence of Christian missions.

"I cannot but tell you of an interesting event that occurred since I came. I received a letter a few days ago from a general in the army at Simla, enclosing from himself and another general, a draft for 750 rupees (£75 sterling) to be distributed by me during my visit in Ireland to poor people, and particularly to the pious poor, wherever I may reach them. How delighted I shall be to perform this duty, and to show *practically*, the reflex and beneficial effects of Christian missions on Christian lands. This, it seems to me, is not unlike what occurred in primitive times, when missionaries to the heathen carried up the contribution of converts to the gospel, to the poor saints at Jerusalem. There are some noble and liberal-minded Christians to be found in this land, who consider that they and all they have are the Lord's. O for such a state of mind and heart to pervade the whole church of Christ everywhere."

PRAYERS FOR MINISTERS. The following suggestion on this subject is worthy of consideration:

"The prayers offered in public by one minister for another who is present,

contribute seldom to edification. Their strong tendency to suggest to the hearer not unfrequently the idea of a fraternal compliment, and commonly a class of thoughts not readily assimilated to the spiritual frame of a devout worshipper, renders them a very delicate part of the matter of supplication. It would, we are sure, accord with the sense of propriety in most of the people, that this part of our public prayers, if considered worthy of being retained, should be conceived with wise reference to the devotional use and benefit of the assembly—should contemplate the minister in his public and ministerial relations only—and should be short."

We call attention to the resolutions of the Sabbath Association, on the following page. They are a pointed and seasonable testimony against a growing evil.

THE PSALMS OF DAVID in metre, according to the version approved by the Church of Scotland, and appointed to be used in worship—from a late Edinburgh edition. This is a neat edition of the Psalms, published by M'Donald & Beeson of this city. For family or congregational use it is in a very convenient form, and may be had on reasonable terms.

THE SACRED MOUNTAINS, by J. T. HEADLEY. These sketches were originally published in the New York Observer, and were so much admired as to be thought worthy of publication in a separate volume. The author's powers of description are of a very high order. Some passages of his "Napoleon and his Marshalls" are inimitable. In these descriptions of the Sacred Mountains, and the scenes with which they are associated, he throws himself, in some instances, much upon his imagination; still, they are truthful, and cannot fail to give us more vivid impressions of some of the most thrilling scenes in human history. We give in this number the first, but not the best, of these sketches; and for variety we may, from time to time, give others from the same book.

For sale by M'Donald & Beeson, 78 Market Street.

SEARS' HISTORY OF THE BIBLE. This is a work containing a full account of every remarkable transaction recorded in the Sacred Scriptures, with copious notes critical and explanatory, and numerous engravings, forming an illustrated commentary of the Sacred Text. It has reached the sixth edition, and is now offered, two volumes in one, in beautiful style, for \$3.00.

For sale by Wilson & Douthett, agents

SEARS' INFORMATION FOR THE PEOPLE. This is a work containing a large amount of interesting and instructive reading, consisting of choice collections in history, geography, agriculture, nature

ral history, biography, the arts and sciences, &c.; all of which are illustrated by engravings, thus adding to the interest of the text by a direct appeal to the eye, and in this way conveying a more vivid and definite conception of the subject. The book is in good style in both the printing and binding of it, and is worthy a place in every family library. Price \$2.50. For sale by Wilson & Douthett, agents.

The Presbytery of Monongahela will meet in the Second Ass. Ref. Church, Pittsburgh, on Tuesday the 25th inst., at 2 o'clock, P. M.

SUMMARY.

Ireland's Sufferings.—An Irish Presbyterian Minister writes from Ulster to the Edinburgh Witness:

"Wearied and worn after a long day's visiting among the destitute and the dying, I cannot go to rest without asking you to allow me to state in your paper the following cases, which I have this day seen in one district of our congregation.

"The first is, that of a family who once were able to relieve others, and of whom all bear testimony that they never sent the beggar empty away. Hardship is now crushing them down. One daughter is dying. Her mother has the heart-broken look of one in despair. Yet till this hour, no member of this smitten family ever left the house to make known their wants, or ask bread from strangers!

"In another house close at hand, I found the father of the family weaving. The change in his appearance, since I had last seen him, astonished me. He was more like a corpse than a living man. His wife sat hopeless-looking, dropping bitter tears over the sick infant in her arms. 'When had you any thing to eat,' I asked. 'A neighbor woman brought us a tinful of meal yesterday morning—we have had nothing since.' 'What can you make by weaving?' 'I am not able to work half the time, but last week I earned two and six pence.' Yet there he sat, working with his little remaining strength, rather than go out dependent on the world's charity.

"A few fields farther on I entered a miserable hut. A widow and four children were crouched together over the warm ashes on the hearthstone. They could scarcely speak to me from weakness, occasioned by want of food.

"In the next house I found the father, whom I knew to be a hard-working, industrious man, lying on straw on the damp ground. His limbs were greatly swollen and had burst. His children were out gathering sticks, that they might kindle a fire to warm some water; and his wife was away a considerable distance to get a turnip or any vegetable to boil in the water to make broth, sir; and for five days before, such had been the food of the sick man and his wife, and their six children.

"In other families the scene is darker still. Dysentery is doing its work with fearful rapidity. In one house the father and daughter died yesterday. In another, father, mother, and son, died within a week. One difficulty felt now is to get coffins for the dead."

Funerals on the Sabbath. "At a meeting of the Sabbath Association of Pittsburgh and vicinity, held in Dr. Herron's Church, on the evening of Tuesday the 27th ult., the following resolutions were unanimously adopted:

1st. Resolved, That the Sabbath is a day sacred to the service of God, and that the appropriation of that day to the prosecution of our own business, is a daring invasion of the divine authority.

2d. That the burying of the dead is our work, and not the business of the Sabbath, and is allowable on that day, only in cases of necessity.

3d. That when it may become necessary to bury the dead on the Sabbath, special care should

be taken that the time of attending to it may not interfere with the hours of public worship.

4th. That such a military display and parade of the companies of firemen in connection with the burial of the dead on the Sabbath, as have recently been witnessed in these cities, cannot but be regarded as an outrage offered to the feelings of this Christian community, and calling for the decided condemnation of all the friends of Christian institutions and social order.

On motion, all the papers of the two cities were requested to publish these resolutions."

DAVID R. KERR, Sec'y.

Death of Reid. This unhappy being committed suicide in his cell, on the night of the 29th ult., the night preceding his intended execution. People will judge differently of the same act, but this act of self-murder amounts almost to a confession of guilt in the murder of his wife, at least to our mind. In addition he left the following in his cell, written in German, of which this is a translation:

"You need not put the blame upon any body else. I do not want to be hung. No one knows any thing about it, who it comes from but myself. FREDERICK REIDEL."

His horrible death is another fulfillment of that early precept and prophecy: "Who sheddeth man's blood, by man shall his blood be shed." While we feel pity for the murderer, let us not forget his innocent victim, nor the claims of society for protection from unprincipled violence.

We are ever prone to extremes. When a horrible case of murder occurs in society, men are almost ready to hang the murderer without trial. But after a while our sympathies become faint, and are ready to centre upon the author of the crime. We forget the mouldering corpse which we have laid out of sight, and think much of the living. But surely He that gave life has a most perfect right to take it away, and to establish the rules and limitations under which He will require society to act for Him in taking away life. This we believe in common with almost all who believe the Bible, he has done; and therefore we justify capital punishment.—Presb. Adv.

The General Assembly of the Presbyterian Church (Old School) in the United States of America will hold its annual meeting in the First Presbyterian Church in the city of Richmond, Virginia, at 11 o'clock, A. M., on Thursday, the 29th of May next, and will be opened with a sermon by the Rev. Charles Hodge, D. D., the Moderator of the last Assembly.

The New School General Assembly. That body stands adjourned to meet in Cincinnati, on the 20th of May. Some of their pre-biteries—how many we do not know—decline sending delegates—regarding the adjournment as unconstitutional. From the Christian Observer we learn that the opinion of Chancellor Kent is in favor of the constitutionality of the adjournment—that on being called on by the Moderator and Stated Clerk for an opinion as to the constitutionality of the adjournment of the General Assembly in 1846, to meet the present year, after due consideration, he gave a carefully written opinion. In this document he maintains that, "beyond all controversy, the adjournment was PERFECTLY CONSTITUTIONAL."

Union of the New School and Cumberland Presbyterians. The General Assemblies of the Cumberland and New School Presbyterians, at their last meetings, appointed committees of conference, with a view to bringing about a correspondence, and eventually, if the way be clear, a union of the two bodies. The Watchman of the Valley suggests that there may be difficulties on the score of slavery.

Southern Baptist Organization. The Georgia Baptist Convention is to assemble in Savannah, on Friday, the 14th of May. A Convention of delegates from the several associations in the Southern States, is to meet at the same place on the 13th, the day previously, for the purpose of conferring in regard to the propriety of establishing a southern organization for publication purposes.—Puritan.

Baptism of the Jews. Three of the children of Abraham, according to the flesh—two gentlemen and a lady—were baptized in the Mission Chapel, N. York, on Sunday, the 11th March.

License Question. A most remarkable and unexpected change has taken place in the state of New York, on the subject of the license question, as shown by the returns of the late election. The advocates of the license laws have carried all be-

fore them, and many of the towns which were strongly opposed to licenses last year, have gone just as strongly on the other side now. What does this indicate? There can be no other explanation of such an apparent change in so short a time, than this, that when the carnal man is thoroughly aroused he can bring more forces into the field than the friends of a strict morality.

Presbyterian.

Horrible Massacre. The Dublin News Letter publishes a letter, dated at Ascension, January 1, 1847, which states that a slave depot, called Galinoo, known to have two thousand slaves ready for shipping, was so strongly blockaded by English cruisers, that the slave owners finding it impossible to embark the slaves, and not wishing the expense of feeding them, actually, in cold blood, beheaded the whole number, placing their heads on poles stuck in the beach, saying, "If you will not allow us to make profit of prisoners we take in war, we will kill all." Of the authenticity of the account there cannot be the slightest doubt, as it is contained in a letter from a very intelligent naval officer, stationed at the island of Ascension, not very far from the scene of the occurrence.

The London Patriot states, that the object of the movement introduced ostensibly to improve the system of general education in Great Britain, is in fact to break up the Sabbath-school system, and to exclude the Bible from all secular schools by law. They say, "An intense hatred of evangelical Protestantism is, we have good reason to believe, the misapprehension of the zeal affected by many of the advocates of Government education for the improvement of secular instruction. In this warfare Papists and Latitudinarians go hand in hand."

Austrian interference to put down Liberalism in Italy, is greatly apprehended. It is feared the Pope will not be able to resist it, especially as it is connived at by Guizot. "His Holiness," continues to enjoy a vast popularity.

The royal court of Amiens decided lately, that the Evangelical Baptist Society is beyond the pale of the religions authorized by law, in France, and consequently, an illicit association.

Mr. George Thompson, the President of the Anti-Slavery League, has been bound over for trial, on a charge of assaulting one Wm. Wardell in an omnibus.

EDITOR OF THE PREACHER:

Our generally quiet community was disturbed a few days ago, by the report of a most shocking murder in the city of O. Two young men, both from Kentucky, who worked in the same printing office, and who had heretofore been on terms of intimate friendship, had a quarrel a few days before the deed was perpetrated; and from what appears, mutually entertained a deadly hatred; and each had armed himself. They met on Saturday evening, April 3, at the city hotel. A few words were exchanged, and one of them drew a pistol and fired at the other, but without much effect. The other then drew a bowie-knife, and a struggle was commenced, in which his weapon was used with terrible, fatal effect. His victim lived but a few hours, and died at midnight, upon the eve of the Sabbath. The Sabbath! was it a Sabbath to him? No; it saw him ushered into eternity, to give an account of the deeds done in the body—called upon short warning, by the hand of violence, to encounter the dread realities of an eternal world. But to him whose hand had driven the deadly weapon, and directed it but too surely and fatally,—was it to him a Sabbath! Was there peace and calmness, the peace of the Christian, the Sabbath in the soul which is heaven begun? No; there was agony, remorse, despair gnawing at his soul—fit type of the agony of the lost under the gnawing of the undying worm and the burning of the unquenchable fire. Instead of sitting under the sweet droppings of the sanctuary, listening to the words of peace, he is immured in a dungeon, alone with his conscience, a prey to every harrowing thought. Could he have expected otherwise? He had flung, with a scornful disregard, the Sabbath, forsaking its peaceful duties, abandoned the house of God, and desecrated and practically denied the holy day, by devoting its sacred hours to his own pleasures. This was that which brought him into his present situation. He and the victim of his passion had in their intimacy formed the habit of visiting a certain family, the family of one who was eminent for his piety, and was the author of a late popular work on Infidelity, (Dr. N.) There he

was entertained, had formed an attachment for a young lady a member of the family, and being thwarted in his endeavors to obtain her, in some degree by the agency of his companion, rage and jealousy "cruel as the grave," had maddened his soul, and led him to become the murderer of his friend.

"Behold how great a matter a little fire kindleth." Behold the results of the breach of the Sabbath, of visiting on the Sabbath, making it a day of idleness and amusement. Who that indulges in it, or permit their families to practice it, are assured that theirs will not be the same or a similar unhappy fate? And who that receive or encourage their friends and acquaintances in visiting them on the Sabbath, thus preferring to sin against God rather than to offend man, may promise themselves that theirs shall not be the heart-rending consciousness that they have been instrumental in the ruin of their friends?

On Monday, the murderer was visited by a minister of the gospel. He found him writhing under mental agony, rolling on his bed, tearing his hair, wringing his hands, crying to God to pardon him, and if He could, to pardon the sins of his victim. Verily, the way of the transgressor is hard!—B. (Illinois.)

ACKNOWLEDGMENT.

\$115.50. Pittsburgh, 1st May, 1847. Received of Hon. Wm. Kerr, One Hundred and Fifteen Dollars 50 cents, contribution of the St. Clair Associate Reformed Congregation, for the relief of the suffering Irish.

WM. LARIMER, Jr.,

Treasurer of Com.

\$1.50 in addition to the above, 8d May, 1847.

\$117.00 WM. LARIMER, Jr.

MARRIED.

On Wednesday, the 28th ult., by Rev. John G. Brown, Mr. THOMAS S. JOHNSON of Armstrong county, to Miss MINERVA ANN WEST of this city.

OBITUARY.

DIED, at the residence of Mr. John Wallace, in Oxford Township, Guernsey County, Ohio, Mrs. NANCY HASTINGS, in the 81st year of her age.

The deceased had, for many years, been in the communion of the A. R. Church—was an amiable woman, a kind friend, and an exemplary Christian: and, we trust, has received "the crown of life." II.

If there be any errors or oversights in the acknowledgments, subscribers will please notify us of them that they may be corrected.

PAYMENTS FOR SUBSCRIPTION TO THE PREACHER—(Not otherwise received for.)

On the Fourth Volume.

James Riddle John S Thompson Samuel M Hadden Dr A L Cass John Henry

On the Fifth Volume.

John Taggart James Bigger James Nevin Mrs Ann Smith James Baxter Mrs Blair John Cunningham Alexander Tindle Robert Gibson Joseph McCartney Mrs Julia Sweeney John Mitchell Matthew McKoon Rev J C Herron Samuel M Hadden John Calahan Robert Harry Solomon Link Robert Dunlap, sr Rev Thomas Calahan Robert Dunlap, jr William Porter John G Ramsey Alien Aber Samuel Boden Mrs A Chess William Campbell Dr Robert Devlin Richard Mackey, jr J J Doelin A S Speer John McCrory John Vincent Isaac Kennedy Robert Thompson A P Robinson William Smiley Rev W R Hemphill William Proudfoot David K Kyle James Boyd Lorenzo Hunter, Esq Nathan Hutchinson Col H T Gregory George Duff John S Thompson M'Chesney and Fulton Robert B Bell William Bradford, sr McConnell, sr William Bradford, jr Dr A L Cass Thomas Bradford Joseph K Johnson Thomas White John Johnson Joseph Bigger T S Hamrickhouse

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MISCELLANY.

INFLUENCE OF WAR ON MORALS AND PIETY. The celebrated Robert Hall observes, "War reverses with respect to its objects all the rules of morality. It is nothing less than a temporary repeal of all the principles of virtue, and is a system from which almost all the virtues are excluded, and into which nearly all the vices are incorporated."

National rejoicings at the miseries of others cannot fail to brutalize the feelings of a people, especially when that misery is inflicted by their own hands. It is a shocking spectacle to see a large city illuminated at the news of a victory. We have sent ten thousand of our fellow creatures into endless misery, and we rejoice! We have taken away the stay and the staff of the aged, and we rejoice! At the moment of illumination perhaps thousands of wounded men are yet stretched on the field of slaughter, expiring in agony, and yet we rejoice! Thousands have been carried to hospitals and prisons; where their life slowly ebbs away in protracted torments, and still we rejoice! Had all this been done by the judgment of God, without our instrumentality, we should not dare to rejoice. We rejoice because we did it. If an angel should visit this earth for the first time, knowing nothing of its inhabitants, and approach a large city in the midst of a rejoicing for victory, and hear the report of cannon, and the ringing of church bells, and see the illuminations, the feasting, revelry, dancing, gluttony, and drunkenness, and then should learn that this was because they had sent ten thousand of their fellow creatures to perdition, could he possibly be persuaded that these were the subjects of the Prince of Peace? Would he not think, as Franklin fabled, "that he had made a mistake and had arrived at the abode of devils."

OBJECTIONS TO FAMILY WORSHIP ANSWERED. It would be more honest for people frankly to own that they have no heart for it, and that this is the real cause of their neglecting it, and not any valid objections they have against it: but since they will torture their invention to discover some pleas to excuse themselves, we must answer them.

First objection. "I have no time, and my secular business would suffer from my family religion."

Were you formed for this world only, there would be some force in the objection; but how strange does such an objection sound from the heir of an eternity? What is your time given you for? Is it not principally that you may prepare for eternity? And have you no time for the great business of your life? Why do you not plead, too, that you have no time for your daily meals? Is food more necessary for your body than religion for your soul? May you not redeem sufficient time for family worship from idle conversation, or even from your sleep? May you not order your family worship so as that your domestics may attend upon it, either before they go to their work, or when they come to their meals?

Second objection. "I have not ability to pray."

Did you ever hear a beggar, however ignorant, make this objection? A sense of his necessities is an unfailling fountain of his eloquence. Further, how strange does this objection sound from you! What! have you enjoyed preaching, Bibles, and good books so long, and yet do not know what to ask of God? Again, is neglecting prayer the way to qualify you to perform it?

Third objection. "I am ashamed."
But is this shame well grounded?

Are sinners ashamed to serve their master? A little practice will easily free you from all this difficulty.

Fourth objection. "But, alas! I know not how to begin it."

Here, indeed, the difficulty lies; but why will you not own that you were hitherto mistaken, and that you would rather reform, than persist obstinately in the omission of an evident duty?

Fifth objection. "But my family will not join with me."

How do you know? Have you tried? Are you not master of your own family? Exert that authority in this which you claim in other cases.

Sixth objection. "But I shall be ridiculed and laughed at."

Are you more afraid of a laugh or a jeer than the displeasure of God? Would you rather please men than him? Therefore, let God have an altar in your dwelling, and then let morning and evening prayers and praises be presented, till you are called to worship him in his temple above, when your prayers and praises shall be swallowed up in everlasting praise.—*Samuel Davis.*

FOREIGN ITEMS.

From late Foreign Journals received at the Office of the Presbyterian.

PARTIES AND REVOLUTIONS IN MEXICO. The Washington correspondent of the Commercial Advertiser says: "I have received a letter from a gentleman long resident in Mexico, who assures me that the clergy, men of intelligence and property, are as strongly in favor of peace as we can be, but that they are, in a measure, controlled by military bullies, 'landless resolute,' and lawless vagabonds. He says that, during his sojourn in that country, he has seen more bloody revolutions than we have had presidential elections, and attributes them to the deplorable ignorance of the masses, who are swayed alternately by priests and military chieftains—that they seem to take infinitely more pleasure in fighting among themselves than in meeting a foreign foe; that all political changes that take place there, are through blood and carnage; that what we effect by the ballot-box, the Mexican does by the bayonet."

ITALY. The Pope has commissioned a number of artists from among the first in Italy, to execute, partly from original portraits, partly from medals and coins, the likenesses of all the sovereign pontiffs, his predecessors, (258 in number) that these may be copied in Mosaic, to adorn the Basilica of St. Paul, where a similar series perished in the fire. The pictures will afterwards be permanently placed in the Vatican Museum.

BUCHAREST. The General Assembly of Wallachia had adopted, in the sitting of the 23d, a measure introduced by the Government which must be productive of important results to the country. It unanimously voted the emancipation of the Bohemians, who were the serfs of the state of the clergy. Thus has liberty been bestowed upon no less than 1400 families, or more than 60,000 individuals of this people.

EGYPT. *Alexandria, Feb. 5th* "It seems now certain," says a letter of the above date, "that the French, Austrian, Russian, and English governments, have decided upon cutting through the Isthmus of Suez. An English, French, and a German engineer, are now at Paris on the subject. The English government demands that the canal be made navigable, not only for trading vessels, but for first-class ships, men-of-war, &c."

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Boarding, Tuition and Light \$50 per session, payable half term in advance. Washing, 37½ cents per dozen. No scholars taken under half term.

The session will commence on the 1st Monday of May next. The subscriber would inform the Public, that owing to the increased patronage she has received, she has made extensive preparations for the accommodation of boarders, by the erection of large recitation and study-rooms. Arrangements have also been made, by which she expects an additional teacher from the East, in the ornamental branches. Parents and guardians may rest assured that she will exert herself to promote the welfare, comfort and advancement in the studies of those placed under her care.

Scholars entering a month after the commencement of the session, will only be charged from that time. Unexceptionable references can be given.

Mrs. FRENCH, Principal.

We were present at the semi-annual examination of the pupils of Canonsburg Female Seminary, under the superintendence of Mrs. O. J. French, and are convinced that we but give utterance to the sentiments of the audience present, in saying that the examination was most thorough, and the young ladies acquitted themselves with great credit to themselves, and reflected the highest praise on their teachers. We would take this opportunity of recommending to the favorable consideration of the public, this school. Convinced as we are, that Mrs. French and the able assistant teachers she has, are deserving of all praise, for the manner in which they have conducted the seminary since its establishment.

The neighborhood cannot be surpassed for health and salubrity, and the high tone of morals and religious feeling of the population.

All the ornamental branches of a female education are taught here, by the most skilful teachers, and the musical department appeared to be under the most successful teacher, judging from the execution of the young ladies on the piano.

Wm. Smith,
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Wm. M. Daniel,
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April, 1847.

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Sept'r 2, 1846—tf.

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Sept. 16, 1846—tf.

The Preacher.

VOLUME V.

"I HAVE A MESSAGE FROM GOD UNTO THEE."

NUMBER 11.

REV. DAVID R. KERR, EDITOR.

PITTSBURGH, MAY 26, 1847.

W. ALLINDER, PRINTER.

TERMS.

THE PREACHER will be published on Wednesday, every two weeks, at ONE DOLLAR per annum, in advance, or One Dollar and a half after the close of the year. No discontinuance until all arrearages are paid.

Payments may be made to John Sterrit or Joseph Spratt, merchants, Federal Street, Allegheny; or to William Allinder, at the Publication Office, N. W. corner of the Diamond and Market Street, Pittsburgh. All communications to be addressed to the Editor, post paid.

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

Where a private conveyance does not offer, subscribers will please transmit by mail.

From the New York Observer.

To the Right Reverend John Hughes,
BISHOP OF NEW YORK.

MY DEAR SIR:

Although an entire stranger to you, I have felt for many years greatly interested in your history and doings; and for the following reasons:

You are the chief pastor of a very important portion of the Roman Catholic Church in this country; and your ecclesiastical position makes you emphatically a public man. If a bishop in Mexico or Missouri, like many mitred priests, you might live unknown to fame; but as the bishop of the Commercial Metropolis of the Western world and of the most populous and wealthy diocese in the United States, this could not be expected. Position, you know, has much to do with our public character.

But in addition to your position, which is one of high influence; you possess the requisite qualifications to fill it. This is confessed by your most ardent opponents. By your genius, learning, and eloquence—by your sleepless devotion to the duties of your calling, you have obtained a position in the very first rank of the ecclesiastics of your church.

Besides, at whatever odds, you have fought like a man with all your opponents. In controversies, religious and political, you have not shunned the hall of debate, nor discussion through the press. You have taken your positions adroitly and you have defended them with remarkable skill. And even when convinced of the utter fallacy of your positions and defences, I have yet sympathized with your manly firmness. It is human nature to respect the man that with an earnest soul contends for what he esteems right. And I must confess that as to some things, when the public voice was against you, your course met with my approbation.

Besides, if public rumor is worthy of belief, you have forced yourself into your present position by the force of your talents and character, from a social position comparatively humble. To me this is not the least of the reasons why I have felt interested in your career. The men of our race have been what are commonly called, self-made men. The heroes in history have been nearly all such. It requires high attributes both of mind and soul to rise above the disadvantages

of family and fortune; and to take precedence of those who would fain believe that birth and wealth give a patent right to the high places of influence. Your past history, unless I misunderstand it, must have had a liberalizing influence upon you. You must look at things on a larger and wider scale, and through a clearer medium, than if you had been cradled in crimson, and educated in a convent. You know the distinction between prejudice and principle—between what is entitled to belief, and what we have been educated to believe—between what is truly reasonable, and what is only ecclesiastically so. And I therefore address myself to you with a confidence far stronger than what I shall say kindly and truly, will be kindly and truly weighed, than if I addressed myself to a priest from Maynooth or St. Omers, educated merely in the literature of legends and liturgies, and whose mind only possessed what was distilled into it from others. I shall address you not merely as a priest or bishop; but as a high-minded, and well-educated gentleman.

Permit me to say that there is yet another reason why I have felt interested in your career. You were born in Ireland, that land of noble spirits and of warm hearts—that sweet isle of the ocean. And so was I. We are natives of the same land. And although in principle, by education, and in all my feelings thoroughly American, yet I take a great pride in the high achievements of native Irishmen. America has had its Montgomeries, its Clintons, its Emmets, its Porters, from Ireland. Her sons have adorned the bar, the bench, the pulpit, the army, the navy, the legislatures, the Congress of these United States. That there are multitudes from Ireland who are no loss to their own country, or any addition to this, cannot be denied. The reason for this we may examine hereafter. But yet we have many fine illustrations of Irish genius, character and valor all along our history. And I have regarded yourself as one of them, so far forth as genius and force of character are concerned. And I have often pointed you out as an illustration of the high respectability which Irish character is capable of attaining when relieved from the burdens that oppress and debase it. Hence I have regarded as your eulogy the sneer of those who have addressed you as "John Hughes the Gardener." Such taunts come not from true men.

Having said so much in reference to you, permit me now to say a word in reference to myself. I have just stated that I was born in Ireland. I may say to you in addition that I was born of Roman Catholic parents, and received my early education in the full faith of that church at whose altars you now serve with such distinguished ability. I was baptized by a priest—I was confirmed by a bishop—I often went to confession—I have worn my amulets, and said my pater noster and my Hail Marys, more times than I can now enumerate. When a youth, none excited me in my attention to Mass, nor in the performances of the penances enjoined by the Father Confessor. And whatever were my occasional mental misgivings, I remained a true son of the

church until I had nearly reached the years of manhood. Then, on as full an examination of the subject as I could give it, I came to the conclusion that I could not remain a Roman Catholic. I first became an infidel. Knowing nothing of religion but that which was taught me by parents and priests, and thinking that that was the sum of it, when that was rejected, infidelity became my only alternative. Subsequently, by the reading of the Bible, and by the grace of God, I was led to embrace the religion of the gospel. That religion I have now for many years professed, and in connection with a Protestant church. Unlike many who have left your communion, I have never bitterly assailed it. I am utterly unknown in the list of the champions of Protestantism versus Popery. But yet some recent occurrences have induced me to break a long silence, and to state in a series of letters addressed to your Right Reverence, the reasons which induced me to leave the Roman Catholic Church, and which prevent me from returning to it. Of these letters, this is the first.

With great respect, yours,

KIRWAN.

A Sermon, by Thomas Palmer,
Probationer, lately of Urbana, Ohio.

"I am a debtor both to the Greeks and to the Barbarians, both to the wise and unwise. So as much as in me is, I am ready to preach the gospel to you that are at Rome also."—Romans 1:14, 15.

In the history of the first teachers of Christianity, the Christian minister may receive much valuable instruction. Among these teachers, the pre-eminent model is Paul, distinguished by his learning and talents, his bitter hostility to Christianity, and his subsequent zeal and devotedness to build up the faith he once destroyed. In the infancy of Christianity, we see him, a young man full of zeal for the religion of his forefathers, a bitter enemy to the rising system, a bloody persecutor of the followers of Jesus. He holds the clothes of the witnesses who martyred Stephen—he still breathes out threatening and slaughter against the disciples—he receives commission and authority from the Chief Priests to go to Damascus, to seize the Christians there. But lo, he is smitten down in the way—a brightness above that of the noon-day sun shone around him, and a voice said, "Saul, Saul, why persecutest thou me? And he said, Who art thou Lord? And he said, I am Jesus whom thou persecutest." Never did such unexpected intelligence burst on mortal ears. "Lord," says he, "what wilt thou have me to do?" Christ, who had now appeared to him in heavenly glory, informs him of the high commission with which he was about to be invested.—"I have appeared unto thee for this purpose, to make thee a minister and a witness, both of the things which thou hast seen, and of those things in the which I will appear unto thee: delivering thee from the people and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God." From this moment,

a new impulse was given to his soul. The magnitude and importance of the office with which he was now invested, laid all the powers of his cultivated and expansive mind under contribution, and his energies were spent in the discharge of its sacred duties. To preach the unsearchable riches of Christ was at once the joy of his soul, and the burden of his great commission. His commission embraced the world in its comprehensive grasp, and his zeal and devotedness were commensurate with its extent. "Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel."

In the same spirit of devotedness, he uttered our text, "I am a debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise. For as much as in me is, I am ready to preach the gospel to you that are at Rome also." He here recognizes the obligation which lay upon him to preach the gospel to all classes of men. Paul uses the word *debtor* to denote one who is *morally bound* to the performance of any duty. As in Gal. 5:3, "For I testify again to every man that is circumcised, that he is a *debtor* to do the whole law,"—that is, he is *morally bound to keep the whole law*. In this sense, he declares himself a debtor to preach the gospel to the Greeks and to the Barbarians, to the wise and to the unwise. The terms "Greeks and Barbarians" are used somewhat in the sense of civilized and uncivilized. Those who spoke the Greek language were possessed, in general, of a certain degree of refinement and civilization, whilst foreigners, whom the Greeks called Barbarians, were generally rude and uncivilized. *Wise and unwise* do not specify the natural capacity, but the existing condition of *men*—the *educated* and the *uneducated*. These include all classes; and to these Paul felt bound to preach the gospel. He also professes his readiness to meet his obligation, even to preach it in the proud metropolis of the world, where all its wisdom was combined with the highest profligacy and insolence.

Now as Paul is presented to us as a most eminent model for the Christian minister's imitation, we infer that Paul's obligations in relation to the ministry, devolve upon all who become invested with the ministerial office. Hence we propose to consider,

1. The obligation of the Christian minister to preach the gospel to all classes of men.

2. The promptitude, with which, according to his ability, he should discharge this obligation.

1. The duty of the Christian minister to preach the gospel to all classes of men is evinced by a variety of arguments.

(1.) *The great commission under which he acts.* No man should take this office to himself, but he that is called of God as was Aaron. Christ, the Head of the Church, was invested with supreme authority. "All power," says he, "in heaven and in earth is given unto me—go therefore." He commissions and sends forth all the true laborers into his vineyard. Now what is the tenor of the commission under which the minister of the gospel is sent? It issued from him who has all authority, and must therefore

be the supreme law by which his conduct should be regulated. It is, "Go ye into all the world and preach the gospel to every creature." This embraces every human being. As it is the law of the kingdom, it is imperative. As it is the commission under which he acts, and from which he derives his authority, no minister of the gospel can gainsay its requisitions. If he practically disregard it, in the day of accounts, the blood of lost souls may be found in his skirts, and the righteous master may deal with him accordingly. Surely the obligation from this source is pointed and clear.

(2.) This duty appears *from the design of the gospel*.

In the patriarchal dispensation, the special communications and promises of God were limited to a single family and its descendants. In the Mosaic dispensation, the spiritual favors of God were conferred upon a single nation. All beyond the precincts of Judea were enveloped in the gross darkness of heathenism. In all this there was wisdom. God dealt with the world as a mother with her child—He gave it nourishment as it was able to bear. But this dispensation was designed not to be permanent but preparatory to another and superior dispensation, involving a still greater display of God's infinite benevolence. *The God of the whole earth* is the title which he claims. The plan of the Christian dispensation embraces in its comprehensive grasp, not Judea only, but the world. The light of heaven seemed to concentrate in Judea for a time, but it was only that it might eventually radiate from that land, as from a centre, to the utmost ends of the earth. Repentance and remission of sins must now be preached to all nations, beginning at Jerusalem. And who are the appointed agents for carrying out this grand and benevolent design of God on behalf of the world?—Who, but the messengers whom he sends, having duly commissioned them for the work? And the ministers of the gospel are these messengers of God. It is their business to preach repentance and remission of sins—to carry out, as humble instruments under God, and by the aid of his Spirit, the grand design of the gospel for the salvation of sinners of every kindred, and nation, and tongue. And that gospel minister, who fails to execute the duties of his office in accordance with its object, holds back from perishing sinners the bread of life, and leaves them to condemnation of guilt forever; and are consequently responsible for suffering them to perish through neglect or perversity.

(3.) This duty is clear *from the adaptation of the gospel to the wants of mankind*. If you were exclusively possessed of an instrument or invention which would confer important service to mankind, as a benefactor of your race, your duty would be to make the instrument or invention known. Again, if you had knowledge of a remedy for a wide-spread, ruinous malady prevalent among men, your duty would be imperious, as a friend of humanity, to give the remedy to the public. How is it, then, with the minister of the gospel? He is intrusted with a remedy for the greatest evil that has ever befallen our race—for a malady which pervades both body and soul, and involves every descendant of Adam, more or less, in its deleterious effects; a malady which, unremedied, brings death temporal, spiritual and eternal, as its consequence. And this remedy is the only remedy which has been provided for the evil, and it is infallible. But the great majority of mankind are ignorant of its existence, and consequently fail to realize its benefits. It is computed that 40 thousand millions of the human family have passed into eternity, since the first publication of the gospel, who were never privileged to know that a Saviour had died for sinners, and that an atonement was

made on their behalf. And thousands annually pass the goal of time into the endless future, without having received the intelligence of the infallible remedy provided by divine mercy for sin.

Now when we reflect that this remedy is the power of God unto salvation to every one that believes, can we hesitate for a moment, that it is our duty to proclaim it to the perishing millions, that they may hear, believe and live? If we have any compassion for our fellow men—if we have any regard for the interests of immortal souls, can we contemplate their perishing condition, and not labor to relieve them?—can we see them going down to the darkness of eternal death, and not strive to admonish them of the ruin to which they are hastening and to point them to the way of life? Surely the Christian minister must have forgotten his high calling, and mistook his important trust, who does not labor that the gospel may have free course and be glorified.

(4.) Once more, *this duty is enforced by the example of the Apostles*. They were all diligent, and laborious, and persevering, and indefatigable in the discharge of the duties peculiar to their office, and in this respect, are most valuable patterns for the Christian minister's imitation. Take the example before us—the penman of our text. He was certainly consecrated entirely to the work of the ministry. For him to live was Christ; and he gloried in nothing save the cross of Christ. As Jesus crucified had been experienced by him as a rich and all-sufficient Saviour, he was eager to proclaim his riches and sufficiency to the world. His course was from city to city, weeping over the wreck of immortal souls, and proclaiming to them the word of life. Never did he stop in his progress; for the wants of the new society, and the perishing condition of men, demanded his increasing exertions to disseminate the gospel. His ambition was always to carry the gospel to *regions beyond* those beyond which it had already reached—to preach it, as far as possible, in accordance with the letter of the commission, *to every creature*. He invaded the strongholds of idolatry—the very citadel of the enemy—and idols fell before him, and temples crumbled to the dust. The allurements of the world could not divert him from his course. Its wealth, its honors, its ease, its pleasures, all were sacrificed in his consecration to the work; nor could its frowns or its threatenings, its implements of torture or death, deter him from the faithful discharge of apostolical duties. With calmness he could say, "none of these things move me." In the audience of kings and emperors, as well as of the people; of philosophers, as well as of barbarians; before all classes and ranks of the children of men; he preached boldly the gospel of the kingdom, witnessing that Jesus is the Christ, the Saviour of the world; and commanding all men every where to repent and be baptized.

Such is a brief outline of the spirit of his ministry; and he says, "Be ye followers of me as I am of Christ." Can we resist the force of the truth as it beams from his character? Surely our field is the world. If the laborers be few, and inadequate for the work given them to do, let them pray the Lord of the harvest to send more laborers into the harvest. But let us, in the mean time, who are occupied in the field, use every lawful exertion, that we may present every man perfect in Christ Jesus, and accomplish the greatest possible amount of labor appropriate to our calling. The laborers are few, yet if these few were to imitate the zeal and devotedness of Paul, in his entire consecration to his work, aided by a spirit in the church as liberal and benevolent as that which animated the primitive church, the world, in all its extent, would soon enjoy the proclamation of the gospel—all classes of men on the globe

would soon be put in possession of that knowledge which makes wise unto salvation.

If the church were entirely consecrated to the work, she could give millions of men and money to send the gospel to the ends of the earth.

2. The promptitude with which, according to his ability, the minister of the gospel should discharge his ministerial obligation.

The response which Paul gave to his claim upon his services, was "As much as in me is, I am ready to preach the gospel to you that are at Rome also." The expression, "as much as in me is," is susceptible of a different translation, which, however, does not materially affect the sense of the text. It may be rendered, "my desire is," or, "I am desirous." "I am ready," or, perhaps the idea is, that he was ready to perform this duty as far as obstructions were removed out of his way, and he would be permitted to speak freely. There seems to be an allusion to the obstacles he had hitherto encountered in his endeavor to preach the gospel to them. He now limits his expression of readiness, by saying, "as much as in me is;" that is, according to my ability.

Paul felt bound to preach the gospel to all men. He was ready, therefore, to preach to the highly civilized and polished nations, as well as to the rude Illyrians. Though mean in his external appearance and somewhat deficient in Grecian refinement, he was ready to preach in the proud metropolis of the empire, the far-famed city of Rome, where the pride of power was associated with the darkness of philosophy; where insolence and profligacy, with their so-called *wisdom*, interposed an inflexible barrier to the admission of the new religion—even there he was ready to preach the gospel of Jesus. Surely in his example, we have a powerful and convincing reason for a similar readiness, an equal promptitude. This is our first argument—the example of the great Apostle of the Gentiles.

(2.) The perishing condition of men without the gospel, furnishes another, and a most powerful motive to promptitude in the discharge of ministerial duty. It is not necessary to scrutinize minutely the condition of men, or to pry into the records of eternity respecting their fate. It is enough to know that they are perishing for lack of knowledge. On any other supposition, the whole conduct of the Apostle must appear the most extravagant folly. Why all this commotion in heaven and earth, if nothing be endangered? The answer is brief. Myriads of immortal souls are crowding down the dark way to perdition, not knowing whither they go, and there are no means by which they can be delivered, but those which are furnished in the gospel.

Do not all missionary efforts evince the belief of the church that they who are without the gospel are destined to perish? Or, is it merely an effort to enlarge the boundaries of a sect, to gratify the pride of popularity? Sure I am, no missionary to the heathen gives hopeful opinions concerning their condition, whatever may be the sentiments of the church at home.

Now, when the great commission is repeated in your hearing, "Go ye into all the world, and preach the gospel to every creature," pause a moment, and let your thoughts turn to the condition of the field in which we are called to labor. More than half of it is yet under the dark empire of Satan. Look at the moving mass of depravity and vice, bowing at the shrine of their idols, or standing at their altars, stained with the blood of human sacrifices. Dark clouds of wrath hang over them, and yet a more fearful doom awaits them;—they throng the broad road; they enter the wide gate; they drop into ruin eternal. Merciful God! and was there no Saviour

provided? Yes—blessed be God!—there was;—One, all-sufficient, mighty to save, and as willing as he was mighty, but they knew Him not. They could not believe in Him of whom they had not heard; and they could not hear without a preacher. And will you, like a dumb dog, shut your mouth, when you have ability and opportunity to tell them of this Name by which alone they can be saved? Surely if there be a spark of love for perishing souls in your breast, your duty will be performed with the promptitude which the urgency of the case demands. Delay is fatal. Another moment, and a soul is lost to happiness—lost to God—for ever.

(3.) The duties of the ministerial office demand a prompt performance. If we have correctly interpreted the great commission under which the Christian minister acts, the duty of preaching the gospel to all men is clear. Now, the command is present and imperative, "Go!" No part of our time is properly our own. It is all devoted. It should be all occupied in the Master's service. Work while it is called to-day;—be diligent in business. Slothfulness should find no place in us, whilst interests so vast as to move Heaven for their security, depend upon our exertions. Surely if Jesus trembled in the agony of his soul, for the salvation of the world; if he died for it; it is but little for us to do, to make the fact known—to publish it every where. What less can we do?

Many other considerations might be produced, by which promptitude and diligence in the discharge of ministerial duty are urged upon all those who sustain the ministerial office, but let these suffice for the present. In conclusion, I remark,

1. The duties of the Christian minister require an entire consecration to the work and hence the Christian minister should be as little entangled with the cares and concerns of the world as possible. Instead of serving tables, he should be occupied exclusively in the work most appropriate to him. An individual thus encumbered, will rarely be prepared for the duties of his calling, and he should be. The pressure of worldly interests or of worldly wants will entangle him in a net, and the duties of his calling as he should be. The pressure of worldly interests or of worldly wants will entangle him in a net, and the duties of his office will be made to yield to the claim of his temporal necessities.

2. If the Christian minister should be entirely consecrated to the duties of his office, the church is under obligations to enable him to be so, by sustaining him with temporal support. Christ has ordained that they who preach the gospel should live by the gospel. "The laborer is worthy of his hire." "If we have sown unto you spiritual things, is it a great thing that we should reap your carnal things?"

How has the church met this obligation? Oh! how often have the ministry been checked in their devotedness, how often have their attentions been taken away from the duties of their calling, by the cry of want in their impoverished families! How often have they been compelled to labor with their own hands to gain a subsistence, whilst multitudes are perishing for lack of the gospel, which they might otherwise be enabled to preach to them! How often do we see the young, promising minister, devoting his time, his talents, his scanty patrimony, to the work of his office; and, in a few years, he is left to mourn his exit, a desolate companion and beggared children, his heart deeply saddened by the thought that the Church will afford them neither pity nor relief! Oh! how far beneath the spirit of primitive times, when the Church was guardian of the widow and the orphan and made special provision for their benefit! How parsimonious the liberality of these favored times!

3. It is almost too obvious to remark, that the minister is bound, to the whole extent of his ability, to preach the gospel to all within his reach, especially to the destitute. Nothing but dire necessity can excuse his neglect of this duty. Were he fully impressed with a sense of the importance of his calling, and the value of immortal souls; could he but feel that he who converts a sinner from the errors of his ways, shall save a soul from death; could he but feel the pulsations of joy that would thrill through his soul at meeting such an one in the realms of glory; could he weigh the amount of glory, or estimate the bliss which such an event would produce in the heart;—all the energies of his nature would be employed in proclaiming the gospel to all classes of men within his reach.

4. If Christ has commissioned ministers to preach the gospel to every creature—to all men, without regard to rank or condition—they are under most solemn obligations to obey, and under the most fearful responsibilities, if they disobey. The Christian minister, duly called and set apart for his office, is an ambassador for Christ. "We are ambassadors for Christ; as though God did beseech you, we pray you, in Christ's stead, be ye reconciled to God." "He that receiveth you, receiveth me, and he that despiseth you, despiseth me." Every refusal of offered mercy and salvation, at the hands of the gospel minister, is a refusal of Christ, offered through his ambassador, and such refusal will be dealt with as rebellion against the Sovereign Lord, who has appointed the way of salvation. The gospel imposes its demands upon all to whom it comes; upon the Greek and the Barbarian—the rude and the civilized; the bond and the free; the peasant and the king;—all stand upon the same platform of guilty before God; and all must apply to the same blood of atonement for pardon and justification. To reject this offered mercy is to despise the Son of God, and to incur his indignation and wrath forever. "How shall we escape, if we neglect so great salvation?"

The following extracts are inserted at the suggestion of one to whom we are indebted for many interesting, original favors.

"It is very affecting to behold the generations of men ripened, then decaying, and silently dropping into an unseen world.

How are they blotted from the things that be,
How few all weak and withered in their force,
Wait on the verge of dark eternity,
Like stranded wrecks the tide's returning hoarse
To sweep them from our sight.

This is a dying world—a world of such incessant change, that as well might I set my affections on the tints of the gathered flower now fading and shriveling in my hand, as on any thing that draws mortal breath. A scythe invisible to us is moving in its appointed circuit, and we know not how many of our own choicest blossoms lie within the doomed space. It is never idle; day and night, summer and winter, on the snows of Lapland and beneath the burning zone, amid the festive party and through the low and peaceful cottage, and over the wide waves of the mighty main—it moves—it ever moves slaying its ten thousands as it goes.

I have seen the flowers that best I loved—that adorned my own little spot of home, in the morning green and growing up and in the evening cut down, dried up and withered. Yea, in a literal morning and evening; while, far and near, among kinsfolk, friends and acquaintances, the living are outnumbered by the dead.

It is an awful contemplation, and the voice that comes from a multitude of

swelling mounds is not to be disregarded. It speaks of what remains above earth's surface, and cries, 'vanity of vanities, all is vanity.' It utters the word of admonition, 'What is your life? is it not a vapor that passeth away?' It tells of hope and triumph to the believer: 'That which thou sowest is not quickened except it die—this corruptible must put on incorruption, and this mortal must put on immortality.' It pleads with the living, to whom this hope is yet unknown: 'Whatsoever thy hand 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.'

Charlotte Elizabeth.

"There is one thing that Satan especially hates: he hates to see us working when we have ceased to attach the slightest meritorious value to what we do. He raises a shout of legality, and tries to frighten us into the shades of inert contemplation. He cannot hinder the Lord from lighting our candle: but he often contrives to clap a bushel over it, woven perchance, of Scripture texts, which were given for a very different purpose. O that we were less ignorant of his devices!—more guarded when he transforms himself into an angel of light!"

Charlotte Elizabeth.

HAS THE CHURCH OBEYED THE COMMAND OF CHRIST? Let the thousands in our own land, from which the means of grace are withheld, answer; let the savage tribes of our western wilderness answer; let benighted, injured Africa, the hundreds of millions in heathen Asia, the vast numbers who follow after the false prophet, and who worship the beast, the islands of the sea, the two millions of unconverted seamen, answer; and, from the whole, will be heard the melancholy response, no! the Church has not obeyed the high mandate of her great Head. She sits at ease, with the dying shrieks of millions ringing in her ears. In vain does the heathen world unroll before her the sad picture of its degradation; in vain does the missionary, as he toils alone amidst the wide wastes of Paganism, call for more aid—vain, as yet, the burning, heart-stirring appeals of those who, with broken down health, have visited their native shores. She loves her gold, silver, merchandise, goodly apparel, and luxuries of life, more than the souls of men; and will not listen to her duty. I know that something has been done; but, alas! how feeble our efforts, compared with the magnitude and urgency of the work! A few rays from our Churches have streamed across the wide waters, upon darkness so dreary and immense, that, like the flickering light of a taper in a gloomy cavern, they serve little else than to make the darkness more visible.

"THE CHURCH BEHIND THE WORLD."

Much is said in certain quarters, purporting to show that the Church is behind the world in benevolent operations, measures of reform, &c. In a certain sense it is too true that many of our Churches are behind the world—they have fallen into the wake of the world, and are consenting to be led by worldly principles in their efforts at reform—they have sacrificed their independence to the demands of the world, and are taking the world's way, instead of Christ's way to reform society.

This is the reason why they are so far behind the position which they ought to occupy as "the salt of the earth," "the light of the world." The light-bearers of the world should go before the world, in the path which Christ has marked out for them, not follow after the world in the way which the men of the world prescribe. To do this requires at the present day great courage; for it will certainly expose

Christ's followers to reproach. They will, perhaps, be accused of being behind the world, only because they are really before it, adopting principles of action too high for their comprehension, putting their confidence in the great truths of the gospel, and seeking first to enthrone these in the inner man, that his outside may be clear also.

PULLING DOWN THE INFLUENCE OF THE CHURCH. It is comparatively easy to destroy the influence of the Church over the hearts of the impenitent, by disparaging her, and dwelling on her faults in a sneering, contemptuous tone and style. But when this is done, what else shall we substitute in the place of that which we have destroyed? Would that all who are engaged in this bad work, had, if not grace, at least wisdom to foresee the dreadful consequences of their conduct! When the restraints of the Church (imperfect as she is) are once taken off from the necks of the unconverted, they give themselves up without concern to the pursuit of this world. It is marvelously pleasant to them to hear God's professed people derided and derided. There is no opiate like it for a troubled conscience.

CITY CONGREGATIONS. Some ministers suppose that all wisdom is in a city congregation; some, that behind a pair of spectacles there must be always some great doctor in the laws, in medicine, or divinity; some, that a graceful air, a genteel dress, or that jewels and rings, imply that there is a peculiar qualification for appreciating a good discourse in theology; some, that all wisdom is in the east, and that any thing will do for the west; some, that those of eminent attainments should be employed in a Christian land, and that much more slender endowments may occupy the field in ministrations among the heathen. Hence there are so many who feel themselves peculiarly called to labor in city congregations, and city congregations are so favored with an opportunity to select a pastor from such a multitude who would be willing to serve them; and hence there are those who feel that it would be an absolute waste of talent if their lives were spent beyond the mountains, or among the heathen.

Never were greater mistakes made than occur in regard to the ability of men to estimate a public discourse. Good sense, like air and water, necessities of life, are diffused about equally, and with great profusion, over the world; genius and eminent talents, like gems, may be rare indeed, but, like gems, contribute little to the general happiness of the race. A man makes a great mistake who supposes that all are intelligent in cities; that none are capable of appreciating a good discourse in a country congregation; and equally does he err who supposes that his talent would be unappreciated in the west, or wasted among the heathen. There is in this country most certainly, often a much higher ability to appreciate a public discourse in a country congregation, than in a city congregation; and he who would make a small endowment of good sense go a great way, would often do well to direct his steps to a splendid city church. In the west there is as high an order of talent developing itself, as this age is likely to produce; and he who has talent and desires that it may be appreciated; would do well to set his face toward the setting sun. Henry Martyn found occasion for all the skill in dialectics which the University of Cambridge could furnish, among the Moolahs of Persia, and his talent was not lost, for he left a path of living light from the Ganges to the Euphrates.—*Albert Barnes.*

A NEW MIRACLE. Several Roman Catholic journals record a new miracle. According to the tale, the Virgin Mary appeared on the 19th of September, 1846, to two shepherd boys who were together on the mountain of La Salette, in the diocese of Grenoble. She spoke to each in his native tongue; to one in French, to the other in the German patois of the frontier; giving to each a very long exhortation on the want of diligence among the people of Corps, the village to which they belonged. She wore a wreath of roses; when she went away they saw that the grass did not bend under the pressure of her feet; she disappeared gradually; the light of her countenance dazzled them. On one spot where her feet rested, a fountain sprung out, which has not since dried; and the water has proved a successful remedy for sick persons.—*London Spectator, April 17th, 1847.*

So Rome, even now, practises her "abominations" of "miracles and lying wonders," notwithstanding the recent exposure before the intelligent world of the imposture of the "Holy Coat of Treves," and the consequent defection from her ignorant ranks of the thousands of more enlightened German reformed under Ronge and Czerski. There is not a trait of human character so pitiable, as this perverted tendency of the religious sentiment, to the most foolish and degrading superstitions.

Why do these pretended miracles never occur here? Is it that the actors fear their jugglery may be exposed? Certain it is that there are few Catholics so ignorant in this country even after a brief residence, who do not imbibe enough of the inquisitive spirit of our institutions, to make, an attempt on the part of their priest thus to defraud them, very hazardous. It would be followed, doubtless, by some unwelcome defections from the ranks of Romanism. Imposture like this can only thrive in an atmosphere of ignorance and mental darkness.—*New York Observer.*

A correspondent of the Watchman and Observer, in noticing an article which had previously appeared in that paper advocating the establishment of the ancient order of Deaconesses, writes as follows:

"I for one, cordially accede to this proposition, although perhaps from different motives than those which influence the writer of the article alluded to. There is, as far as my observation extends, in every congregation, a certain class of ladies who are constantly interfering in those affairs which we would suppose fall under the supervision and control of the elders and deacons. The exceeding zeal of these persons eminently qualifies them for office-bearers, and it might be well to appoint them as such, lest they incur the censure passed by Paul upon 'some which walk among you, disorderly, busy-bodies.' He says also, 'I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.' This passage however, refers, I presume, to the private members of the church, not to the officers. In conclusion, I would suggest, that if this order is instituted, that of Deacons shall be abolished, as it would be found superfluous."

Changes in Postage. By the new law, passed March 3d, the following changes are made in the rates of postage.

1. Two or more letters may not be addressed to different persons under the same envelope, unless directed to a foreign country.
2. The postage of circulars or handbills is raised to three cents, prepaid.
3. Transient newspapers, or those not sent from the office of publication to subscribers, are rated as handbills, three cents, prepaid.
5. The law making newspapers free under thirty miles is repealed.
5. Letters, papers, and packages, not exceeding one ounce, to any officer or soldier in Mexico, are free, if endorsed, "Belonging to the Army."

Mount Moriah.

BY J. T. HEADLEY.

Mount Moriah stands just without Jerusalem, and is now crowned with the mosque of St. Omar, whose entrance has long been forbidden to the Christian, and kept sacred to the followers of Mohammed. It stands where the rude altar of Abraham rose nearly four thousand years ago. The proud city has risen and fallen beside it, the generations of men come and gone, and whole dynasties of kings disappeared one after another, yet there it stands as it stood in the wilderness, when it was trodden only by the wild beast of the forest.

The sacrifice of Abraham, which consecrated Mount Moriah, is to me one of the most touching events in human history. I can never read over the unostentatious, brief account given in the Bible without the profoundest emotions. Knowing that parental and human nature are the same in all ages, my imagination immediately fills up the sketch in all its thrilling details. The shock of the announcement by God—the farewell with Sarah—the three days' lonely journey—the unconscious playfulness of Isaac on the way, and the stern struggle of the father's heart to master its emotions, all rise before me, and I seem to hold my breath in suspense till the voice of the angel breaks the painful spell, and the uplifted knife is stayed.

Abraham had long wished and prayed for a son who should inherit his property—bear up his name, and transmit it to posterity, until it had become the absorbing thought of his life. Isaac was the child of his old age—his only son—the single link on which everything rested, and on him were garnered all the love and hopes of his noble heart. But if he was an object of such intense affection and priceless worth to Abraham, what must he have been to Sarah? Oh, who can tell with what absorbing love, what inexpressible fondness, the mother bowed over his cradle and watched his growing strength. Isaac!—that name was to her the embodiment of everything beautiful and lovely, and his clear laugh never rung out on the morning air without sending a thrill through her bosom almost painful from its intense delight. His voice without the tent would arrest her in the midst of any occupation, and there was no world where her boy was not. But this beautiful scion was to be cut off—this bright young being slain, and the father's hand was to do the deed. So came the command from heaven; and the bolt that then and there crushed through Abraham's heart none but God saw enter. "Take now thy son, thy only son Isaac whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering on one of the mountains I shall tell thee of." The lightning had fallen, and the aged tree was struck, though not shattered. The patriarch's fear had come upon him, and he turned to his tent that night with a cloud on his soul the light of faith could scarcely pierce. The voice of his son which had heretofore made his heart leap for joy, now sent a pang through it as if it were the last cry of suffering rather than the call of affection. No sleep visited his eyes that night, yet he kept the fearful tidings to himself, and summoned all his energies to meet the terrible trial that awaited him. What! tell the mother that her boy was to be slain, and the father to do the deed—that the lamb of her bosom, and the only joy of her heart was to be gashed and mangled by the cruel knife, and his body burned on a far desolate mountain!—that he was to come back no more—his voice to cheer her loneliness no more, but his ashes to be scattered over the bleak hill-side by the winds of heaven! Oh no! the burden was heavy enough already, without taking upon himself the mother's grief. Beside, that boy could never leave the tent in the

morning unconscious of his approaching fate, if the mother's farewell was to be a last one. That fatal leave-taking would be a double sacrifice before the time.

The morning broke clear and beautiful—the asses were saddled, and all was ready for departure; yet still Isaac lingered in the tent, covered with the fond caresses of his mother. To part with him a week seemed like losing him an age. But at length she led him forth to the door of the tent, and imprinting a last kiss on his bright young forehead, bade him go. As Abraham saw him approach with half a smile and half a tear on his face, he thought of his own return without him, and her mute despair and crushing agony that would meet him as he stood speechless and helpless and desolate before his wife. Who would answer her inquiries? who still her piercing cries for Isaac her only son? All these thoughts rushed over the patriarch's heart, bearing him to the earth, yet his firm soul never betrayed his emotions, and he turned away to meet the struggle before him without faltering or delay. His tent disappeared in the distance, and the last object visible on the plain was the form of Sarah watching them from afar. For three weary days did Abraham journey on, pressed with a single thought, crushed by one overwhelming sorrow, and yet without a heart to sympathize with him. Isaac, on whose pure spirits young hopes lay like morning dew-drops—to whom life was fresh, joyous, and radiant, and the earth belted with rainbows—talked ceaselessly of the new objects and scenes that had passed before him. But his delights, his innocent enjoyment, brought only a deeper shade on Abraham's brow, and, if he smiled to please his child, it was a smile more painful to behold than his look of sadness. Each answer to his inquiries seemed a heartless deception, and the weary hours a mere prolongation of the mockery of his young affections, and desires, and joys. And when that son pillowed his head on his bosom at night, and Abraham too desolate to sleep, listened to his calm breathing, methinks his purpose to slay him almost faltered; and, when the morning broke over the landscape, and he watched him still in beauty by his side, the task required of him seemed too great for human strength. But the darker the hour grew, and the more fixed the irrevocable decree, the heavier he leaned on the Omnipotent arm.

After three days' toilsome travel, the mountain at length rose before them, and Abraham bidding his servants wait his return, took his son and began to ascend its rugged sides. Like the great antitype who bore his own cross up Calvary, Isaac carried the wood for the burnt-offering on his shoulders, while Abraham took the fire and knife in his hand. "So they went both of them together." It requires no vivid imagination to fill up this scene, so slightly sketched in the Bible. Human nature is the same the world over, and as the hour of stern trial approached, Abraham became silent and sad. The fire and knife in his hand, caused him to shudder and cry, with the stern language, "My son, God has chosen thee as the lamb for the burnt-offering." Methinks, as fear gradually yielded to filial obedience, and to the command of heaven, and the moving words, "my mother, my mother," died away in indistinct murmurs, that Isaac did not close his eyes against the fatal blow, but opened them instinctively on his father, his only help in that fearful hour, and still watched the glittering blade as it quivered like a serpent's tongue above his bosom, for it was his father who was about to strike. But oh! who nerved the parent's heart in that terrible moment? As his hand put back the clustering ringlets from that fair young forehead, and his glance pierced the depth of those eyes fixed so

lovingly and despairingly on him, who gave steadiness to his arm, and strength to his will, as he bent to the fatal stroke? He who cried, "Abraham, Abraham! spare thy son; lay not thy hand upon the lad, neither do thou anything unto him, for now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son from me." Faith was triumphant—the gold had been tried and found pure, the father tasked to the uttermost had stood, and lo, Isaac bounded from the altar, in the joy of recovered freedom, and fell on his father's neck in passionate tears. Oh, did ever father and son bend in such overwhelming gratitude before an altar as they? or did the smoke of sacrifice ever go up over two more devoted hearts than then and there went up from the top of Moriah? Faith sublime, unequalled holy faith, consecrated that mountain for ever.

Years afterwards the temple of Solomon threw the sunbeams upon it, and the children of Israel paid their vows there; but it has no memorial like that of the offering up of Isaac.

RELIGIOUS INTELLIGENCE.

Anniversaries.

Our Eastern exchanges come to us filled with accounts of the various religious and benevolent associations, which have recently celebrated their anniversaries in New York. The following summary of these accounts will be read with interest:

PREBYTERIAN BOARD OF MISSIONS. The Annual meeting of this Board was held Sabbath evening May 9th, in Dr. M'Elroy's Church.

After the introductory exercises, the Annual report was read by Rev. J. C. Lowrie, one of the Secretaries; from which it appears that the receipts of the Society during the year have been \$95,628, being a larger sum than at any previous year; and its expenditures \$95,458.

Within the year there have been sent out to the heathen 10 ordained missionaries, 2 licensed preachers, a teacher, steward, and carpenter; and 10 female assistants.

The Board has 4 mission stations among the Indians,—2 in Western Africa, at Sierra, and Monrovia; to which latter place has been sent a young man whose extraordinary zeal and enterprise enabled him to acquire an education while laboring as a slave, and who was redeemed by the Presbytery of Alabama and sent according to his own desire to preach the gospel in the land of his ancestors.

In India the Board has 3 missions under the care of about 30 laborers, one of these missions was temporarily interrupted by the Sikh war, but a yet wider field has been opened by it, and a call now comes for missionaries to cross the Sutlej. At the other missionary stations the schools established by the English government have been recently given into the care of the American missionaries.

The Board has 1 mission in Siam and 3 in China, at Canton, Macao and Ningpo. Among the Jews they hope soon to establish a mission. They are also engaged in aiding the missionary efforts of Protestants in France and other countries of Papal Europe.

After the reading of the Report, Rev. Messrs. Jameson and Wilson missionaries to India addressed the audience. The last named gentleman in a very animated manner delineated the character of the work to be done, and the obligation imposed on the Church by Divine Providence.

They were often asked, he said, what had been done by the vast expenditure of money and labor for the conversion of the heathen. All the ordained missionaries sent out from the Protestant world as yet amounted to only 700—by these 200,000 converts had been gathered; or 285 to every ordained missionary, by each of these 125 children had been placed under Christian instruction, and he hazarded nothing in saying that this was far beyond the ordinary success of the gospel in Christian lands.—*N. Y. Observer.*

FOREIGN EVANGELICAL SOCIETY. The Foreign Evangelical Society held its eighth anniversary at Dr. Hutton's Church on Washington Square on Tuesday evening, Rev. Dr. Dewitt in the chair. The exercises were opened with prayer by the Rev. Mr. Wilson of Cincinnati.

The Treasurer's Report presented by W. Chester, Esq., exhibited the following statement of the sums expended:—

Appropriated and paid to the work in Europe,	\$7,680 37
To Canada,	1,060 00
South America,	300 64
Africa,	540 00
Annual report and Quarterly papers,	673 31
Expenses at home, including salary, office, travelling expenses, &c.,	4,172 50
Cash on hand,	193 90

Total, received and expended. \$14,820 22

This is a falling off of about one-third from receipts of last year.

Rev. Dr. Baird, then presented the report of the Executive Committee. It mentioned the death of the Rev. Mr. Strong of Montreal, one of the most valuable members of the Society, whose loss will long be deplored. It then proceeded to remark upon the connection between the prosperity of the church in any country and the spread of the gospel throughout the world. The proper work of this Society may be called *Home Missionary work of Christendom*: during the eight years that have passed since its organization the truth has made rapid progress in France, Belgium and Canada, as well as among the Armenians, Greeks and other Eastern nations. Even in Papal countries hitherto inaccessible, formidable obstacles are gradually being removed: and all things conspire to encourage the Society in its Christian exertions. At the same time the interest in the subject has gradually increased, and the falling off in its receipts is not to any diminution of interest in the subject, but to the limited agency employed. The same impressions have been made upon the minds of those who have thought that Papists cannot, and who think they need not, be converted.—*Id.*

AMERICAN SPANISH FRIEND SOCIETY. Nineteenth Anniversary of this Society held on Monday evening at the Tabernacle, Capt. Edward Richardson, President, in the chair. After singing, prayer was offered by Rev. Mr. Douglass of Philadelphia.

An abstract of the Annual Report was read by Rev. J. Spaulding, one of the Secretaries. Receipts \$17,515; disbursements \$17,908, including local expenditures, nor a legacy received of \$2,400. A letter was read from the King of the Sandwich Islands, thanking the Society for appointing Mr. Darnor missionary to that place of Mr. Deal, who was also highly commended. The King spoke highly of the missionary efforts in his islands, particularly the suppression of the use of the strong water and temperance. The Sailors' Home has been modulated during the past year 4,319 sailors, and during the last five years of 18,200.—*Christ.*

AMERICAN AND FOREIGN ANTI-SLAVERY SOCIETY. This Society held its anniversary at the Tabernacle, Tuesday, at 3 P. M., the exercises being opened by reading the Scriptures and Lewis Tappan read the Annual Report, responding Secretary, Rev. A. A. Phelps, detained at home by failing health. The gross receipts of the Society for the last year had been \$635, of which \$550 had been expended for the Anti-Slavery paper in Washington, D. C.

AMERICAN AND FOREIGN BIBLE SOCIETY. Tenth Anniversary of this Society was held on Tuesday morning, in the Cone's Church, Broome street. An appropriate hymn having been sung, the opening prayer was offered by the Rev. Mr. Jones, of New York. Mr. Wm. H. Wyckoff read a long and interesting report of the Society's affairs.

The gross receipts of the Society during the past year, amounted to \$31,739 94; disbursements, \$28,158 91; balance on hand, \$3,580 03. Increase of receipts during the past year.

600. Paid for printing Bibles, \$17,655 86; salaries, \$6,063 28; salary of Secretary, \$2,356 25; expense of reporting, \$647 62. The publications of the current year amount to 18,320 Bibles, and 26,200 Testaments. Total, 44,520; the whole number hitherto published, 211,639 volumes. Total number of issues during the past year, 40,036. Volumes presented to the Library, 47; whole number up to the present time, 1493. Addresses were made by Rev. S. H. Cone, Rev. E. Lathrop and Dr. Babcock, and various resolutions offered.

The following report has been furnished us for publication. We give it an insertion that our readers may have an idea of the manner in which colporteurs operate, and of the important part they may act in diffusing religious knowledge.

**REPORT OF MR JAMES BOYD,
Colporteur for Butler County.**

In the good providence of God, I have been permitted to spend another year in the vineyard of the Lord, serving in the capacity of colporteur. Being employed by a public society, I am required to give a report of my labors.

First of all, then, after giving thanks to God for all his goodness to me, I would express my unfeigned thanks to the people among whom I have travelled, for their abundant hospitality toward me—for their kind, encouraging counsels—for the interest our good cause has had in their prayers—and for the hearty welcome with which I have been so generally greeted; so much so, indeed, as to render my labors a pleasing exercise rather than a self-denying toil.

I have been enabled to perform eleven months colporteur service during the year, devoting the other month to my own private interests.

During these eleven months, I have visited 3,414 families. Of these families, 649 had no religious books except the Bible, and 178 had no Bible. More than 1,200 of these families are in the habit of spending their Sabbath in other places than in the sanctuary of God; and were not the gospel sent to their fireplaces they would seldom receive it.

Surely no Christian can but rejoice that over 3,600 volumes, such as Baxter, Doddridge, Flavel and Owen, with a large number of Bibles, Testaments and Tracts have been scattered among this people during the year, accompanied, where it seemed proper, with a kind admonition and prayer.

My sales for the year have been 3,098 volumes, or \$981. My grants during the same year, 558 volumes, and 19,240 pages of tracts, or \$100. I have supplied 173 families with the Bible which were without it, besides disposing of many in families already possessing it. Through the kindness of Rev. Mr. Aikin, General Agent of the Bible Society, and the Bible Society in Allegheny City, Bibles have been furnished me at a small discount, which has enabled me to meet the necessary grants, without any further expense to the Bible Society.

In passing through a world like this, where sin and sorrow mingle in every cup, we meet with many scenes of thrilling interest. Each heart knows its own bitterness, and often the colporteur is made the confidant of those sorrows which are not told to the world. His heart is often cheered, too, by his work being made the means of turning back the wayward to God and to heaven; of comforting and building up some feeble, desponding Christian; of soothing the troubled waters of some neighborhood quarrel; and of gathering the careless under the sound of the preached gospel.

I have heard, too, of some departing spirits, who having kindled anew the celestial fire by communing with Bunyan or Baxter, have had a more joyful departure from this life, and apparently a more abundant entrance into the joys of the world to come.

In collecting incidents for the present report, I will not go back further in my journal than to the commencement of the present quarter.

My first essay was in settling disputes between different individuals. I was subpoenaed on four different suits to attend court: all of which I succeeded in having amicably adjusted without their going up to court.

Though the roads were so bad that I was obliged to pack my books on a horse, my sales averaged about twelve dollars per day for the first week. The second week I spent principally among the Catholics. I was generally received kindly, and they told me they would buy some of my books, if the priest had not forbidden them, though they would generally promise to read what I gave them. In a conversation with one of the more intelligent of the Catholics, respecting their refusing to read the Bible and think for themselves, I urged the impropriety of his submitting his immortal soul so implicitly into the hands of any man as he submitted his to the priest. The next day he followed me up and giving me his hand accosted me, saying, I have been thinking much of what you said to me yesterday. Well, sir, I replied, I say the same today that I said yesterday. All I want is for you to read carefully and prayerfully, and judge for yourself. We read the Bible together some time. At length I gave him a passage in "Baxter's Call" to read. He read it loud, and remarked as he laid down the book, That makes my heart feel. Take that book, then, said I, and read it through. Put your trust in God, and fear not what man can do to you. But he said, the priest will some way find it out and punish me for it. After reminding him of the Ronge Reformation in Germany, he took the book, promised to read it and keep it from the priest; and, as he departed, wished me God speed in my work.

One man said he was glad to see me, for they had been imposed upon by a man selling "Sears' Biography" and other books, who passed himself off for Boyd the colporteur.

A Reformed Presbyterian minister told me that the attendance on his ministry had been considerably increased by the books I had scattered among the people, and he wished me to go into his other charge. Another minister of that church paid me \$14 for books for his own library. And I was often detained by people till they could borrow money from their neighbors to pay for books.

In passing through the Catholic neighborhood where I had previously scattered books and tracts, I was received much more kindly than before. Some of them bought many more books than when I was first among them. Others said they would like the books and were it not for the priests they would buy. One Catholic asked me to pardon him for harsh and profane language he had used to me when I was first among them. You told me, said he, there was no religion in cursing and swearing, and since I read one of your tracts called the "Warning Voice," I well believe it. It was the displeasure of God you incurred said I, and not mine; and if you are effectually warned to flee from the wrath to come, I am more than satisfied. You have no pardon to ask from me. Will you not now take this "Baxter's Call" and read it with humble prayer to God that he would enlighten your understanding, and see if it does not indeed call loudly to you. He accepted the book with thankfulness. O that we would all pray more for these blind, led by the blind, that God would open their hearts to receive the truth!

Along near the county line, I found many poor families, to whom I gave books and tracts. I found one family consisting of the parents and three children, so poor that they required aid from their neighbors to enable them to live. I saw no bed except some straw in the corner and an old quilt or two. They showed me their library, which consisted of one or two old spelling books and a couple of tracts which I had carried to an adjoining neighborhood. I asked them if they had read the tracts. They said they had; and since I read that one on Eternity, said the man, as he leaned upon his crutch, I have been thinking much about it, and about my wickedness, whether that may not be the cause of my being so afflicted. God deals rightly with us all, I replied; and if your present trials are sanctified to you as a family, and your souls are thereby saved, it will be indeed good for you that you have been afflicted. I see, said he, that I am a great sinner, and nothing but God's mercy can save my soul. Both of them said, since reading those tracts, they had been trying to seek the Lord. I gave them a Bible, "Baxter's Call," and some more appropriate tracts, for which they

appeared truly grateful, and after a precious season of prayer left them, rejoicing that thus the "gospel is preached to the poor."

I called soon after on another family wretchedly poor. The wife was in feeble health; the husband, a strong, athletic man, but a drunkard. How much more wretched and hopeless is the poverty occasioned by intemperance, than that induced, in the providence of God, by ill health. The one often kisses the rod that smites, and looks confidently back to God for relief. While the other curses, gnashing its teeth, or broods in sullen, silent despair. This man denied that he had no Bible, till his wife recalled the fact. I supplied them with a Bible; also with some other books, and some tracts on Intemperance.

May the Lord make his truth mighty to do good in whatever form it is presented.

I might fill many sheets with incidents of this kind, but these will suffice to show the nature of the colporteur work.

May the Lord raise up many who shall be willing to spend their days going about doing good.

JAMES BOYD,
Colporteur for Butler County, Pa.

At a meeting lately held in Manchester, Eng., the Archbishop of Dublin remarked, that the money required to support one soldier would educate fifty children.

CONFERENCE OF THE EVANGELICAL ALLIANCE. The meeting for the purpose of forming an Evangelical Alliance in the United States assembled last week at the lecture room of Dr. Skinner's church, New York. Rev. Dr. Schermerhorn was invited to preside at the devotional services. An address was made by the chairman, on the subject of Christian Union. Next followed the transaction of business, and Hon. Joseph C. Hornblower, LL.D., Chief Justice of New Jersey, was appointed chairman, and Rev. E. N. Kirk, of Boston, and Rev. Dr. Peck, Secretaries.

Rev. Dr. Cox then read the formula to be signed by those desiring to become members of the Conference. Various speeches were delivered, and resolutions adopted. The discussion of slavery occupied much time, and the result was the adoption of this article:

That while the Evangelical Alliance admits into its bosom such persons only as are respectable members of Evangelical churches, we are nevertheless persuaded that the great object of the Association, the promotion of a larger Christian Union may be furthered by a frank expression of our sentiments on the subject of Slavery. We therefore declare our deep unaltered opposition to this stupendous evil, and we hold it to be the duty of all men by all wise and Christian means to seek its entire extirpation and removal from the land. Still the one object of the Alliance shall be steadily kept in view, which is the promotion of Christian Union, and brotherly love.

SABBATH OBSERVANCE IN SCOTLAND. The excitement respecting the stoppage of the Edinburgh and Glasgow Railroad on the Sabbath has not yet subsided. The half-yearly meeting of the shareholders was lately held, and the question came up for final decision. Both parties made strenuous efforts, and a spirited canvass took place. The result was that the Company resolved to discontinue the trains on the Sabbath, by a majority of 170.

The piety of the editor of an English journal lately received a severe shock, on account of the Queen—the head of the church, having visited the theatre on the evening of the day appointed for prayer, humiliation and fasting, in consequence of the distress in Ireland. The editor rates her Majesty in round terms, and says, that it is bad enough to go to the theatre during Lent, without doing so at a time rendered peculiarly solemn by the awful distress which pervades the land.

ANOTHER CAREY ORDINATION. The Episcopal papers give accounts of a recent ordination in Rhode Island, which threatens to produce as great an excitement as that of Carey by Bishop Onderdonk.

The candidate under examination was asked by Mr. Cooke (the former highly esteemed colleague of Dr. Milnor, at St. George's,) if he regarded the penitent believer as justified before baptism. His answer, "not fully," was sustained by Bishop Henshaw, who declared his own opinion to be the same. The examination being continued; Mr. Cooke became satisfied of the young man's unsoundness, and declined to present him as he had intended to, and refused to participate in his ordination. The Bishop and a single Presbyter (contrary to the rubric which requires at least two) proceeded with and completed the service.

The Churchman, of course, sustains the Bishop, and publishes sundry communications from its juvenile correspondents, (students who flesh their maiden swords in hacking at the evangelicals,) in which the idea that the sinner is justified without baptism is ridiculed as utterly inconsistent with the church views of the subject. The Churchman editor declares; "The offices of the church are framed on the theory of universal redemption, and hence all infants, being baptized, are consistently said to be justified, and to be made the children of God. To deny that all infants receive this grace, and are invested with these relations in baptism, is a plain consequence of the Calvinistic system."

The issue seems to be fairly joined, and we trust in God that those who love the truth will be found faithful in this controversy. The Churchman closes its remarks with the following quotation, which deserves to be remembered: "The state of Christianity is a state of war, in order to obtain everlasting peace; and a soldier of Jesus Christ must sleep under arms, that he may not be surprised in a defenceless condition."

A missionary among the North American Indians, residing at Stockbridge, in the Indian Territory, writes under date of March 30th, as follows:

"The cause of Christ is steadily advancing among our Indian population. At the several stations in the northern part of the Indian Territory, additions have been frequently occurring during the past season. Very recently eight or ten have been baptized by brother Barker, among the Shawanoes, five or six by brother Blanchard, among the Delawarees, two at this place, eight or ten are to be baptized at Ottawa, by brother Meeker. A degree of prosperity, heretofore unknown, is being enjoyed at most of these Indian stations."

MISSIONS IN AFRICA. In consequence of the peculiarly trying nature of the climate in Western Africa, the Protestant Episcopal Foreign Missionary Committee have resolved to allow their missionaries to return on a visit to the United States every fourth year, for the purpose of recruiting their health. A similar rule has been adopted by the London Church Missionary Society in reference to the missionaries at Sierra Leone. This is a bad necessity—very expensive, and a great interference with the missionary work. The plan of sending colored men, is the only remedy.

A NOBLE DETERMINATION. A pious lady in the neighborhood of New York city, has determined, it is said, to devote her time and property to the education of the orphan daughters of missionaries. Should an institution for such an object be formed she designs, moreover, to bequeath to it her property, amounting to a few thousand dollars.

THE PREACHER.

WEDNESDAY, MAY 26, 1847.

The opening sermon of General Synod will be preached this evening in the First Church.

The editor acknowledges the receipt of eight dollars from the Reformed Congregation (Rev. H. M'Millan), Xenia, O., for the 2d A. R. Church, Philadelphia.

We have been obliged to omit some notices and other editorials to make room for the minutes of the Convention.

We have received the first number of the *United Presbyterian and Evangelical Guardian*. It fully meets the promises of the publisher. It is well filled, and is now one of the most neatly printed pamphlets we receive. Mr. Prestley is now in the city, and will receive the names of all who may be disposed to subscribe. We trust he will meet with that success which his publication deserves.

PSALMODY. One of our correspondents, in an article published in the last number, asks, "Who has not met the interrogation—why could not Watts write psalms for the church as well as David?" Our brother of the *Presbyterian Advocate*, in noticing the above, says, "We hold up our hand as one who never met with such an interrogation. We would respectfully inquire of our excellent brother, the editor of the *Preacher*—if he is not prepared to be number two?" The question adverted to by our correspondent is thought to be improper, and our cotemporary very respectfully asks that the names of some persons, who have uttered such language, should be given. He thinks "it is certainly due to the cause of truth and righteousness that the authors of such improper interrogations should be exposed."

In answer, we have to say, that if we have not heard the interrogation to which our correspondent refers, in so many words, we have frequently been asked questions very much like it, certainly as objectionable to our mind. We are at a loss, however, to conceive how such an interrogation can be so offensive to our brother of the *Advocate*, or others who agree with him on the subject of psalmody. We would suppose that all who use other productions than the Psalms of David, in the worship of God, would have no hesitation in saying that the author of such productions wrote "as well as David"—with equal authority and with equal power. To use such productions in preference, to our mind, implies a belief that their author, as a psalmist, was superior to David. We do not see, then, the necessity of giving particular names: indeed, we can scarcely think our brother in earnest in asking them. To make subjects of discipline, all who are chargeable with what is offensive in the interro-

gation referred to, would be a very serious matter; it would involve, at least, the rebuke not merely of a few members, but of whole denominations of Christians, and prominently among them, the denunciation of whose principles our worthy brother is so able an advocate.

RESULT OF THE CONVENTION. It will be seen from the following minutes, that the Convention has left the subject of union in *statu quo*. Nothing has been done. The result of this meeting to us is unaccountable. Our readers have the minutes of the proceedings before them, and can judge for themselves. Any thing we may have to say, shall be reserved until we see how the action of the Convention will be entertained by the various synods which meet here this week. We have a hope that some action may be taken by the synods which will place the subject in a more satisfactory light than it appears at present. It is very evident that something of the kind is necessary. It is not to be concealed or to be denied, that the people are generally and in some places almost unanimously for union, and that the disappointment of just expectations, will have a disastrous effect upon their minds. There will be much and serious dissatisfaction. The proceedings of the meeting held in Dr. Black's church last Monday evening, the minutes of which are also given in this number, are a sufficient indication of this.

MINUTES

Of the Convention of Reformed Churches, Pittsburgh, 18th May, 1847.

The Convention of Reformed Churches met pursuant to adjournment, in the Reformed Presbyterian Church, Pittsburgh, and was opened with prayer by the Rev. Samuel Findley, Sen., the President.

The Secretary, Rev. Dr. Beveridge, being absent, the Rev. Dr. Rodgers was appointed Secretary, pro tem.

The following delegates answered to their names:

Of the Associate Reformed Synod of the West.

- Rev. Samuel Findley, Sen.,
- " David Macdill, D. D.,
- " John T. Pressly, D. D.

Of the Associate Synod.

- Rev. A. Anderson, D. D.
- " — M'Elwee.

Of the Reformed Presbyterian Synod.

- Rev. Samuel B. Wylie, D. D.
- " John Black, D. D.
- " J. N. M'Leod, D. D.

Of the Associate Reformed Synod of New York.

Rev. J. B. Scouler.

The Convention adjourned, to meet to-morrow morning, at 10 o'clock, A. M. Closed with prayer by Dr. Black.

Wednesday, 10 o'clock, A. M.

The Convention met and was opened with prayer by Dr. Pressly, the President being absent.

After prayer, the President came in and took his seat. The Secretary being still absent, Dr. Pressly was, on motion,

appointed Secretary, pro tem. In addition to the members present last evening, Doctors Wylie and M'Leod appeared and took their seats.

The Committee appointed at the last meeting of the Convention "to draft documents for a Basis of Union" being called upon, their Chairman, Dr. Anderson, reported verbally, and requested on behalf of the Committee, further time to mature their report. The request was granted.

The Convention adjourned to meet at 2 o'clock, P. M. Closed with prayer by Mr. M'Elwee.

2 O'clock, P. M.

The Convention met, and was opened with prayer by the President.

The Minutes of the last session were read.

The Committee on the Basis of Union presented the following report which was read.

That, according to the views of procedure expressed in Convention, the Committee endeavored to divide the work among themselves. But as the Testimony was the chief labor, and as there were various weighty objections to the division of this work, it was agreed that each member should make a draft of the whole, and that the other documents should be divided among them all. And as it was impracticable, for the members of the Committee, on account of their local separation, to meet in order to unite in one draft, they have agreed to submit their separate drafts to the Convention. Two members of the Committee have neither appeared, nor as yet sent any communication to us. We are prepared to submit only two drafts of the Testimony, one drawn by Dr. Black and the other by Dr. Anderson. Dr. Black will present a draft of a Directory for worship, Mr. Findley, a draft of a form of Church Government, and Dr. Anderson, a draft of a Confession of Sins and of a Bond to be used in Covenanting. A draft of a Book of Discipline, assigned to Mr. M'Laren, is not reported to the Committee.

- JOHN BLACK, } Com.
- A. ANDERSON, }
- S. FINDLEY, }

The reading of the draft of a Testimony drawn up by Dr. Anderson was called for; which being read, the Convention adjourned. Closed with prayer by Dr. Macdill.

Thursday, 9 o'clock, A. M.

The Convention met and was opened with prayer by the President. Members present as above, together with T. Beveridge, Secretary of the Convention. The Minutes of the former meeting were read and approved. On motion, it was agreed to accept the draft of a Testimony read yesterday afternoon. This draft was referred to a committee consisting of a delegate from each of the churches represented, to report such alterations and modifications as they may see proper. Drs. Macdill, M'Leod, Anderson and Mr. Scouler constituted said Committee. Adjourned at 2 o'clock. Closed with prayer by Dr. Scouler. Friday, 9 o'clock, P. M. The Convention met and was opened

with prayer by the President. The minutes of the last session were read. The Committee appointed in the forenoon presented the following report.

"The Committee to whom was referred the draft of a Testimony, respectfully report to the Convention as follows:

That, after a free and amicable conference among themselves, it was

Resolved, That this Committee recommend to the Convention, that further proceedings in the effort for organic union among the churches represented be stayed for the present, and until it shall appear in the providence of God, that the way is better prepared for its further and more successful prosecution.

Dr. Anderson desired it to be recorded, that he disagreed with the above resolution, only because he regarded it as premature, and desired that before its adoption, an effort be made to consider the plan of a Testimony in the hands of this Committee."

After a somewhat lengthy discussion of the above report, the Convention adjourned. Closed with prayer by Rev. Dr. M'Leod.

Friday, 9 o'clock, A. M.

The Convention met and was opened with prayer by the President. The minutes were read and approved. Resumed the consideration of the report which had been under discussion yesterday afternoon. The following substitute for the report was moved by Dr. Macdill and seconded by Mr. Scouler.

"Whereas, in consequence of the local separation of the members of the committee appointed in September last, they have not been able to bring forward at the present meeting of the Convention, drafts of a Testimony, and of other documents necessary to form a Basis of Union, prepared with such care as was desirable: And whereas, there does not now remain sufficient time before the approaching meetings of the several synods of the churches represented in this Convention, to prepare the papers contemplated in the appointment of said committee. Be it, therefore,

Resolved, 1. That the propositions adopted by the Convention in September last, on the real or supposed points of difference between the churches represented in this Convention, with the votes on them in all cases where they are recorded, be laid before the several synods at their approaching meeting, that they may take such action on them as in their judgment they may deem proper.

2. That this Convention finds nothing more that it can do at present in furtherance of the object of its appointment."

The above substitute was adopted by a majority, the delegates of the Associate Church voting in the negative; Dr. Anderson requested his dissent to be made for reasons to be given in.

The following preamble and resolutions were offered by Dr. Pressly and seconded by Dr. M'Leod:

"Whereas, in the various meetings of the Convention of Reformed Churches there has been a free and fraternal interchange of views on all those points which diversity of opinion was supposed to exist in the different bodies represented in the Convention, the result of w

has been to produce a conviction that there is among us a very general agreement in the great principles of revelation relative to doctrine, worship and government. But, whereas, it appears that owing to difficulties originating in a divided state of the church, which have had a tendency to keep brethren at a distance from each other, and to give rise to jealousies and alienation of affection, it seems to be impracticable at present to effect an organic union with that degree of harmony which is desirable, therefore,

Resolved, 1. That while it is thought inexpedient to press the subject of the organic union of the churches at the present time, it be earnestly recommended to both ministers and people of the different churches represented in this Convention, to study the things which make for peace, and in all their intercourse with each other to cultivate the spirit of brotherly love.

2. That it be recommended to the members of our different churches, whose local situation may cut them off from the enjoyment of Christian privileges in the church with which they have been connected, to seek a connection with either of our churches in which they may have the opportunity of enjoying these privileges."

The following substitute for the above was offered by Dr. Anderson, and seconded by Dr. Black:

"Although there is cause to rejoice in the degree of unanimity which has been manifested in the several meetings of this Convention among the churches represented, and which should command their mutual love as brethren, yet it also appears evident that there is not such a harmony of views among them as would justify an organic union at present, or warrant them to expect in such a union, that harmony of action which is necessary to the comfort, and the edifying of the church, this great object of organic union should not be abandoned. And as one prominent object in all our meetings in convention, has been to attain obedience to that divine injunction with others of a similar character, that we should "all speak the same thing, and with one mind and one mouth glorify God." Therefore,

Resolved, That this Convention recommend to the several synods, here represented, that they endeavor to promote this grand object in order to a holy and edifying union hereafter, and that in order to this, they not only cultivate brotherly love by all means consistent with their separate organization, but that they invite and entreat one another to the humble and prayerful investigation of the points of real or supposed difference, and to the study and practice of those things which make for peace with holiness, and that they pay due respect to the disciplines exercised by their sister churches respectively, and lay no obstacle in the way of future union by discordant practice."

The vote being taken, the above substitute was adopted by a majority.

On motion of Dr. Black, seconded by Mr. M'Elwee, it was agreed that Dr. Anderson should have the use of the draft of a Testimony presented to the Convention:

The following resolution was offered by Mr. M'Elwee and seconded by Dr. Macdill:

Resolved, That it be recommended to the Synods represented in this Convention to prosecute the contemplated union by convention, by committees of correspondence, or in whatever other way they may deem most promising.

This resolution was carried. The rule requiring the Convention to adjourn at 12 o'clock, was suspended.

Dr. Anderson offered his reasons of dissent against the decision at the commencement of this session, in which the other delegates of the Associate Church united. These reasons are as follows:

"From these resolutions I dissent, because, although there is unhappily too much evidence that we are not yet prepared for union, yet I consider these resolutions a premature arrest of progress. The Convention had adopted statements of doctrine on all the points of supposed difference, and appointed a committee to draft a Testimony, and had prescribed the form and manner of the Testimony. That Committee presented with other documents designated, a draft of a Testimony, which was in part read, and which, it is admitted, is drawn according to the prescriptions given. In my judgment, the Convention ought to enter on the consideration of the draft presented, as far as time will permit, and report progress to the several synods concerned.

A. ANDERSON."

On motion, Resolved, That the President and Clerk be a committee to obtain the publication of the minutes of the Convention in the different periodicals of the Churches represented.

The minutes of this meeting were read and approved.

On motion adjourned. Closed with prayer by the Secretary, singing the 133d psalm, and the President pronouncing the benediction.

SAMUEL FINDLEY, Sen., Pres't.
THOMAS BEVERIDGE, Sec'y.

For the Preacher.

Union Prayer Meeting.

At a Union Meeting of the Congregations of Pittsburgh and Allegheny cities, represented in the Convention of Reformed Churches, the following resolution was introduced by James Lowry, an Elder of the Secession body, and after discussion was adopted:

"Resolved, That we will not relinquish our prayers and our efforts in behalf of the unity of the Church, hoping our beloved pastors will lead and encourage us in the work, and that the Chief Shepherd will approve and bless."

Mr. John Thompson then offered the following paper, which, after free discussion, was also adopted:

"This meeting having assembled for conference as well as prayer, would use the liberty which God has given them, to record some of the feelings and opinions which most occupy their minds on the present occasion.

"We are portions of eight congregations of the cities of Pittsburgh and Allegheny, connected with the Synods which have been for years seeking a formal union. Our meeting is a continuance of a series which have been held for the purpose of supplicating the Head of the church in behalf of union; and in particular, for a blessing upon the Convention which had

charge of the matters preparatory to actual union. We are ourselves most anxious for the long-sought union. And now, having learned the result of the sessions of the Convention held last week, we will not refrain from expressing our feelings in view of that result. The full depth of our grief we will not try to express. The Convention having postponed indefinitely the subject of organic union has taken from us the chief ground of our hopes,—and left us nothing on which we can rest with confidence,—saving the things which are invisible.

"We know we are of the 'common people,' and are perhaps unable to discuss the magnitude or importance of the matters which have been found to obstruct our union. And just now, see not; but we are left to mourn our condition as a part of the many who must suffer under disabilities and pains, the causes of which, it is held, we have no power either to discern or remove. Still our hearts are for union. We feel that separation is unnatural and uncongenial; and, therefore, at the present crisis, would resort to the only door of hope under Christ, in which an opening is left us. Accordingly, we propose an appeal to the Synods of our several connections, about to assemble in our cities, and we hereby do appeal to them, and pray them to determine on some other and further measures for the accomplishment of that formal organization which we are persuaded the people of the several connections are prepared to hail as a blessing, and heartily to confirm."

On motion, it was Resolved, That the proceedings of this meeting be published in the Preacher, and that the Chairman be instructed to present each of the several Synods with a copy.

Rev. Dr. Rodgers having pronounced the benediction, the meeting adjourned to meet again at the usual time—the 4th Monday of June—unless sooner called together by the committee. It was also decided that the next meeting be held in Dr. Rodgers' Church, Allegheny city.

G. ADAMS, Chairman.

SUMMARY.

Distress in Ireland and Scotland. A correspondent of the Presbyterian Herald, writing from Glasgow on the first ult., says:

"The pestilence, following in the wake of the famine in Ireland, makes frightful progress. The testimony of all who have visited the distressed districts is, that the newspaper accounts fall short of the reality. Within the last few days, vast quantities of grain and provisions have arrived in Ireland from America, which have had the effect of materially bringing down the famine prices, hitherto maintained in the markets. No returns have been obtained, as yet, of the mortality in Ireland; but it has been, and continues to be, awful. In the Highlands of Scotland, absolute starvation has been hitherto staved off by the liberality of the public; but the poor people are now living upon the seed which they should at this season be putting into the ground; and their prospects for the remainder of the year are as gloomy as can be imagined. The munificent contributions and cordial sympathy sent across the Atlantic from the United States, are most welcome and encouraging, and have excited the warmest gratitude amongst all classes of our countrymen."

Italy. A most diabolical plot to murder the Pope has been discovered. It was first found out by the French Ambassador: he revealed the names of the conspirators to the Pope. Their intention was to assassinate him while giving audience to one of them, who was appointed to kill him.

A Capuchin priest presented himself for an audience of the Pope. His Holiness requested his name. This he gave; but before admitting him, the Pope looked over the list of conspira-

tors, and finding the name of the Capuchin there, he immediately summoned Carbone, who, on the Capuchin's entrance, seized him, and on searching him, found he had a brace of pistols and a poisoned dagger about his person. The Capuchin was conveyed to prison. Many arrests took place.

The plot is no doubt a concerted one.

MARRIED.

On Thursday morning, the 13th inst., by Rev. J. F. M'Laren, Dr. A. L. Cass, of Coshocton, Ohio, to Miss MARGARET KERR, Allegheny.

On the 19th inst., by Rev. James Johnson, Mr. A. S. FULLER, of Logan county, to Miss FRANCES M. HULL, of Mansfield, Ohio.

By Dr. Pressly, on the 29th ult., JAMES M'KINLEY to Miss ELLEN COLLINS, all of Allegheny City.

By the same, on the 17th instant, HIRAM COWEN to Miss ANN COOPER, all of Allegheny City.

By the same, on Monday evening, the 24th instant, Rev. JOSEPH H. PRESSLY of Erie, to Miss ANN ELIZA SMITH of Allegheny City.

OBITUARY.

DIED, at his residence near Pulaski, Mercer county, Pa., on Friday, the 23d April, in the 44th year of his age, JOSEPH CARNAHAN, Esq., who, for some years past, has been a ruling elder in the A. R. Congregation of Pulaski.

Although called off in the prime of life and in the midst of his usefulness, like a fair and beautiful flower nipped by an untimely frost, Mr. C. obtained his highest desires, the enjoyment of, and rest in the favor of God.

Experimental Christianity spread a bright loveliness over his whole character, which shone in public and in private life, and gained for him the confidence and esteem of his fellow citizens. Not only the A. R. Church in the place, but Christians of all denominations deeply lament his loss.

He lived a Christian and experienced the triumph of the Christian's death.

"His soul sustained him in his final hour, His final hour brought glory to his God."

If there be any errors or oversights in the acknowledgments, subscribers will please notify us of them that they may be corrected.

PAYMENTS FOR SUBSCRIPTION TO THE PREACHER—(Not otherwise received for.)

On the Third Volume.

Alexander M'Kinley John M'Kinley

On the Fourth Volume.

John Karnes S Herron
Irvine Stewart R G Dunn
Jas B Caldwell John M'Kinley
Conrad Brown Wm Robinson

On the Fifth Volume.

Elijah Marling John Karnes
John Adams Joseph Scott
A Johnson James Black
And Thompson Eliza Lee
J P Thompson Matt. M'ormick
R Thompson Margaret Akin
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Miss Ann Irvin Robt C Stewart
Robt Douglas And Cunningham
Jas Robertson Irvin Stewart
John Stewart, son. Dr R H Simmons
Sam Stewart Wm Ahinger
Wm Hemelwright Moses Patterson
Robt Martin Joseph Armstrong
Frs Karnes Matthew Tagart
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W E M'Nair W R Chesnut
John Casper David Ferguson
John Hughes Dr Isaac Castleberry
Miles C Beatty John M'Kee
Samuel Cuddy Judge Kyle
James Jamison John Jamison
William Johnson Thomas Gibson

NOTICE.

THE Trustees of Jefferson College will meet on Tuesday, the 8th day of June, at 10 o'clock, A. M., in the Senior Hall. As there is business of importance to come before them, punctual attendance of the members is requested. The Commencement will take place on Wednesday, the 9th day of June. Exercises commence at 10 o'clock, A. M.

JAS. M'CULLOUGH, Sec'y.
Canonsburg, May 21st, 1847.

POETRY.

CONSOLATION FOR THE LONELY.

BY MARY HOWITT.

There is a land where beauty cannot fade, Nor sorrows dim the eye; Where true love shall not droop, nor be dismay'd, And none shall ever die!

Friend, thou must trust in Him who trod before The desolate paths of life; Must bear in meekness, as he meekly bore, Sorrow, and pain, and strife!

MISCELLANY.

A PROMPT TREASURER. One of the most useful men to any church and society, as many know by experience, is a prompt, gentlemanly Treasurer.

All men love to be paid promptly. It is a universal truth, that "short reckonings make long friends." You never pay money to a laborer or tradesman promptly, and with willing mind, without putting him in good humor.

Bibliotheca Sacra.

A HINT TO PREACHERS. We are told that when Kean first came out upon the London stage, the veteran Kemble who

had retired from it, went to see him, and being asked afterward by his friend Boaden, how he liked him, "Why," said he, "his manner is so totally different from mine, that you can hardly expect me to like him altogether; but I must say one thing for him—he is always terribly in earnest.

EXPECTED RETURN OF THE COMET OF 1556. Silliman's Journal for May, says, as long as 1751, Mr. Dunthorne, of Cambridge, on computing the elements of the comet of 1264, found them so familiar to the comet of 1556, that he was led to the conclusion that the two were identical, and that its return might be expected about 1848.

FANATICS. The followers of Joanna Southcote continue to parade about the streets of the metropolis, uttering melancholy wails for the sin which brought down famine upon Ireland.

EDINBURGH ACADEMY.

THE Summer Session of the above Institution, will commence on the 10th day of May next, under the superintendence of Rev. Samuel Findley, A. M.

This Institution is situated in the village of Edinburgh, Wayne county, Ohio, six miles east of Wooster. It is in the midst of a moral and religious community.

TERMS.

Arithmetic (Davies'), English Grammar (Bullion's), and Geography (with the use of Globes), per session, \$4.00

Boarding can be had in the village, at from \$1.00 to \$1.25, and in the country at from 87 1/2 cents to \$1.00 per week.

A Philosophical and Chemical Apparatus will be connected with the Institution; and the stockholders are resolved to make every exertion to render the advantages of the Institution equal to any of a similar kind in the West.

A. H. JAMESON, President. JOHN BIGGS, Vice President. DAVID CLARK, Treasurer. J. H. HITCHCOCK, Secretary.

April, 1847.

HILL AND BROWNE, (Successors to Holdship & Browne.)

IMPORTERS and MANUFACTURERS of PAPER HANGINGS, and dealers in Writing, Printing and Wrapping Paper, No. 87 Wood Street, Between Fourth Street and Diamond Alley, Pittsburgh, Pa.

SEARS' HISTORY OF THE BIBLE.—A new and beautiful work, 2 volumes in one, giving a clear and comprehensive account of every remarkable transaction recorded in the Sacred Scriptures, during a period of upwards of four thousand years with copious notes, critical and explanatory, illustrated with several hundred engravings, price \$3.00.

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A CARD.

CANONSBURG FEMALE SEMINARY.

IN addition to the elementary Branches, the following are taught.

English Grammar, Geography, Defining, Rudiments of Botany, Philosophy and History, Biblical Antiquities, and Watts on the Mind, Natural Philosophy, Political Economy, Botany, Chemistry, Ancient and Modern History, Ancient Geography, Construction of Maps, Self Knowledge, Evidences of Christianity, and Philosophy of Natural History, Algebra, Physiology, Geometry, Astronomy, Rhetoric, Mental and Moral Philosophy, Logic, and Elements of Criticism, Bible and Composition by all the Classes.

There will be a Course of Lectures free to all the classes, on Physiology, Comparative Anatomy, Chemistry, Natural Philosophy, &c., by gentlemen well acquainted with the subjects.

EXTRAS.

French, \$4.00 per qr. Latin, 5.00

ORNAMENTAL NEEDLE-WORK.

French and silk embroidery, 3.00 Embroidery upon perforated card, worsted work, fringe, raised work and wax flowers, 3.00

MUSIC.

Instrumental music and use of Piano, 8.00 Vocal music accompanied, 2.00 Drawing and water-colored Painting, 5.00 Oil Painting, 10.00

Boarding, Tuition and Light \$50 per session payable half term in advance. Washing, 37 1/2 cents per dozen. No scholars taken under half term.

The session will commence on the 1st Monday of May next. The subscriber would inform the Public, that owing to the increased patronage she has received, she has made extensive preparations for the accommodation of boarders, by the erection of large recitation and study-rooms.

Scholars entering a month after the commencement of the session, will only be charged from that time. Unexceptionable references can be given. Mrs. FRENCH, Principal.

We were present at the semi-annual examination of the pupils of Canonsburg Female Seminary, under the superintendence of Mrs. O. J. French, and are convinced that we but give utterance to the sentiments of the audience present, in saying that the examination was most thorough, and the young ladies acquitted themselves with great credit to themselves, and reflected the highest praise on their teachers.

The neighborhood cannot be surpassed for health and salubrity, and the high tone of morals and religious feeling of the population.

All the ornamental branches of a female education are taught here, by the most skillful teachers, and the musical department appeared to be under the most successful teacher, judging from the execution of the young ladies on the piano.

Wm. Smith, Wm. M. Daniel, T. M. K. Wilson, Wm. B. Brown, John E. Black, Thomas Watson, Jas. McCullough.

BOOK-STORES.

Theological Bookstore.

WE would invite the attention of ministers and others, to our large supplies of Theological and Sabbath School Books just received, comprising nearly all the late Valuable Works in the Theological Department, and all those from the press of Robert Carter, who has just published several works of a high order, including Holdane on Romans, which is recommended as being the best Commentary on that Epistle ever published.

Also—THE MEMOIRS & SERMONS OF M'CHEYNE (in 3 Volumes), an eminent Scotch minister.

We have a full supply of SABBATH SCHOOL BOOKS, published by the American Sunday-School Union, including a Library of ONE HUNDRED VOLUMES, at the low price of \$10; and one of FIFTY VOLUMES at \$2 1/2. Superintendents of Sabbath Schools will please notice the great reduction in prices of many of the leading books.

The Union Questions, from Volume 1 to 12 at 64 cents.

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The Union Hymn-Book, "10"

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Those wishing to replenish their Libraries will find a full assortment on hands at the Philadelphia prices. Orders from schools in the country promptly attended to, and great care taken in the selections.

ELLIOTT & ENGLISH, Successors to R. Carter, Market Street, between 3d and 4th.

April, 1847.

THE GREAT SUPPER.

IN order to meet the state of the times approaching, we will sell our present edition of the GREAT SUPPER, at the following prices—

Per dozen, \$2.00. Per single copy, 20 cents.

And by the hundred or more copies, at a reduced rate, 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.

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The Preacher.

VOLUME V.

"I HAVE A MESSAGE FROM GOD UNTO THEE."

NUMBER 12.

REV. DAVID R. KERR, EDITOR.

PITTSBURGH, JUNE 9, 1847.

W. ALLINDER, PRINTER.

TERMS.

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Where a private conveyance does not offer, subscribers will please transmit by mail.

From the New York Observer.

To the Right Reverend John Hughes,
BISHOP OF NEW YORK.

MY DEAR SIR:

Agreeably to the promise made to you in my last letter, I now commence a statement of the reasons, which, on the most mature reflection, yet prevent me from returning to the pale of your church. I wish to avoid prolixity of statement, and minuteness of detail; as I feel that I am addressing one who can see the point, and weigh the force of an argument, without either.

When, in the kind providence of God, my mind became interested to know what God would have me to do, I cast around for a true guide to the solution of the question. Where could I find such an one? Books are written by fallible men—priests had already imposed on my understanding—fond parents, deceived themselves, taught me superstition for religion—all men are liable to err. I felt there was a God, and that I was bound to obey him; but where is the rule of my obedience? This was the question. I was told of the Bible, but of that I knew nothing; and, then, I knew the Bible to be by your church a prohibited book, or to be read only by priestly permission. I sought the Bible, and read it. I found it to be the true, and only guide to the right solution of the question as to what God would have me to do. And without the fear of the Pope, or of the anathemas of the Council of Trent, and without a line of license from prelate or priest, I have continued to read it for years. And the virtual prohibition of the unfettered reading of the Bible by your church, is one of the main reasons why I cannot return to it. That your restrictions amount to a virtual prohibition your candor will not for a moment deny.

And let me ask you, dear sir, why this virtual prohibition? Who has given you authority to say that I must not read what God has given to direct me into all the ways of faith and obedience? God has commanded me to "Search the Scriptures;" who has given you authority to forbid me? Produce your credentials! Where does God place his Revealed Will in the keeping of Pope, Prelate or Priest, to be doled out to his erring children in such ways and parcels as they may deem best? It is no more

placed the Bible under your control, or that of your church, than he has the sun in heaven, or the vital air. Nor can I conceive of any principle that can possibly induce you to withhold it from the people without gloss or comment, save one. "Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." It is said that Herod, when convinced that he was not of the royal line of the Jews, burned their genealogies and records that his false pretences might not be confused by them. It is for a similar reason that your church withholds the Bible from the people? The Bible lays the axe at the root of the Upas tree of Popery; is this the reason why it is withheld?

Another of the reasons which prevent me from returning to your church is the way and the manner of your public worship of God. On reading the New Testament, I find that Jesus Christ embraced every opportunity of declaring the will of God. After his ascension and the descent of the Spirit, the apostles went every where preaching the gospel of the Kingdom. The worship of God as taught us in the New Testament, consists in prayer, praise, and the preaching of his word for the instruction and edification of his people. To the instruction and edification of the saints every thing in the church is made subservient. Is it so in the Church of Rome? Do your Masses convey any instruction to the common or the uncommon mind? Do they ever give, have they ever given, one true idea of God, or of religion, to a human soul? If so, I should like to know it. May not individuals attend upon them from green to gray hairs, and yet know not the first principles of the doctrines of Christ? I have attended recently, sir, a High Mass at one of your Cathedrals. It was on the last Christmas day. I bore the unmeaning pageant for three hours together. There was the bishop in his robes, with his cap, his crook and his crozier—there were priests, in numbers, moving about, making their crosses, obeisances and genuflexions—when the bishop rose, the cross and crozier moved before him, and the priests, as waiters, went behind him—the book was shifted from side to side, and was read and canted in ways that no mortal hearer could comprehend—there was the raising of the host, and the bowing down of the people—the incense, and all the other usual accompaniments of such a service; and it struck me as one of the most farcical pantomimes that I ever witnessed. I left the house without receiving a solitary religious suggestion, and puzzled and confounded for a solution to the question, how intelligent men could possibly submit to act such a farce, and to pass it upon a crowd of poor looking people for the solemn worship of God? And if your mass when thus performed with all the splendor and pomp of your ritual, is thus unmeaning, how insipid must it be when performed in your country chapels by ignorant priests, who hunt up the sheep only to shear off the wool! God, my dear sir, is an intelligent God, he has given me intelligence with which to worship him. For the intelligence within me, either as

to its inherent nature, or as it is derived from God, makes no provision in its public worship. I must not, then, return to your church, and seek to have my soul, made for the inhabitation of the Spirit, satisfied with the mumery of your mattered masses, in the public worship of my God.

Another of the reasons which prevent me from returning to your church is, the burdens which it places on my conscience, which crush, without correcting it. It institutes a kind of a ceremonial law which restricts where God has given liberty; and which licenses where God has prohibited indulgence. With your Fast and Feast days, who can keep up without an almanac in his hand? And how many of your people can read it? Should I blunder in counting the days of the week, and, mistaking Friday for Thursday eat meat, my conscience is wounded. If in performing penance I miscount my beads and say a less number of Pater Nosters than required, my conscience again suffers. If, ignorant of the "Laws of Lent" which have been just published by you, I should eat three meals on a day between "Ash Wednesday and Easter Sunday," or should eat meat on the "Thursday next after Ash Wednesday," or on "any day in the Holy Week," my conscience would be again burdened. And these are but specimens of the thousand and one ceremonial regulations of your church, as burdensome as they are unmeaning, which fret and crush the conscience without directing or strengthening it. And whilst thus restricted in things indifferent, I am freely indulged in things which the divine law prohibits.

Now, sir, who has given you authority to make laws where God has made none? Where is the law in the Statute Book for your Lents, your Feast days, your Fast days, your Easter days? Why fast or feast at one time more than another? Who has given you authority to say what I shall eat, or how often, in any one day of the year? What unutterable arrogance to tell me I cannot eat fish or flesh at the same meal; what priestly intolerance to tell me, with my Bible open before me, that if I transgress these laws I sin against my God! You know that the gospel is a law of liberty, you know that if a man eat meat he is not the worse, and that if he refrain he is not the better—you know that the Bible teaches that man is defiled, not by that which entereth into him, but by that which cometh out of him; and why burden souls and fetter consciences by silly enactments about things in themselves indifferent, and about which God has made no regulations. O, sir, like the Scribes and the Pharisees of old, you are busied about the mint, the anise and the cummin, forgetful of the weightier matters of the law. And I deeply regret that a man who has forced himself up to station and influence against so many adverse circumstances, has not force enough left to break the chains of early religious prejudice, to rise up to the region of intellectual, and moral, and religious freedom! You are too much of a man to stoop to such nonsense.

On these subjects, dear sir, your church must return to the standard of the Bible, and of common sense, before I can re-

turn to it. Another of the reasons which prevent my return is, the obstructions which your church raises between me and my God. My Bible, that hated book by pope, prelate, priest and papal peasant, teaches me that if any man sin he has an Advocate with the Father, Jesus Christ. It every where teaches me, that I may have free access to God through Jesus Christ, that if I sin, I may go directly to the throne of God through the mediation of his Son. And this is a precious privilege; a privilege which may be enjoyed by all, "without money and without price." Now what do you ask of me to do in order to receive the forgiveness of sin, and to be restored to the favor of God? You send me to Peter or Paul, or some other saint on the catalogue, who may have never known me; and who may never hear me, if I pray unto them. Or you send me to Mary, whom you blasphemously call the mother of God, to ask her to intercede for me. Nor will this suffice. I must go to your Confessional and tell you all my sins; incurring the fearful penalty of refusal of pardon if I withhold one. Thus you take from me the privilege of going to God for myself, a privilege purchased for me by the death of Christ. You tell me I must go to the priest; and from the priest to the Saint, or to the Virgin; and the Saint or the Virgin will go for me to the Saviour; and he will go for me to the Father! And then when pardon is granted it goes from the Father to the Son—from him to the Saint or Virgin—from him or her to the priest; and when in the hands of the priest he will give me absolution, if I pay for it! Will you say, dare you say, that this is a caricature of your teachings upon this matter? Would to God you could, with truth! Why send me to the saints to ask them to intercede for me, if this is untrue? That I am a sinner, I know and feel. That there is pardon for me through the atonement of Jesus Christ, on my repentance and faith, is a precious doctrine of the Bible, and of my creed. That pardon I receive the moment I sincerely exercise the graces of repentance and faith;—yes, and not a whit the less freely, if all of you were with Pharaoh and his chariots.

And why turn me away from the door of mercy, and compel me to speak to my heavenly Father by proxy? Why call me away from the cross, and send me a priest, or a saint, or a virgin to ask them to do for me what I can better do for myself? Where has my Saviour taught me that I can only address him through a priestly attorney that I must fee, however poor, for his services? O, ask me to do any thing—to bale the ocean—to tame the hurricane—to arrest the sun—rather than ask me to return to your church, until every thing is removed which forbids the free access of my soul to God,—which suspends my salvation or any thing else than repentance towards God and faith in our Lord Jesus Christ. You must pull down your toll-gates on the way to life, before you see me back.

The statement of a few additional reasons I hope to give you in my next. With great respect, yours,

W. ALLINDER.

THE PREACHER.

WEDNESDAY, JUNE 9, 1847.

GENERAL SYNOD. We give in this number the minutes of the Synod, and the papers accompanying, with the exception of the statistical tables, and the Reports of the Treasurer, and of the Board of Agency for Foreign Missions. They will appear in the next number.

It will be seen from the minutes, that the subject of union was happily disposed of by our Synod. The result of the proceedings in the various Synods which met at the same time, is, that negotiations will be continued by the Associate and Associate Reformed Churches. The Reformed Synod did not appoint delegates to a future Convention, and from their resolutions published in this number, it appears they are not disposed to proceed farther in the efforts for union at present.

It will also be seen, that our Synod has determined on establishing a mission in Oregon. And in connection with this, we would call attention to the liberal proposal of Dr. Pressly made in this number. He offers to be one of eight who will give fifty dollars each, for the establishment of this mission. We will have occasion, and more room, to refer to this subject again.

PSALMODY AGAIN. Our readers will hear with us in adverting to this subject, once more. We have no disposition to engage in the controversy on Psalmody; and regret, as much as our brother of the Presbyterian Advocate, the unpleasant positions in which the difference of views which obtains on this subject, sometimes places the opposing parties. Unhappily, the difference is such, that it is impossible for us to maintain what we believe to be the truth, without holding opinions of the principle and practice of our brethren, which we cannot expect to be pleasing to them. They have the advantage of us in this respect. While they may be unwilling to be restricted to the Scripture Psalms, they cannot object to the use of them. In perfect consistency with their position, they can admit our practice to be in itself right. But in consistency with our position, we cannot so regard their practice. Maintaining as we do the exclusive use, in divine worship, of that compilation of sacred songs which God has prepared and given to his church, we are under the necessity of holding those who depart from this appointment, as seriously corrupting one of the most interesting and important ordinances of God.

It may be, that some things are occasionally thrown out unnecessarily offensive. This should be avoided. But we are not yet persuaded, that the language of our correspondent, which appears to have given so much offence, is to be placed in this category. His language is as follows: "Who has not heard the interrogation—Why could not Watts write Psalms for the church as well as David? Such comparisons may comport with the flouts of the infidel, but badly becomes the professing Christian." It seems to us, the most offensive part of this passage is in the last clause, in which the

comparison referred to, is classed with "the flouts of the infidel." But to this, the editor of the Advocate does not object. He appears to reprobate the comparison as heartily as our correspondent. What he denies is, that such a comparison is made by those who agree with him on the subject of Psalmody.

We are glad to see our brother have so much and decided feeling in reference to this matter; it is evidence of a state of mind, on the whole subject, we scarcely expected to see. Still, we are not convinced, after all that has been said in the long article with which he favored us in his last number, that the charge is unwarranted. He must not infer this from the fact that, the "few names" which he desired of persons who had used the "improper interrogation," have not been furnished. We did not call upon our correspondent to furnish them, in accordance with the demand of our cotemporary, because we could not see any thing to be gained by it. It would not affect the merits of the case, and we did not believe there was any serious intention of punishing such persons, if their names were given. In all seriousness, we would ask our brother, what would you do with them if you had their names? Suppose they should plead guilty, what rebuke could you administer half so withering, as that with which they could retort, *if Watts did not write as well as David, why have you instructed us to use his productions in preference to the psalms of David?* But enough of this.

We insist that such comparisons, as our cotemporary unites with our correspondent in condemning, are the legitimate results of the principle and practice of those who set aside the sacred songs which God has given to his church, and use in their stead the mere productions of men. Let the mind be once imbued with this principle, and habituated to this practice, and by a process the most natural it is likely to become indifferent to the distinction between inspired and uninspired compositions, and when closely pressed for the reasons of using the latter in preference to the former, will be ready to answer with something like the question which our correspondent intimates is so frequently proposed—"why could not Watts write psalms for the church as well as David?" We do not say that this is always the effect, but that it is the tendency of the practice in question. Guard it as you may; teach as carefully and as earnestly as you may, that David was inspired, and Watts was not; still, it comes to this, if Watts has succeeded in producing psalms and hymns more suitable for the worship of God, he *has* written as well, he has written *better* than David. Some persons may not see any thing in this derogatory to the Spirit which indited the psalms of David, and may receive no unfavorable impression; but upon many, and we fear the greater number, the effect must be as we have intimated, to make the mind indifferent to the claims of inspiration, and prepare it for entertaining the "highly criminal comparison," which we are glad to see, our cotemporary reprobates.

The reasoning by which the editor of the Advocate would show that our in-

ference is unfair, does not meet the case. On his strongest point, he addresses us as follows: "Nor do you accuse yourself of an 'infidel preference,' when in public prayer you use even your own 'productions;' yet you do not pretend to pray as 'well as' David, &c., or assume that in prayer you are 'superior to David,' &c., &c. Exercise towards us, the same charity which you claim for yourself when 'you use other productions' than the prayers of the Bible, and you will readily appreciate our position."

The case is not analogous. In reference to prayer, the Head of the church has given us the aid of his word, and promised us the help of his Spirit, and has given us a form of prayer with the simple injunction, "*after this manner pray ye.*" When, therefore, in prayer, we employ the aid of the word of God, depending upon the help of his Spirit, we engage in this exercise with all the provision which in divine wisdom and goodness has been made for us. In reference to praise, the arrangement of the Head of the church has been different. He has not given us a mere form, to be followed in making our own psalms and hymns; nor given any promise of his Spirit to help us in this work; but has himself provided a perfect system of praise, indited and arranged by the Holy Spirit. When, therefore, we engage in praise without this system, we do not improve all the provision which has been made for us; and when we engage in this exercise in the use of another system, we virtually say that the one which the Spirit has furnished is imperfect, and not as suitable as that which man himself can prepare.

We repeat, then, the cases of prayer and praise, as introduced by our brother, are not analogous. To say nothing of divine appointment, there is a great difference in the provision which the Head of the church has made in respect to them. And this difference of provision is not greater than necessity required. In prayer, in which we are called to present our own wants at a Throne of Grace, the difficulties are much less than in praise, in which we are called to magnify the name of God. If in this exercise God had left the sentiments suitable to his praise, to be conceived and expressed by the finite and erring mind of man, it would have detracted much from the interest and adequacy of the ordinance. We see something of what would have been the result, in the experience of those who have set aside the divine system of praise. What is the spectacle which they present? The Calvinist praising the perfections and works of God as they appear in his system of theology; the Arminian as they appear in his; the Universalist as they appear in his; and so, down through every grade of error, from that which is nearest the truth to that which is most remote—making the worship of God as the confusion of Babel! This was all foreseen by the Head of the Church, and in his infinite wisdom and goodness, he gave us the songs of Zion, in the use of which we may be confident of singing *the truth*, and of praising God with sentiments suitable and acceptable to him.

In this, we have but stated what we conceive to be the difference between prayer and praise; and if our brother will observe the distinction, he will "readily appreciate our position."

There is another point on which we think our position is mistaken. In common with all writers on that side of the question, the editor of the Advocate treats the subject as if the point in controversy reached no farther than the merits of a version of the Psalms. He says, "we would be as unwilling to compare Watts with David, as Rouse with David." We object to this classification; we reject the psalms of Dr. Watts because they are not a version of the inspired Psalms; he is not to be classed with those who have attempted to give us a *version* of these Psalms. Dr. Watts did not pretend to give any thing more than an "imitation," and frankly acknowledges his short-coming in this: in his Preface he says, "I have entirely omitted some whole psalms, and large pieces of many others; and have chosen out of all of them, such parts only, as might easily and naturally be accommodated to the various occasions of the Christian life." Our reason, then, for not comparing Watts with David, is, because there is very little resemblance; while we would have no more objection to a comparison of that which is known as Rouse's version, with the Psalms of David, than we would to a comparison of King James' translation of the Bible with the original Scriptures. We do not hold that either the one or the other of these is perfect; but both are on the principle of a literal translation, and are the best we have. And as in the one case, we contend for the unadulterated word, so in the other, we contend for that system of sacred songs compiled by the Holy Spirit, to the exclusion of all improvements or additions or imitations of men.

We have prolonged this article much beyond what was originally designed. With this, however, we expect to dismiss the subject. Our readers, generally, have been well instructed on this subject, and are no doubt well settled in their views. All that we have attempted, has been to correct what we took to be misapprehensions of our true position; and to show, that if in maintaining this position, some things are said displeasing to those who differ from us, it is not from a disposition to wound feelings, but because necessity is laid upon us so to speak.

THE GENERAL SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.

This body held their sessions in Dr. Black's church, in the city of Pittsburgh. Thirty-members—(twenty Ministers and twelve Ruling Elders)—were present.

Their action on the Convention and Union was as follows:

Whereas it was resolved, at the last meeting of this Synod, "that no alterations of our Confession setting aside or changing any principle of that document shall be admitted;" and, whereas Synod still adhere to this declaration, therefore

Resolved, That they cannot adopt the proposition on this subject now before them, and submitted by a majority of the late Convention of Reformed Churches

Resolved, That before making any further direct movement in the matter of church union, time be taken and no

sures adopted to settle among ourselves the ground on which the whole church of God may be, and ought to be united in one organical body.

Resolved, That on the principles before acceded to in other cases, by this Synod, a friendly correspondence as far as may be convenient, be maintained among the several bodies lately engaged in conventional operations; such correspondence to be by letter or delegation as the bodies agreeing thereto may deem advisable.

Resolved, That the failure of the late well-meant attempt to effect the union of the churches engaged in it, shall not, by this Synod, be suffered to produce any alienation of fraternal regard toward each other; but they shall, on the contrary, endeavor to cherish among the members of each, the spirit of the religion of our common Lord.

THE GENERAL ASSEMBLY, Presbyterian Church (Old School), at its late meeting in Richmond, Va., adopted the following propositions on the subject of "Christian Union."

"The General Assembly of the Presbyterian church, the Synods of the Associate Reformed Presb. Church, the Associate Presbyterian Church, the Reformed Dutch Protestant Church, and the German Reformed Church, will appoint both ministerial and lay delegates in such numbers as they shall deem proper, to meet in conference, at such time and place as shall be hereafter designated, and consult and decide respecting a suitable plan of intercourse as may be deemed profitable and safe.

The Presbytery of the Lakes will meet in Portersville, Butler county, Pa., on the 30th of the present month.

MINUTES

OF THE SEVENTH GENERAL SYNOD.

The Seventh General Synod of the Associate Reformed Synod of the West, met, pursuant to adjournment, in the City of Pittsburgh, on Wednesday the 26th day of May, 1847, at 11 o'clock, A. M., and opened with prayer by Rev. W. Taggart, the oldest minister present.

The Moderator and his Alternate being absent, it was

Resolved, That inasmuch as the Moderator and his substitute are both absent, the usual sermon at the opening of the sessions be dispensed with, and that Mr. Osborne, appointed to preach the missionary sermon, be requested to preach it this evening at half past seven o'clock.

Commissions were presented by delegates from the several presbyteries, from which the following roll of members was made out, viz.:

- PRESBYTERY OF MONONGAHELA.**
Ministers. Elders.
Rev. J. T. Pressly, William Marks, D. D.,
" James Grier, H. Nixon, (A)
" J. F. McLaren, J. Cook,
" Wm. Burnett, M. Tindle,
" John Ekin. James Potter.

- FIRST PRESBYTERY OF OHIO.**
Rev. D. Macdill, Jer. Morrow, (A)
D. D.,
" J. Prestly, Wm. P. Pressly, (A)
J. M. Graham. S. R. Hamilton.

- PRESBYTERY OF CHILLICOTHE.**
Rev. R. Stewart, Robt. B. Glasgow,
" J. Graham, D. D. John L. Patton.

- PRESBYTERY OF SPRINGFIELD.**
Rev. J. Savyer, Samuel Kyle,
" R. D. Harper, James Dallas,
" J. R. Bonner. Samuel Barnett. (A)

- PRESBYTERY OF BLAIRSVILLE.**
Rev. J. Osborne, S. E. Shaw,
" Wm. Connor, Alex. Miller, (A)
" J. G. Fulton. J. Torrence. (A)

- PRESBYTERY OF THE LAKES.**
Rev. W. Findley, A. Lyle,
" R. W. Oliver, S. N. Moore, (A)
" J. H. Pressly. James Hughes. (A)

- PRESBYTERY OF BIG SPRING.**
Rev. R. Gracey. W. Gracey.

- PRESBYTERY OF STEUBENVILLE.**
Rev. T. L. Speer, Joseph Waddle, (A)
" J. Clokey, John Meloy,
" Alex. Wilson. John McCahan.

- PRESBYTERY OF ILLINOIS.**
Rev. J. Duff, (A) W. R. Jamison,
" W. M. Graham. Samuel Hamil. (A)

- (A)
" J. P. Pinkerton, John Steele. (A)
(A)
" Alex. Pattison.

- PRESBYTERY OF INDIANA.**
Rev. J. N. Pressly, Arch. F. Martin,
" W. Turner, (A) Jesse Scott, (A)
" J. H. Bonner. Jas. M. Millen.

- PRESBYTERY OF MANSFIELD.**
Rev. Jas. Johnson, Jared N. Slonecker,
" J. H. Peacock, John Stewart, (A)
" D. F. Reid. James Ross. (A)

- PRESBYTERY OF MICHIGAN.**
Rev. Wilson Blain. J. Monteith. (A)

- SECOND PRESBYTERY OF OHIO.**
Rev. S. Findley, sr. John Patterson,
" Wm. Taggart, James R. Moss,
" Benj. Waddle. Geo. McConnell.

Those marked (A) were not present.

Rev. Wm. Burnett and Dr. J. Graham, were nominated for Moderator, and on balloting Mr. Burnett was chosen and took the chair.

It was Resolved, That the hours of meeting and adjournment of this Synod be the same as last year—of meeting, 9 o'clock, A. M., and 2 P. M., and of adjournment, 12 M., and 5 P. M.

Synod adjourned. Closed with prayer by the Moderator.

2 o'clock, P. M.

Synod met and opened with prayer. Present as before, with the addition of Mr. Wilson, Elder.

The minutes of the last sitting were read and approved.

The Moderator appointed the following committees:

Of Overtures—Dr. Macdill, Mr. Clokey and Wm. Findley.

Of Correspondence—Dr. Graham, R. Gracey and James F. Sawyer.

Of Accounts—Rev. J. Osborne, and Messrs. Kyle and S. E. Shaw.

Of Revision—Rev. R. Stewart, J. R. Bonner and T. L. Speer.

Called for reports of presbyteries and other papers.

The Rev. Wilson Blain was appointed Assistant Clerk.

Read the report of the Presbytery of the Lakes as follows:

REPORT.

Although we have not had occasion to organize any congregations, during the past synodical year, we indulge the hope that the pleasure of the Lord has prospered through our instrumentality.

April 29th, 1846, Rev. Joseph K. Riddle presented a certificate from the Mansfield Presbytery, and his name was placed upon our roll. He has since accepted a call from Bear Creek and connections, and arrangements have been made for his installation.

October 1st, 1846, Rev. Robert A. Browne presented a certificate from the Monongahela Presbytery, and his name was placed upon our roll. On the 11th instant following he was installed pastor of Eastbrook and connections, the call to which he had previously accepted.

November 10th, 1846, Rev. Robert W. Oliver was installed pastor of Bethel and connections. January 6th, 1847, Mr. W. T. M'Adam was, on a certificate from the Second Presbytery of Ohio, received under our care, as a probationer; and on the 19th inst., he was ordained to the office of the ministry, and installed pastor of Mercer and connections.

Messrs. William Dalzell and William Mehard are under our care, as Students of Theology, of the third year.

A statistical table accompanies this report. ROBERT W. OLIVER, Mod. JOSEPH H. PRESSLY, Clerk.

Read the report of the First Presbytery of Ohio, as follows:

REPORT.

On the 4th of September, 1846, our beloved brother and fellow-laborer in the gospel, Rev. John Reynolds, was called away by his Master, in the midst of his labors and usefulness among the people of his charge. By this dispensation of Divine Providence, the congregation of Fairhaven is again left vacant. A call has since been made out by that congregation addressed to Mr. Scouler, which, at their request, lies in the hands of the Presbytery awaiting his determination. At a called meeting in September, Mr. M. M. Brown, a probationer under our care, was, at his own request dismissed, to enter himself under the care of the Presbytery of Illinois. At our recent meeting in April last, Messrs. Robert Ross, who presented a certificate of good standing from the Presbytery of Steubenville, and John Milligan, a student formerly under our care, were licensed to preach the gospel; and Mr. Henry Allen ordained and installed in the pastoral charge of the congregations of Sycamore and Hopkinsville. Our congregations are generally living in love and peace; and the attendance on the ministrations of the sanctuary is such as to afford reason of hope that our labor is not altogether in vain in the Lord.

A statistical table accompanies this report. By order of Presbytery.

JAMES PRESTLEY, JOHN M. GRAHAM, DAVID MACDILL, May, 1847.

Read the report of the Presbytery of Steubenville, as follows:

REPORT.

Since your last meeting the following items of presbyterial business were transacted, viz.:

At our meeting in Monroeville, William H. Jamison was ordained and installed pastor of the congregation of Mechanickstown and connections.

At our meeting in Warrenton, on the 14th of April, William Jackson, Samuel Jamison and James C. Campbell were licensed to preach the gospel as probationers for the holy ministry. At the same meeting, the name of Rev. John Donelson was stricken from the roll of Presbytery; having learned that he had connected himself with the Associate Church.

We have eleven settled ministers, six probationers and three students of theology.

From the reports of our congregations we learn the pleasing truth that the church is in a prosperous condition. In general our pastors and people are living in harmony; and a good degree of attention is given to the observance of ordinances. Frequent calls for word and ordinances are made on us, and, in view of this, we ask of Synod as much ministerial aid as will be consistent with the wants of other portions of the church.

That the great Head of the church may guide you in all your deliberations, is the desire and prayer of your brethren in Presbytery.

A statistical table accompanies this report. WILLIAM LORIMER, Mod. J. M. GALLOWAY, Clerk.

Read the report of the Presbytery of Indiana, as follows:

REPORT.

By the favor of a Divine Providence, the Presbytery and the churches under our care, have enjoyed health and prosperity equal to that of any former period. So far as we can judge, ministerial labor has been attended with wondrous success. We have peace and harmony in all our borders.

Connected with our transactions during the present year, little has occurred worthy of the special regard of Synod. We would again call the attention of Synod to our station at Indianapolis. During a considerable portion of the year, Mr. J. N. Dick has labored with great assiduity in Indianapolis and its vicinity, and with an encouraging degree of success. We would call the attention of Synod to the fact, that the Synod's allowance to her missionaries is not sufficient even to cover the expenses which a laborer must there incur; and, therefore, the Synod should make some special provision to meet the excess of expense in this station over what is common in the missionary field. A house of worship has been let, and will be ready for use by the 4th of July next. We believe there is a fair prospect should the Synod maintain her fostering care. We have some stations along the Wabash which are worthy of the attention of Synod, and for which we can do little or nothing. These are Carmi, Sullivan and Vermillion. One missionary might be very properly employed on this line of stations.

A call was presented, at our late meeting in April, to Mr. Samuel Millen, a probationer under our care, from the congregation of Shiloh, which he accepted. At the same meeting, Mr. R. N. Fee was licensed to preach the everlasting gospel, as a probationer for the holy ministry. We have three Students of Theology under our care, Messrs. J. A. Campbell, B. L. Baldrige and R. E. Stewart.

We feel much solicitude for the results of your meeting, especially in view of the question of union of orthodox churches. Desirous that your body may remain so firm as not to compromise any thing essential to the truth and order of the church, and yet exercise a spirit so catholic as not to raise any unnecessary barrier to a union which ought to exist, we pray that, the spirit of wisdom and of a sound mind, may control your deliberation on this important question, and in all other matters claiming your attention.

A statistical table accompanies this report. Respectfully submitted, by order of the Presbytery, May 2d, 1847.

JAMES WORTH, Clerk.

Read the report of the Presbytery of Michigan, as follows:

REPORT.

Since our last annual report the following items of business have been transacted:

At our meeting at Providence, Ind., in August, a call was presented to Rev. D. T. Carnahan, from La Fayette, Ind., and by him accepted. And he has been installed accordingly.

Congregations have been organized at Burnett's Creek, White county, Ind., and at Albany in Delaware county, Ind., and also at Lancaster, Wells county, Ind.

At our present meeting, Rev. W. Elain demitted his charge at Hebron, Porter county, Ind., and that congregation is now on our list of vacancies. Mr. Blain's reason for this demission is the purpose of entering on a more extended field of usefulness.

Messrs. Hill and M'Caivan did not appear in our bounds, thereby depriving our vacancies and missionary stations of one-half of the labor assigned to this field; while the whole of it was inadequate to our wants. These failures occurring, year after year, with regard to the laborers assigned to this Presbytery, we would again most earnestly remonstrate against the quiet toleration of such a state of things, and urgently entreat Synod to adopt more stringent measures to enforce the fulfillment of appointments.

Messrs. Lind and Wright fulfilled their respective appointments much to the edification and encouragement of the churches. Messrs. Wright and Thompson voluntarily gave us very acceptable aid during the past winter, and we would recommend that any deficiency accruing in their compensation be made up by Synod.

Presbytery being strongly impressed with the belief that the consummation of the proposed union of orthodox churches would greatly tend to strengthen and encourage the weak and destitute churches in our own bounds and throughout the entire West, would cheerfully acquiesce in its immediate consummation, on the basis proposed by the last Convention.

We would send up our earnest appeal in behalf of our vacancies and missionary stations, Caledonia and Prairieville having enjoyed the labors of Mr. Lind are anxious to have him returned to them; and Presbytery would second their wishes in this behalf. Allegan and Centerville have had no preaching for the past year, and both should be supplied liberally, as their prospects are still improving. Our stations all along the Wabash and Mississinaway are encouraging, and should enjoy the labors of at least three missionaries. We hope Synod will

regard our wants and devise liberal things for us.

A statistical table accompanies this report. All which is respectfully submitted. Done at Centreville, Michigan, May 15th, 1847.

WILSON BLAIN, Moderator.
J. F. KERR, Clerk.

Read the report of the Presbytery of Springfield, as follows:

REPORT.

Since the last meeting of General Synod, Rev. J. S. McCracken has been settled at Kenton for one-half of his time; Rev. R. D. Harper, at Xenia; and Rev. James Buchanan, at Cedarville. With sorrow we report the loss of our worthy brother, Mr. Buchanan, and one of our probationers, Mr. Thomas Palmer, who have lately been removed by death. Rev. Andrew Heron, D. D., has left our Presbytery and joined the R. Presb. Church, assigning as his reason, a prospect of greater usefulness. The congregations of Dayton and Sugar Creek have received the portion of supplies appointed them by General Synod, except a few days which Mr. Scouler, by consent of these congregations, spent in another place. The labors of your missionaries have been acceptable in these congregations, and they desire appointments from the Synod for the ensuing year. The Dayton Branch asks the appropriation of \$100 to assist them in paying for their half of the supplies, and both branches desire the appointment of Mr. John M'Lane for the first six months at least. The vacancy of Quincy and Middleberry have raised a subscription sufficient to pay one-half or more of Synod's allowance, and desire to receive a missionary for the whole of his time. On account of the ill health of Mr. Palmer, the Bellfontaine congregation have received only a part of the supplies appointed for them during the last year. That branch is now disconnected from Urbana, and is able to pay the whole of Synod's allowance. We ask appointments to that place for the whole time. We also ask appointments for the whole time at Urbana. It is probable that a portion of the preaching assigned to Urbana will be received at Addison. These places together, are able and willing to pay the Synod's allowance. We also refer to Synod the care of the Cedarville congregation, now a vacancy, able and willing to support a man the whole of his time. Mr. Bonner has been laboring for the last year in the field assigned him by Synod. He has organized a congregation at Lima (elders, Alexander Morehead, sen., and William Armstrong), and reports some of the other stations as encouraging. We recommend the appointment of one or two missionaries to that field, if the funds of Synod will justify such appointment. Mr. Monfort has labored on missionary ground in our bounds about seven months during the past year, for which there are yet due him \$150, which we recommend the Synod to pay out of the Home Mission Fund. We also ask the appointment of Mr. Monfort in our bounds, that he may labor at Jacksonville and other destitute places, as much as the state of his health will permit.

Respectfully submitted,

By order of Presbytery.

J. M. GORDON, Clerk.

Read the report of the Presbytery of Blairsville, as follows:

REPORT.

Fathers and Brethren: We communicate to you those matters of general importance, that have taken place in our Presbytery since your last meeting. While we have not to record the death of any of our ministerial brethren, we have to inform you, that another of our congregations has been added to the list of our vacancies, by reason of the ill health of our beloved brother, J. G. Fulton, who was released from the pastoral charge of Blairsville congregation at his own request, at our meeting at Unity in October last. At our meeting at Blairsville, April 13th, Mr. R. Ross having delivered the usual pieces of trial with acceptance, they were unanimously sustained, and he was licensed to preach the gospel of Christ, and his name added to the list of our probationers. The state of religion in our bounds is such as should encourage the faithful laborer in the vineyard of the Lord. The probationers sent into our bounds at your last meeting, fulfilled their appointments with great acceptance, except the Rev. A. Blaikie, who did not come to our aid.

A statistical table accompanies this report.

By order of Presbytery.

WM. CONNER, Committee.

Read the report of the 2d Presbytery of Ohio, as follows:

REPORT.

Fathers and Brethren:

For several years past we were not required to record the death of any of our number: but it becomes our mournful duty now, to report that our worthy and esteemed brother, Stephen L. Hatfield, has gone the way of all the earth! On the 7th

ult., he died at the residence of his mother in Morgan county, Ohio. His sickness lasted only five days. Toward the close his sufferings were severe, yet he complained not. He departed in the faith and hope of the gospel. May this instance of mortality be improved by us all.

The state of religion in our bounds has undergone no remarkable change since our last report. The attendance on word and ordinances by the people, is encouraging. Moderate accessions to our congregations take place. No special revivals occur.

At our meeting in Fairview, on the 12th of August, Mr. A. D. Clarke was duly ordained a minister of the everlasting gospel. He is President of Franklin College, New Athens, and preaches in vacancies contiguous to that Institution.

Within the past year we have taken Messrs. Matthew Bigger, John Coman and John Andrews under our care as students of theology. We have no probationers under our care. Our vacancies are few.

With reference to union, it is believed that the people under our care are, in general, ready. They know that Christians should be united; that division is sin; and they can see no insuperable obstacle in the way of union among the churches represented in Convention. Let union be prosecuted prayerfully. It is the work of God.

May the King of Zion lead and guide you, and crown your labors in his cause with an abundant blessing.

A statistical table accompanies this report, Done by order of Presbytery, this 14th day of April, 1847.

WILLIAM TEGGART, Moderator.
BENJAMIN WADDLE, Clerk.

Read the report of the Presbytery of Big Spring, as follows:

REPORT.

At our meeting in Hopewell, York county, on the 14th April, John Y. Scouler, Probationer, was dismissed at his own request, to connect with the First Presbytery of Ohio. During the past year, a kind Providence has preserved the general good health and the lives of our members, which calls for a devout expression of our liveliest gratitude. And we are not without the hope that the results of our labors in the vineyard of the Lord, may be such as will "make glad the city of our God." Deeply solicitous for the final success of your efforts to unite in closer bonds of Christian fellowship, those portions of the church engaged in this enterprise, we trust this interest shall lie near our hearts when we approach a throne of grace. That your deliberations and discussions may result in the promotion of the peace and prosperity of our beloved Zion is the prayer of your brethren in Christ.

A statistical table accompanies this report.

ROBERT GRACEY.

Read the report of the Presbytery of Illinois, as follows:

REPORT.

The state of religion among us is not discouraging. Peace, good-will and a charitable disposition prevail. Ordinances are well observed. Our Presbytery, during the past synodical year, has had three meetings, and some changes have taken place among us, since our last report. At a called meeting of our Presbytery last fall, the pastoral relation between the Rev. Joseph Thompson and Hopewell congregation was dissolved; Mr. Hixson of Mount Pleasant, Iowa, was upon examination received under our charge as a Student of Theology; Mr. M. M. Brown, having presented a certificate of good standing as a licentiate from the First Presbytery of Ohio, was received as a probationer for the ministry. Mr. Brown delivered trials of ordination on texts previously assigned him by Presbytery, which were sustained, and he was accordingly ordained to the work of the gospel ministry. At the same meeting Messrs. Pattison and M'Coy having presented certificates of good ministerial standing from their respective Presbyteries, were received as members of our Presbytery. At our present meeting the pastoral relations between H. H. Johnston and the St. Louis congregation, between James M'Auley and the Springfield congregation, and also between Jackson Duff and the united congregations of Harrison and Virginia Grove, were dissolved. Mr. Wallace having given entire satisfaction to Presbytery of his penitence for past offences, was restored to his sacred office. Messrs. Johnston, M'Auley and M'Coy upon application received certificates of good ministerial standing, to connect themselves with other Presbyteries of the church. Messrs. J. P. Wright and Foster from the First Presbytery of Ohio, upon certificate, were received as probationers under our care.

It might not be unworthy of Synod's notice, that several members of our churches have gone to Oregon, and we know of some more that contemplate going as soon as practicable.

Our Presbytery has resolved to establish a Grammar School within our bounds as soon as practicable, with the ultimate view of augment-

ing the ministry of our church in the West. In relation to supplies in our bounds, we have

Resolved, That General Synod be requested to send all the supplies designed for this Presbytery, to the Presbytery, and not to particular missionary stations, except in such cases as the congregations are able and willing to support the gospel; and that Synod permit the supplies to draw their pay from the missionary fund of Synod, as the whole of our territory is properly missionary ground.

WM. GRAHAM, Moderator.
J. C. PORTER, Clerk.

Read the report of the Presbytery of Chillicothe, as follows:

REPORT.

At our meeting at Russellville in July last, Mr. Marion Morrison was received as a Student of Theology under our care; and has accordingly attended our Seminary during its late session.

In December last, in consequence of an application from the Rev. Adrian Aten of the Old School General Assembly Church, to be received by us into Christian and ministerial communion, a *pro re nata* meeting was called and held at Cherry Fork; at which, Mr. Aten's application was granted, and he received as a member of Presbytery. The reason assigned by Mr. Aten for seeking this change in his religious connection, is a conviction in his mind that the principles and practice of his former church on the subjects of Slavery and Psalmody are unscriptural and wrong; and that the doctrine and usage of the Associate Reformed Church on those subjects are more conformable to the word of God and to the principles of righteousness. Mr. Aten brought with him, from the Presbytery with which he was formerly connected, a certificate of his good standing whilst with them. He has been preaching amongst our people with much acceptance.

At our present meeting, Mr. Alexander M' Lanahan who, besides several others, has been heretofore reported to Synod as a student of divinity under our care, having completed the usual period of study, and having performed to the satisfaction of Presbytery the customary pieces of trial, has been licensed to preach the everlasting gospel as a probationer for the holy ministry. Mr. Thomas M'Cague, Jr., a student of the same standing with Mr. M' Lanahan, for reasons deemed satisfactory by the Presbytery, was not prepared to deliver, at our present meeting, his remaining pieces of trial. But it is expected he will be licensed at a meeting of Presbytery appointed to be held at West Fork in June next.

This will leave us with but two students of divinity under our direction; James Frazer of the 2d year, and Marion Morrison of the 1st.

These are the only parts of our presbyterial proceedings which it is thought necessary to detail to Synod; and these are respectfully reported.

A statistical table accompanies this report.

By order of Presbytery.

JAMES ARBUTHNOT, Moderator.

JOHN GRAHAM, Clerk.
Done at Ripley, Ohio, this 12th day of April, A. D. 1847.

Read the report of the Presbytery of Monongahela, as follows:

REPORT.

At our meeting on the 30th of June last, Rev. J. J. Buchanan was installed pastor of Mifflin congregation. At the same meeting, Rev. Alexander Blaikie was, at his own request, dismissed with proper testimonials to connect with the Associate Reformed Synod of New York.

29th of September, a call from the 2d Church, Pittsburgh, addressed to Mr. John G. Brown, probationer under our care, was presented to and accepted by him. Messrs. Vincent Cockins, J. T. M'Clure, James Kelso, Samuel Kerr, Robert Henry, J. D. Glenn and William Reed were received as Students of Theology under our care.

October 1st, a call from the united charge of East Brook and Shenango, under the care of the Presbytery of the Lakes, was accepted by Rev. R. A. Browne, who was furnished with testimonials to unite with that Presbytery. Mr. J. N. Dick, having presented a certificate of good standing and dismissal from the Presbytery of Blairsville, was on application received under our care. Rev. Samuel M. Coon of the Old School General Assembly presented a certificate of good ministerial standing, and after expressing his hearty approbation of our Standards was received as a member of this Presbytery. Mr. T. R. Gilmore was received under our care as a Student of Theology.

December 29th, John G. Brown, probationer, who had previously accepted a call from the 2d Church, Pittsburgh, was ordained to the ministerial office and installed pastor of that congregation. On the following day the pastoral relationship between Rev. A. H. Wright and St. Clair congregation was dissolved. A call from the 5th Associate Reformed congregation in the city of New York addressed to Rev. A. H. Wright was received and accepted by him, and he was dismissed with a certificate of good ministerial

standing to connect himself with the Presbytery of New York, of the Associate Reformed Synod of New York. J. R. Sturgeon and John S. Robertson were received under our care as Students of Theology.

March 30th, a call from the united charge of Mt. Gilead and Raceoon, under the care of this Presbytery, was accepted by Mr. Robert Armstrong, probationer, and his ordination is expected to take place at our next quarterly meeting.

March 31st, James H. Fife and Leander H. Long were licensed to preach the gospel as probationers for the holy ministry. The pastoral relationship heretofore existing between the united charge of Spear's Spring and Barr Hill, and Rev. Thomas Culahan, was dissolved. Rev. A. Gower was, at his own request, dismissed with proper testimonials to join the Presbytery of Philadelphia, with a view to his taking charge of the 2d Associate Reformed congregation in that city. George D. Archibald was received under our care as a Student of Theology.

There are in connection with this Presbytery, 16 ministers, 7 probationers, and 17 students of theology.

A statistical table accompanies this report. All of which is respectfully submitted, by order of Presbytery.

JOHN J. BUCHANAN, Moderator.
JOHN G. BROWN, Clerk.

Read the report of the Presbytery of Mansfield, as follows:

REPORT.

Since your last meeting, little has occurred with us worthy of a place in a report to General Synod. We have received six places of missionary labor.

On the 9th of August, Mr. Thomas Palmer was, at his own request, dismissed to join the Presbytery of Springfield.

Your supplies, with the exception of H. H. Thompson, came into our bounds according to your appointment, and labored with acceptance in our vacancies.

Through ill health, Rev. James Miller was obliged to leave the field of labor assigned him at your last meeting. He has been able to supply some in our southern vacancies, and, as his charge was left destitute, we sent it what supply we could.

At our meeting, April 28th, 1847, Rev. Samuel Fundley presented a request to be relieved of his charge, at least for a time, assigning as his reason ill health. He wished to learn what effect change of life would have on his constitution. Presbytery took charge of his congregations for one year, without dissolving the relation between him and them. He has taken the charge of an Academy in Edinburgh, Wayne county, Ohio, where he calculates on preaching through the year as his health will permit.

May God enable you to teach those under your care, to observe all things whatsoever the Saviour has commanded you, and may his presence be with you always, even to the end of the world.

A statistical table accompanies this report.

By order of Presbytery.

DAVID F. REID, Com.

J. H. PEACOCK, Sec.

On motion of Dr. Pressly and J. R. Bonner, Resolved, That so much of the reports of presbyteries as refers to the wants of the churches, be referred to the Committee of Domestic Missions; and any thing requiring the attention of the Committee of Overtures, to that committee.

Called for the unfinished business of last Synod.

Heard the report of the Board of Agency to superintend the affairs of our Foreign Mission.

The report was for the present laid on the table.

Synod adjourned, to meet to-morrow at 2 o'clock, P. M.

Closed with prayer by Dr. Graham.

Thursday, May 27, 2 o'clock, P. M. Synod met and opened with prayer Present as on yesterday, with the addition of Rev. Messrs. Reid and Peacock ministers.

Read the minutes of the last sitting which were approved.

Called for papers.

Read a paper from a union meeting of citizens of Pittsburgh and Allegheny members of the several churches rep-

sented in the Convention of Reformed churches. The paper was laid on the table at present.

Read a letter from the Rev. Messrs. Bower and Dales, of Philadelphia. The paper was referred to a select committee, to consist of Dr. Pressly and Rev. Wm. Connor.

Read a letter from Rev. S. Sturgeon, accompanied with certificates from different persons in Iowa, at Flint River, Des Moines county; Washington county; and Harrison and Virginia Grove.

It was moved that the above papers be referred to the Committee of Over-tures.

On motion, Resolved, That the above resolution be laid on the table.

Dr. M'Dill presented the bill for printing the Minutes of Synod of last year, amounting to *forty dollars*. Five dollars of the above is to be paid into the Synod's Fund.

Dr. Macdill also presented a bill of his expenses in attending the Convention of Reformed Churches, amounting to *fifteen dollars*.

The above bills were referred to the Committee of Accounts.

The following resolution was presented by Rev. Messrs. Clokey and Waddle, and passed unanimously, viz.

Resolved, That, though in the inscrutable providence of God, the correspondence of orthodox churches on the matter of union, has unexpectedly met with serious discouragement in the way of its further prosecution at present, yet believing, as we do, that we should be united, and hoping that by the use of prudential means, employed in dependence upon the divine blessing, the measure so dear to our affections may yet, and that too before a period far remote, be effected; therefore, Resolved, That a committee of this Synod be appointed, to confer with similar committees from the Associate and Reformed Synods, should such be appointed, that these committees may by joint consultation devise some plan by which the important measure of an organic union amongst us may be still followed up; and that one of our number be sent forthwith, to lay the above resolutions before each of the above synods.

The — in the above resolution was filled with the names of Rev. Messrs. J. F. M'Laren, Gracey, Waddle; and Messrs. Marks, Kyle and Stewart, *elders*.

It was Resolved, That when General Synod adjourn, it adjourn to meet in Xenia, on the 4th Tuesday of May, 1848, at 11 o'clock, A. M.

The Clerk of General Synod, Mr. Prestley, made a report in reference to transcribing the Minutes of Synod from the year 1834 to 1843 inclusive.

The following resolution was offered by Rev. Blain and Dr. Graham, viz.:

Having heard the report of the Clerk, Resolved, That the thanks of Synod be tendered to the Clerk for his faithful performance of this very laborious service, and that the sum of forty dollars be allowed to him out of the funds of Synod as a small acknowledgment.

On motion, the annual report of our foreign missionaries was made the order of the day for to-morrow at 2 o'clock, P. M.

The Clerk was directed to draw an order on the Treasurer, in favor of Rev. William Wallace, for *four dollars and thirty-one cents*, his expenses in attending the Convention of Reformed Churches for 1846. The order was issued.

The Clerk issued the order in his own favor for *forty dollars*, as remuneration for transcribing Minutes of Synod.

Called up the report of the Board of Agency for our foreign mission, in regard to a mission to Oregon and California.

On motion of Dr. Pressly and Rev. J. Johnson, Resolved, That it is highly important to establish a mission in Oregon.

The following preamble and resolution was offered by Rev. Messrs. M'Laren and Taggart.

Whereas, the population of Oregon is rapidly increasing, and considerable numbers of our own people have gone, and are going thither; and whereas, a well-qualified minister of our body has offered to go as a missionary to that country, therefore,

Resolved, That Synod, in dependence on the blessing of God, will send our brother, Rev. Wilson Blain, above referred to, as a missionary to Oregon, provided that funds to the amount of \$600 can be raised by the *first of March next*, for this specific object.

This resolution being under discussion Synod adjourned.

Closed with prayer by Rev. J. Clokey.

—
Friday, May 28, 9 o'clock, A. M.

Synod met and opened with prayer. Called the roll, and noted the persons absent. The reasons for absence at the calling of the roll on yesterday were sustained.

The minutes of the last meeting were read and approved.

Read a communication from Mrs. M. T. Wallace, of Wheeling, informing Synod that a box of children's clothing of the value of \$47, had been forwarded to the mission family in Palestine by the Female For. Miss. Society of Wheeling Congregation. Whereupon, it was

Resolved, That the generous donation by the Female Foreign Missionary Society of our church in Wheeling is thankfully received, and that the Treasurer be directed to give the credit as directed in the foregoing communication.

Read a respectful letter from the Associate Synod assembled in Philadelphia in May last, in answer to a previous communication from this Synod.

Took up the resolution "On the Mission to Oregon" under discussion at the adjournment last evening.

The following amendment was offered by Rev. Messrs. Bonner and Graham:

Resolved, To strike out all after the words, to Oregon, and insert, "that his salary shall be \$600 for the first year."

This amendment was afterwards withdrawn.

On motion, the roll was called commencing with the Ruling Elders, in order that the mind of the whole Synod on the matter contemplated in the above resolution might be fully ascertained.

After hearing the mind of the Ruling Elders, the farther consideration of this subject was suspended in order to hear the report of the Treasurer of Synod.

Heard the report of the Treasurer on the Foreign and Home Missionary and Synod's Funds.

The report was referred to the Committee of Accounts.

After a statement of Rev. James Grier in regard to a donation of \$200 by Joseph Robb, of Robinson Run congregation, to the Foreign Missionary Fund, the following resolution was offered by Rev. J. F. M'Laren and J. F. Sawyer, and adopted.

Resolved, That as the Synod are satisfied that the sum of \$200, received as a donation from Mr. Joseph Robb, deceased, is the full amount intended to be given by the donor: the Synod hereby acknowledge that to be the full amount of all demands against the estate of Mr. Robb, deceased, and that our Treasurer be instructed to give a receipt to the executor of the estate of Mr. Robb to that effect.

—
2 o'clock, P. M.

Synod met and opened with prayer. Called the roll.

The minutes of the last sitting were read and approved.

Called for papers, reports, &c.

Read a report from the committee to whom was referred the letter of the Rev. Messrs. Bower and Dales of Philadelphia, closing with the following resolutions:

1. Resolved, That the 2d A. R. Church of Philadelphia, be recommended to the benevolent regard of the congregations under the care of this Synod, and that they be desired to make contributions to its aid.

2. Resolved, That the Committee of Missions take into consideration the propriety of sending some ministerial aid to our brethren in Philadelphia, and that one, or more persons of some experience in the ministry be appointed to labor for a month or more, during the ensuing summer, in that city.

The above resolutions were adopted. Synod adjourned to meet to-morrow morning at 9 o'clock, A. M.

Closed with prayer by Rev. W. Taggart.

—
Saturday, May 29, 9 o'clock, A. M.

Synod met and opened with prayer. The roll was called and absentees noted.

The Clerk was directed to enter on the minutes, that Rev. Messrs. Connor, Spear, Fulton; and Messrs. Miley, Dallas, Cook, M'Connell and M'Cahan, *Elders*, had left without leave.

The excuses of persons absent on yesterday at the calling of the roll were sustained.

The minutes of the last sitting were read and approved.

An account was presented by Rev. S. Findley, Sen., of his expenses in attending the Convention of 1846 and 1847.

It was referred to the Committee of Accounts.

The committee appointed on Thursday, to confer with similar committees from the other synods represented in the

Convention of Reformed Churches, reported recommending, as follows:

1. That the several synods be respectfully requested to take the propositions adopted by the Convention in September last, into consideration for approval or disapproval.

2. That this conference recommend the renewal of negotiations with a view to union.

The above report was laid on the table for the present.

Mr. William Marks obtained leave of absence for to-day.

Called up the report of the Delegates to the Convention of Reformed Churches.

The report was read.

The resolution of Wednesday, referring the above to a committee of five from the different parts of the church, was negatived.

Proceeded with the consideration of the report of our delegates to the Convention of Reformed Churches.

The following resolution was offered by Rev. Messrs. Clokey and Findley, viz.:

Resolved, That Synod, in compliance with the recommendation of our delegates to the Convention of Reformed Churches, approve of the several propositions read (see minutes of Convention of 1846, page 15), considering the exceptions and alterations proposed in said recommendation in connection with the propositions to which they severally refer.

Took up, *First*, the proposition in regard to the *form* of the alteration of the Westminster Confession of Faith.

It was, on motion, agreed to.

The *first proposition*—on Psalmody—was approved.

The *second*—on Slavery—was approved.

The *third*—on Communion—was approved.

The *fourth*—on Testimony Bearing—was approved.

The *fifth*—on the Headship of Christ—was approved.

The sixth proposition being under consideration, Synod adjourned to meet at half past 1 o'clock, P. M.

—
Half past 1 o'clock., P. M.

Synod met and was opened with prayer. The roll was called.

The minutes of the last sitting were read and approved.

Called for reports, communications, &c.

Heard the report of the Committee of Accounts on the report of the Treasurer; and also on the state of the funds.

All the petitions for supplies were read in the Committee of Missions, and answered as far as the means of Synod would allow.

Heard the report of the Committee of Domestic Missions as follows:

REPORT.

The Committee of Missions make the following report, disposing missionary labor among our churches.

William Carlile, Presbytery of the Lakes, June, July, August, March, April, May—remainder of the year in Presbytery of Big Spring.

John Y. Scouler, 1st Presbytery of Ohio.

David R. Kerr, Presbytery of Monongahela, except month of November.

J. C. Steele, Presbytery of Monongahela.

J. D. Steele, " " "

John Maclean, Presbytery of Springfield, with \$100 allowance to Dayton.

James H. Fife, Presbytery of Springfield,

June, July, August—Presbytery of the Lakes, September and October.

Leander H. Long, Presbytery of Springfield.

John N. Dick, to Indianapolis.

Thomas Callahan, New Lancaster, Albany and Warren, Ind.—June, July, August, September, October and November—Presbytery of the Lakes, December, January, February—2d Presbytery of Ohio, March, April and May.

Samuel Weir, Presbytery of Monongahela.

J. H. Buchanan, "

John Van Eaton, Presbytery of Big Spring.

June, July, August and September, with an allowance of \$80—1st Presbytery of Ohio, October—remainder of the year in Springfield.

John M. Heron, Presbytery of Steubenville.

June—2d Presbytery of Ohio, October and November—Presbytery of Blairsville, the rest of the year.

Peter Monfort, Presbytery of Springfield.

James R. Bonner, August and September at Milwaukee—Lima, Canonsburgh, Upper Sandusky and connections, the rest of the year.

John S. McCracken, one-half of his time under direction of Springfield Presbytery.

Robert Ross, Presbytery of Big Spring June, July and August—remainder of the year, 1st Presbytery of Ohio.

John Milligan, 2d Presbytery of Ohio.

William Lind, Caledonia and Prairieville, Michigan, with an allowance of \$125 from Missionary Fund.

William Fee, Carmi, Sullivan and Vermillion.

June, July, August and September—Presbytery of Michigan, remainder of the year.

Jackson Duff, Presbytery of Illinois.

John Wallace, " " "

John Freetly, " " "

M. M. Brown, Clayton and Quincy, Ill.

Andrew Foster, Presbytery of Illinois.

Samuel Sturgeon, " " "

Alexander Patti on Brighton, Mount Pleasant, London and Flint, Iowa, with an allowance of \$150.

J. P. Wright, Presbytery of Illinois.

Joseph Thompson, Presbytery of Michigan.

H. H. Johnston, Presbytery of Springfield.

Adrian Aten, July, August and September in 2d Presbytery of Ohio—October, November and December in Presbytery of Steubenville—January, February and March in 1st Presbytery of Ohio—remainder of the year in Presbytery of Chillicothe.

Alexander McEanahan, Centreville, Michigan, June, July, August and September, with an allowance of \$30 from Missionary Fund.

James C. Campbell and William C. Jackson, Presbytery of Steubenville, with allowance of \$60 to assist Presbytery in their missionary labor.

D. C. Cochran, Presbytery of Mansfield.

S. W. Clark, Presbytery of Steubenville.

Joseph Buchanan, Kintanning, Presbytery of the Lakes, allowance of \$70.

Samuel Jamison, Presbytery of Steubenville, September and October, with an allowance of \$25—2d Presbytery of Ohio, remainder of the year, with an allowance of \$50.

Jeremiah Dick, Presbytery of Illinois.

Matthew Wilson, Presbytery of Blairsville, with an allowance of \$50.

Randall Ross, Presbytery of Blairsville.

D. H. Pollock, June, July, August and September, Presbytery of Blairsville—October, November, December and January, Centreville, Michigan—remainder of the year, Presbytery of Springfield.

James Morrow, Presbytery of Illinois.

James Millor, Presbytery of Mansfield.

John Ekin, St. Louis, from 2d Sabbath of June till 2d Sabbath of August—William T. Findley, September and October—David R. Kerr, November—William Lorimer, December, January and February—Wilson Blain, March and April.

To labor in Philadelphia, at the request of brethren in that city, Rev. James Johnston, July and August.

\$100 allowed to Michigan Presbytery to employ a missionary in Allegan, Michigan.

\$100 to be appropriated to the Presbytery of Indiana, to employ in missionary labor.

The report was accepted.

The scale of appointments was adopted.

The table of appropriations to missionaries was adopted.

The following resolutions reported by the same committee were adopted:

1st. That a committee of three be appointed to take into consideration, the subject of our Domestic Missionary scheme, and devise some more effective and less burdensome method of conducting our missionary operations, and report to this Synod, at its next annual meeting. Committee, Macdill, Claybaugh and Sawyer.

2d. That vacancies, desiring supplies of preaching, should, in the first instance, make their wants known to their respective presbyteries, together with the provisions which they have made for the support of the gospel, in order that the presbyteries may apply to synod for such help as they need, to meet the wants within their bounds.

3d. That our missionaries and others, who are engaged in supplying vacancies, be directed to give information of the order laid down in the foregoing resolution, whenever necessary, and also, to give directions to the people in vacancies and missionary stations, as to the manner of directing their applications to the presbyteries to which they belong.

4th. That a committee of three be appointed, whose duty it shall be to address a pastoral letter to our congregations and missionary stations, on the importance of seeking and sustaining settled pastors over them; and report to next meeting of Synod. Committee, Dr. Pressly, D. R. Kerr and Grier.

5th. That the Synod borrow from the Foreign Missionary Fund, the amount necessary to pay the deficit in the Home Missionary Fund, to be refunded by the first moneys received.

6th. That those congregations and vacancies, which have not yet contributed to the Missionary Funds, be earnestly requested to forward their contributions, to the Treasurer of Synod.

Synod adjourned. Closed with prayer by Rev. Benjamin Waddle.

Monday, May 31, 9 o'clock, A. M.

Synod met and opened with prayer.

Called the roll and noted the absentees.

The minutes of the last sitting were read and approved.

The excuses of persons not present at the calling of the roll were sustained.

Called for papers, &c.

Took up the report of the Committee of Accounts.

The report and resolutions appended were adopted, viz:

REPORT.

The Committee of Accounts have examined the Treasurer's Report, and his vouchers for the disbursement of moneys for the past year, and find it correct.

They recommend the adoption of the following, viz:

Resolved, That the Treasurer's report be approved and adopted.

On examining the fund of General Synod, the committee find that there will be a deficit of near \$140. And in order to meet the deficit your committee would recommend the following, viz:

Resolved, That the Delegates in attendance be directed to inform their respective Presbyteries, of the condition of the Fund of General Synod, and that they be earnestly requested to take measures to raise funds forthwith, and forward them at the earliest possible date, to the Treasurer of General Synod.

Resolved, That the Clerk be directed to issue an order on the Treasurer in favor of Dr. Macdill, for \$35, paid by him to J. M. Christy for printing minutes of last year. Also, an order for \$15, his expenses in attending the Convention of Reformed Churches in 1846.

The Clerk was instructed to draw an order in his own favor for \$25, his annual salary as Clerk.

Resumed the consideration of the propositions presented by our delegates to the Convention of R. C.

Took up the 6th proposition—On Covenanting. The following amendment was offered by Dr. Graham and Mr. Glasgow, viz:

Resolved, That all in the first paragraph after the word "hand," be stricken out.

Resolved 2. That the phrase, "various acts," in the last paragraph, be changed into "example:" and that the concluding phrase, "in entering into covenant with God," be stricken out.

The amendment was lost.

The sixth proposition—on Covenanting—was approved.

Rev. Messrs. Johnson and J. Graham, D. D., asked it to be recorded that they voted against the descending obligation of covenants entered into on extraordinary occasions.

Rev J. F. Sawyer asked leave to have the following minute recorded, viz:

I enter my dissent to the proposition on Covenanting, because I am not prepared to

say that I distinctly understand what that article teaches on the descending obligations, but would not be understood as opposed to the doctrine of Covenanting.

The seventh proposition—on Fasting—was adopted.

Rev. Wm. Burnett entered his dissent to the latter part of this proposition.

The eighth proposition—on Faith—was adopted.

The further consideration of the above was postponed for the present.

The Rev. James Shields was appointed to preach the missionary sermon at the next meeting of Synod. Rev. William T. Findley was appointed his alternate.

Rev. John Graham, D. D., was appointed the alternate of the Moderator, to preach the opening sermon in case the Moderator be absent.

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.

The Clerk issued an order in favor of Dr. Macdill for fifty dollars.

Also, one in favor of Rev. S. Findley, Sr., for ten dollars.

Also one in his own favor, according to direction, for twenty-five dollars.

Called for papers, reports, &c.

Proceeded with the consideration of the proposition recommended by the delegates to the Convention of Reformed Churches.

In regard to the 9th proposition—on the Purchase of Christ—it was Resolved,

Whereas, on the subject of the relation of the death of Christ to the temporal benefits enjoyed by believers, though, to some extent, different modes of expression may be employed by different individuals in the exhibition of their views, yet, it is believed that there exists no diversity of opinion in the churches represented in the Convention, which may not safely be made a matter of forbearance among brethren, therefore

Resolved, That an article on this subject is unnecessary, and that it be recommended to the United Church to imitate the example of the framers of the Westminster Confession, in observing silence in relation to it.

The tenth proposition—On the power of the Civil Magistrate—was adopted.

On motion Synod appointed delegates to attend a future Convention should the sister churches, or either of them, concur in the measure, and that they, in the mean time, be authorized to act in any emergency, as the representatives of this Synod in the prosecution of efforts with reference to a union of the churches.

The same delegates, with the same alternates, as appointed last year, were appointed this; except that Dr. Claybaugh was appointed alternate to Dr. Macdill in place of Mr. Reynolds, deceased.

Took up the resolution in regard to the mission to Oregon.

Dr. Pressly and Rev. William Taggart offered the following amendment to the resolution of Mr. M'Laren, viz: :

To strike out all after the words "to Oregon" and insert, "That the Synod at three months from this date, collections

once engage in vigorous efforts to raise for his support the sum of \$100 for the first year after his arrival in the field of labor.

2. Resolved, That an effort to raise the sum be made by an appeal to the wealthy and benevolent on the plan suggested by the Board of Agency.

3. Resolved, That should this effort prove unsuccessful at the expiration of be taken up immediately in all our congregations for this specific purpose, and that should these collections exceed the amount required, the excess be paid over into the Home Missionary Fund."

Mr. Blain being called on by Synod to signify his acceptance or rejection of the appointment on the above conditions, signified his acceptance.

The Committee of Overtures reported that they found nothing in the papers submitted to them that requires the action of Synod. The committee was discharged.

The following resolution was offered by Rev. Messrs. Osborne and Gracy:

Whereas, well-conducted religious periodicals are an efficient means for promoting the cause of truth: and as the "United Presbyterian and Evangelical Guardian," edited by Dr. Macdill of Hamilton and Rev. James Prestley of Cincinnati; and "The Preacher," edited by Rev. David R. Kerr of Pittsburgh, promise to be such,

Resolved, That this Synod recommend them to the patronage of our people.

On motion of Rev. B. Waddle it was Resolved, That the 4th Wednesday of August be appointed as a day of fasting, humiliation and prayer, with a special reference to the union of Reformed Churches.

Took up the report of the Board of Agency for our Foreign Mission.

It was Resolved, That so much of the above report as refers to the fixing the salaries of our missionaries, and the increase of the mission be deferred to the next meeting of Synod.

It was Resolved also, That the matter in regard to "tracts" be postponed until the next meeting of Synod.

It was Resolved, That the editors of "the United Presbyterian" and "Preacher," be requested to publish the above report in their respective periodicals.

On motion Synod adjourned to meet at 7 o'clock, P. M.

Closed with prayer by Rev. J. Johnson

7 o'clock, P. M.

Synod met and opened with prayer. Called the roll.

The minutes of the last sitting were read and approved.

The Clerk was instructed to draw an order in favor of the sexton of this church for six dollars, as remuneration for services during the sittings of this Synod.

The order was drawn.

The thanks of this Synod were tendered by resolution to the citizens of Pittsburgh and Allegheny, for their hospitality extended to the members of Synod on the present occasion.

On motion of R. W. Oliver and J. Pressly,

Resolved, That this Synod would respectfully, yet earnestly, urge those P.

byeries to which appropriations have been made, to use every effort for the support of the Domestic Missionary Fund, and that they do especially urge upon the people in whose bounds our missionaries may be laboring, the duty of contributing to the utmost of their power for their support.

It was Resolved 1, That the Clerk of Synod give early notice to the several Synods concerned, of the resolution of this Synod appointing delegates to a future Convention.

2. That it be recommended that the Convention meet on the 1st Tuesday of September next, in the city of Pittsburgh, in the First Associate Reformed Church.

It was Resolved, That Rev. William Taggart and Dr. Graham be now called on to lead in religious exercises.

Some time was spent in singing and prayer.

It was, on motion,

Resolved, That the Clerk and Rev. D. R. Kerr, be a committee to superintend the printing of the minutes of this Synod in "The Preacher" and "United Presbyterian," and that 300 extra copies in pamphlet form be stricken off for general distribution.

The minutes of this sitting were read and approved.

On motion, Synod adjourned to meet in Xenia, on the 4th Tuesday of May, 1848, at 11 o'clock, A. M.

Closed with prayer, singing a part of the 122d Psalm, and pronouncing the apostolic benediction.

WILLIAM BURNETT, Moderator.

JAMES PRESTLEY, Clerk.

Pittsburgh, May 31, 1847.

EDITORIAL CORRESPONDENCE.

Dear Sir: The anniversaries are over; and, according to promise, I send you a few remarks for the Preacher.

The American Branch of the Evangelical Alliance was formed on the 11th inst. The number of delegates was small, owing perhaps to the relation which the Alliance sustained to Slavery. Some wanted the subject of slavery kept out, while others were anxious to make the Alliance an anti-slavery society. The subject was introduced and discussed fully, and, as I believe, happily disposed of; though it is doubtful whether it will please the other branches of the Alliance in Europe. But I think that the various branches of the American church will be satisfied with the doings of the Alliance on this perplexing subject: it is as follows—"We therefore declare our deep, unalterable opposition to this stupendous evil, and we hold it to be the duty of all men, by all wise and Christian means, to seek its entire extirpation and removal from the land." The Alliance embraces the usual officers and a Board of thirty counsellors. And although it is yet the day of small things, it may do much to remove prejudice and enable the people of God to see that although they differ on some subjects, they agree on others. Fraternal conference, when sanctified by the Spirit of Christ, would soon cause us all to see that we differ more in name than in reality.

The Society for meliorating the Condition of the Jews, held its anniversary on the 13th. The organ of the Society, the Jewish Chronicle, a valuable peri-

dical, is issuing an edition of 2,500 copies. It is, perhaps, the only responsible source of information concerning the descendants of Abraham. The society is prosperous, and every Christian will bid God speed, to every proper object for showing to Israel that their Shiloh has come. I have visited a synagogue of German Jews. It was painful to witness the entire destitution of even the appearance of religion. And if there were no other proof of the divinity of the Scriptures, I think that a visit to a Jewish synagogue would be sufficient.

The American Protestant society held their anniversary on the 13th. The income of the past year was about \$20,000, and the expenditures about the same. The object of this society is to make known the errors of Romanism, and deliver those deluded creatures who are governed by that system of iniquity. From some points of observation this subject might appear in a different light. But I think it impossible to look upon it from one like this, without coming to the conclusion that our institutions are in danger. Of all systems, Roman Catholicism appears without one redeeming feature. And yet nominal Protestants, in their extensive charity, are disposed to raise the cry of persecution when the truth is told concerning that awful system of delusion and impiety. The Protestant Society has two objects in view; first, to prevent the extension of Romanism by an exhibition of her principles; and, secondly, the conversion of Roman Catholics by an exhibition of divine truth. Thus far, they have been eminently successful in both. And the present is a time which calls loudly for activity. Never were the minions of the Man of Sin more active, and never were there so many of their deluded followers coming to our shores.

The American Home Missionary Society is now entirely, or in part, supporting 972 missionaries, who are laboring in 26 states and territories. This Society has done much for the cause of God, and judging from the spirit manifested at the anniversary, they appear determined to prosecute their important work with increasing diligence.

The Board of Commissioners for Foreign Missions have presented an interesting report. In Syria, China and India, the day of redemption appears to be drawing nigh. And in the Sandwich Islands the gospel appears to increase as formerly. From all the information received from foreign lands, we would hope that the time is not far distant when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

The American Tract Society has employed during the past year, 176 colporteurs. They have visited 250,000 families, and found in this number, above 32,000 who were destitute of religious books, and almost 15,000 families who had not the Scriptures. The receipts of the society during the past year have been above \$160,000; and in the distribution of Tracts and religious books it has done much for the cause of Christ. A strong prejudice has existed, especially in the West, against the distribution of Tracts, but I think that the causes have been removed and this prejudice should die. For if truth be circulated, the form is a matter of little account. There are many other societies who have held anniversaries during the past week, but you can obtain from the published reports every thing of general importance.

In regard to my own prospects, I have cause to say that they are very good. Our congregation is regularly increasing, and I have reason to hope that a large congregation will soon be built up.

Wishing you and all with whom I

formerly associated, peace in this life and happiness beyond the grave,

I remain, dear sir,

Your brother in Jesus,

A. H. WRIGHT.

New York, May 25, 1847.

MR. EDITOR:

At the late meeting of our General Synod, it was resolved that we should commence missionary operations in the territory of Oregon. It has been ascertained that in the current of emigration flowing in that direction there is a considerable number of persons who are members of our church. And it is very important that there should be some one to break unto them the bread of life. The attention of our Synod, was particularly directed to this subject by the fact, that a young brother who has long been under the influence of the missionary spirit, was known to be willing to labor in this field. And accordingly it was resolved to send the Rev. Wilson Blain, as a missionary to Oregon, and that the sum of four hundred dollars be contributed for his support during the first year. As it is not the wish of the Synod that the attention of the church should be diverted from our Foreign Mission already established, it was thought proper to raise the amount promised to Mr. Blain without drawing upon the Foreign Missionary Fund. Two different plans for raising the sum have been suggested; the one is by an appeal to the benevolent in our church whom God has blessed with the means, and who may desire to honor the Lord with their substance and with the first fruits of all their increase; the other is by collections in all our congregations. I flatter myself that the former of these plans will be successful. And you are authorized to inform your readers that if seven individuals will give their names with a promise of \$50 each to the support of this mission, you may consider me pledged for the same amount; and in this way the money can be raised at once. I feel confident that before the expiration of three months, the term allowed for the experiment by our Synod, seven names will be forwarded to you. And so soon as they are received, my quota shall be paid into the hands of the Treasurer of Synod.

Mr. Blain is expected to set out for the field of labor, early in the ensuing spring.

JOHN T. PRESSLY.

Allegheny, 31st May, 1847.

MARRIED.

On the 15th ult., by the Rev. Joseph Andrews, Mr. WILLIAM MARSHALL of Savannah, to Miss ELIZABETH PATTERSON of Orange, O.

At New Castle, May 27, 1847, by Rev. Robert Audley Brown, Miss MARY ANN, daughter of Mr. James Morrow, of Mercer county, to Mr. WILLIAM GARVIN of Beaver county, Pa.

On the 1st instant, by the Rev. David R. Kerr, Mr. JOHN MACLEAN of Pittsburgh, to Miss MARY F. GRAHAM, second daughter of the late Foster Graham of Allegheny.

OBITUARY.

Died, On Friday morning, the 21st of May, of consumption in Richmond, Jefferson county, Ohio, Mrs. H. JANE CROOKS, wife of Dr. J. Crooks, and daughter of Josiah and Abigail Emmit, of Eromitsburg, Md. The deceased, in early life, united herself with the Presbyterian Church, in which she continued an exemplary member, until the last three years of her life, when, on removing to Richmond, she became a member of the A. R. Church, under the pastoral care of the Rev. W. Lorimer. Having lived an humble, Christian life, and adorned the doctrine of her divine and risen Saviour, she died the death of the righteous, leaving a husband, four children and many friends, to mourn her departure.

"Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Died, at her residence in the village of Bakerstown, Allegheny county, on the morning of the 1st of June, Mrs. NANCY, wife of the Rev.

Thomas C. Guthrie, in the 41st year of her age. Her disease was true Phthisis Pulmonalis, under which she labored for seven months and two weeks; and with great Christian fortitude and resignation to the will of God, she bore up under the pressure of her complaint.

In early life the deceased had attached herself to the church's communion in the Associate Church; but subsequent to her marriage, she became a member of the Reformed Presbyterian Church, Pine Creek, Allegheny county, of which her husband was pastor. She possessed rare qualities for the place she occupied. Courteous, unaffected and imbued with a deep-toned piety, she possessed the confidence and commanded the esteem of all who were her acquaintances; and especially of the congregation of which she was a member. Her voice was as oil upon the troubled waters to all her religious associates.

In the full assurance of faith, she rejoiced greatly in the anticipations of death. In her death, the church militant has lost one of its brightest ornaments; her husband, an inestimable companion; and her children, a kind mother; but their loss is her unspeakable gain. "Blessed are the dead that die in the Lord."

Communicated.

DIED, at Turtle Creek, Allegheny county, Pa., April 30th, 1847, Mr. JOHN M'MASTERS, Sr., in the 67th year of his age, and for many years a ruling elder in the Associate Reformed congregation of that place.

The deceased emigrated from Ireland at an early age, and more than forty years previous to his death. Shortly after he united with the Associate Reformed Church; to whose principles and practice, he ever after remained an affectionate and faithful adherent. Never absent from the house of God, when providence permitted his attendance, he was not less distinguished for a conscientious discharge of all those private duties of religion, which, it is to be feared, too many neglect. Perhaps, during his long life as the head of a family, not even upon a single occasion, did he neglect to offer the morning and evening sacrifice; or, to call the members of his household together on the Sabbath evening, to recite a portion of the catechism, or to read a part of the Scriptures in his hearing; an example which, it is hoped, will not be lost in its influence, upon those by whom it was enjoyed. His "last end," was in a comfortable degree that of "the perfect man." Although enfeebled in both mind and body by disease, which had long preyed upon his constitution, yet he gave abundant evidence of resignation to the divine will, and of his unwavering trust in the righteousness of the Redeemer. Having frequently expressed his desire in the language of Paul, "to depart and be with Christ," the request was graciously answered, for gently and softly as, "melted the morning star into the light of heaven," he fell asleep. "Blessed are the dead that die in the Lord."

If there be any errors or oversights in the acknowledgments, subscribers will please notify us of them that they may be corrected.

PAYMENTS FOR SUBSCRIPTION TO THE PREACHER—(Not otherwise received for.)

On the Fourth Volume. Joseph R Wilkison George Cubbison George Clark

On the Fifth Volume. Wm M'Connell Alexander Burnett John Shopier W Adams Samuel Taggart Captain T Conac Rev R D Harper George Gordon T Blair Robt M'Cormick James Thompson Rev J L Young Dr Wm Anderson John Fleming George Clark Wm Dickson John Quizz Wm Miller, sen. John Weir Jas B Caldwell Samuel Caldwell John Osborne George Cubbison Wm Christy Wm G Thompson Joseph Tebay James Ross Alexander Young Nathaniel M'Cook Thomas Marshall Alexander Wright James P Hamilton John D Logan Robt E Crawford

On the Sixth Volume. Joseph Sawyer Major J Galloway James B Caldwell

POETRY.

For the Preacher.

LINES.

TO JULIA F.

Say wouldst thou, love, be fairer far
Than all earth's fairest daughters,
And lovelier than the maidens are
By Kuban's flowing waters;
Wouldst thou have wealth from many climes
Like Egypt's queen, whose glory,
Though darken'd by the deepest crimes,
Shines yet in ancient story.

Far be the thought—the hearts that take
The outward forms of beauty,
Will leave to perish for their sake
The inward sense of duty.
Though wealth the van of fashion leads,
And bright are blooming faces,
Yet loveliness of soul exceeds
A thousand outward graces.

A heart of love, an eye of light
Its onward pathway seeing,
A present faith, and clear and bright
A hope beyond this being,
These, these are beauty, wealth and power
No law of change obeying,
And in the last dark trial hour
Undimmed and undecaying.

MARGARET COURTNEY.

Emsworth, May 19th, 1847.

MISCELLANY.

AN INFIDEL SILENCED. On a very warm evening, about twenty years ago, passing the house where Thomas Paine boarded, the lower window was opened, and seeing him sit close by, and being on speaking terms, I stepped in for a half-hour's chat; seven or eight of his friends were also present, whose doubts, and his own, he was laboring to remove by a long talk about the story of Joshua commanding the sun and moon to stand still, and concluded by denouncing the Bible as the worst of books, and that it had occasioned more mischief and bloodshed than any book ever printed, and was believed only by fools, and designing knaves. Here he paused, and while he was replenishing his tumbler with his favorite, brandy and water, a person, who I afterwards found was an intruder like myself, asked Mr. Paine if he was ever in Scotland? The answer was, Yes.

So have I been, continued the speaker, and the Scotch are the greatest bigots with the Bible I ever met—it is their school-book, their houses and their churches are furnished with Bibles, and if they travel but a few miles from home, their Bible is always their companion; yet continues the speaker, in no country where I have travelled have I seen the people so comfortable and happy; their poor are not in such abject poverty as I have seen in other countries; by their bigoted custom of going to church on Sundays, they save their wages which they earn through the week, which in other countries that I have visited, is generally spent by mechanics and other young men in taverns and frolics on Sundays, and of all the foreigners who land on our shores, none are so much sought after for servants, and to fill places where trust is reposed, as the Scotch; you rarely find them in taverns, the watchhouse, Bridewell, or the state prison. Now, says he, if the Bible is so bad a book, those who use it most would be the worst of people—but the reverse is the case. This was a sort of argument Paine was not prepared to answer, and a historical fact which could not be denied, so without saying a word he lifted a candle from the table and walked up stairs, his disciples slipped out one by one, and left the speaker and myself to enjoy the scene.

REFORM IN ENGLAND. If the existing law of primogeniture and the iniquitous usages of England were abolished, the condition of the poor might be greatly improved. And the day is perhaps not far distant when the few will be compelled to yield justice to the many.

“Great revolutions have lately been suggested in England, and the suggestion will never be forgotten. The people have turned their eyes to the vast forests and parks of the lords, which are held from age to age by the eldest son, and seen all around them masses of men and women perishing, or doomed to miserable poverty for want of land to till. And the question has been asked, whether the law of primogeniture must be abolished, and these vast grounds be sold, as they soon would be by their extravagant possessors, and so transformed from sporting forests to potato patches and corn fields, on which the hungry poor might live. The government have been obliged to feed hordes of starving Irish, made to starve by foreign lordly landholders and domestic lordly tithe-collectors, and the industrial classes have been obliged to ask whether it is consistent with their interest or their duty longer to support fat lords, temporal and spiritual, through the medium of the poor, made to starve by their exactions. The question will not cease to be asked until it gets the answer, No! from a majority of both Houses of Parliament. The abolition of primogeniture would accomplish wonders. Indolent extravagance would soon transfer vast estates to frugal industry, and England would, like Italy, have lords and barons to hold plow and tend cattle. The abolition of tithes would revolutionize the Church. The people would never wish for a fox-hunter or gambler to be their spiritual guide, if the matter were put into their hands. England has abolished many abuses piled upon her in darker times. Our Yankee girls, tending at their looms, are weaving webs for English lords, temporal and spiritual, which those noble oppressors cannot break.”

The British Government has made overtures for the establishment of a commercial treaty with the American Colony in Africa, as soon as it shall have decided to become an independent community, agreeably to the recommendation of the American Colonization Society.

EDINBURGH ACADEMY.

THE Summer Session of the above Institution, will commence on the 10th day of May next, under the superintendence of Rev. Samuel Finley, A. M. Undoubted reference as to success and ability in teaching, has been furnished by Mr. Finley.

This Institution is situated in the village of Edinburg, Wayne county, Ohio, six miles east of Wooster. It is in the midst of a moral and religious community. The situation of the House and Grounds is very favorable for the health of the pupils and for their progress in study; being quiet, elevated and retired, and affording every opportunity for healthy recreation. The academical year is divided into two sessions—five months each.

TERMS.

Arithmetic (Davies'), English Grammar (Bullion's), and Geography (with the use of Globes), per session, \$4.00
Natural Philosophy, Chemistry and History, 7.00
Ancient Languages, with the higher branches of English Literature, 9.00
Bullion's Latin and Greek Grammars will be used.

Boarding can be had in the village, at from \$1.00 to \$1.25, and in the country at from \$75 cents to \$1.00 per week. Clubs, wishing to board themselves, can obtain rooms in the village on reasonable terms.

A Philosophical and Chemical Apparatus will be connected with the Institution; and the stockholders are resolved to make every exertion to render the advantages of the Institution equal to any of a similar kind in the West.

A. H. JAMESON, President.
JOHN BIGGS, Vice President.
DAVID CLARK, Treasurer.
J. H. HITCHCOCK, Secretary.

April, 1847.

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(Successors to Holdship & Browne.)

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There will be a Course of Lectures free to all the classes, on Physiology, Comparative Anatomy, Chemistry, Natural Philosophy, &c., by gentlemen well acquainted with the subjects.

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English and silk embroidery, 3 00
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Instrumental music and use of Piano, 8 00
Vocal music accompanied, 2 00
Drawing and water-colored Painting, 5 00
Oil Painting, 10 00

Boarding, Tuition and Light \$50 per session payable half term in advance. Washing, 37 1/2 cents per dozen. No scholars taken under half term.

The session will commence on the 1st Monday of May next. The subscriber would inform the Public, that owing to the increased patronage she has received, she has made extensive preparations for the accommodation of boarders, by the erection of large recitation and study-rooms. Arrangements have also been made, by which she expects an additional teacher from the East, in the ornamental branches. Parents and guardians may rest assured that she will exert herself to promote the welfare, comfort and advancement in the studies of those placed under her care.

Scholars entering a month after the commencement of the session, will only be charged from that time. Unexceptionable references can be given. Mrs. FRENCH, Principal.

We were present at the semi-annual examination of the pupils of Canonsburg Female Seminary, under the superintendence of Mrs. O. J. French, and are convinced that we but give utterance to the sentiments of the audience present, in saying that the examination was most thorough, and the young ladies acquitted themselves with great credit to themselves, and reflected the highest praise on their teachers. We would take this opportunity of recommending to the favorable consideration of the public, this school. Convinced as we are, that Mrs. French and the able assistant teachers she has, are deserving of all praise, for the manner in which they have conducted the seminary since its establishment.

The neighborhood cannot be surpassed for health and salubrity, and the high tone of morals and religious feeling of the population.

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WE would invite the attention of ministers and others, to our large supplies of Theological and Sabbath School Books just received, comprising nearly all the late Valuable Works in the Theological Department, and all those from the press of Robert Carter, who has just published several works of a high order, including *Holdane on Romans*, which is recommended as being the best Commentary on that Epistle ever published.

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April, 1847.

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The Preacher.

VOLUME V.

"I HAVE A MESSAGE FROM GOD UNTO THEE."

NUMBER 13.

REV. DAVID R. KERR, EDITOR.

PITTSBURGH, JUNE 23, 1847.

W. ALLINDER, PRINTER.

TERMS.

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

Where a private conveyance does not offer, subscribers will please transmit by mail.

From the New York Observer.

To the Right Reverend John Hughes,
BISHOP OF NEW YORK.

MY DEAR SIR:

I have stated to you that I was born of Roman Catholic parents—that I was baptized and confirmed in your communion, and that for many years I have been in connection with a Protestant church. I stated that, whatever were my occasional mental misgivings, I remained a true son of the church until I had nearly attained the years of manhood; and that then, on as full an examination of the subject as I could give it, I came to the conclusion that I could not remain a Roman Catholic. Permit me in the present letter to state to you the cause of my early misgivings as to yours being a true church, and as to its holding the true faith.

You know very well the common belief among the Irish peasantry that Papal priests can work miracles. Whatever may be the preaching of the priests themselves upon the point, such is the belief of the people, a belief strongly encouraged by the conduct of their spiritual leaders. Hence in diseases, the people resort, not so much to physicians, as to the priest—they depend less upon the power of medicine than upon that of priestly charms. Although the son of intelligent parents, and educated from my youth for the mercantile profession, the miraculous power of the priest is yet associated with my earliest recollections of him. And, as you know full well, the belief that this power is possessed by the priests, is one of the leading causes why the Papal Irish bow with such entire and unmanly submission to them. In my youth there were two things which greatly shook my faith in the possession of this power. There resided not far from my paternal residence, a priest, whose fame as a miracle-worker was known all over the country in which he resided. The road to his house (called in that country a bridle road) went by our door. I frequently saw, in the morning, individuals riding by, with a little keg resting before them on the saddle, or a jug hanging by the horse's side. I often asked who they were, and where they were going. I was told that they were going to Father C.'s to get some of their sick cured. I asked what was in the keg, or jug? I was told that it

was Irish whiskey to pay the priest for his cures. I asked why they went so early in the morning? I was answered that unless they went early they would not find him sober.

In one of the large interior towns of Ireland where I resided, the bishop of the diocese met his priests, or a part of them, once a year. This meeting was always held in the house where I resided, and over the store in which I was then a clerk. Among the priests that always met the bishop was a Father B., whose fame as a miracle-worker was extensive. He had also a reputation for learning and eloquence, and because of his connection with an old and wealthy family, exerted a wide and social influence. He always stayed with us when he came to town. About ten o'clock one night, after one of those meetings of bishops and priests, I went out to shut up the store window; and hearing a singular noise in the gutter, I went forward, and assisted a man out of the mire. I soon recognized him to be Father B., the miracle-worker. Running in, I announced with some excitement, to the lady of the house, that Father B. was drunk in the street. I received for my pains a stunning slap on the side of the face, with this admonition, "never say again that a priest is drunk." I staggered under the blow, I assisted in cleaning his reverence. I gave him his brandy the next morning; and, young as I was, my faith in miracle-working priests was effectually shaken. Although fearing to draw the conclusion, I felt it, that God would not bestow miraculous power on those who lived a life, not of occasional, but of habitual intemperance. And I would ask you, sir, whether all this pretension to miraculous power by your priests is not a gross imposition upon the people, for the double purpose of keeping them in awe and getting their money. Let the bishop be silent and the man of sense speak, and I have no fear as to the answer.

The doctrine of purgatory, you know, sir, is one of the peculiar and most cherished doctrines of your church. Indeed, I do not know how your church could get along without it. My object now is not to reason with you about it, nor to controvert it; but to state to you a few facts in reference to it, that made in early life, a strong impression on my mind. You know that, in Ireland, the custom of the priest is, at a certain point in the service of mass, to turn his back to the altar and his face to the people, and to read a long list of the names of deceased persons whose souls are in purgatory, and to offer a prayer for their deliverance from it. This is done, or used to be done, in the chapels every Sabbath. To obtain the name of a deceased relative on that magic list, the priest must be paid so much a year, varying, I believe, with the ability of the friends to pay. If the yearly payment is not made when due, the name of the person is erased from the list. A circumstance arising out of this custom of your church, occurring in my boyhood, is distinctly before me. A respectable man in our parish died in mid-life, leaving a widow and a large family to mourn his loss. True to her religious principles, and to

her generous instincts, the widow had her husband's name placed on that list, and heard with pious gratitude, his name read over from Sabbath to Sabbath, with a prayer offered for the deliverance of his soul from purgatory. After the lapse of two or three years, on a certain Sabbath, the name of her husband was omitted from the list. The fact filled her with mingled joy and fear; joy, thinking that her husband had escaped from purgatory; and fear, lest she had done something to offend the priest. On timid inquiry, she learned that his soul was in purgatory, but that she had forgotten to send in the yearly tax at the time it was due. The tax was promptly paid, and the name was restored on the next Sabbath. With this fact, sir, I am entirely conversant; for that widow was my own mother, who sought the release of the soul of my father from purgatory. Can you wonder, sir, that this incident made a deep impression upon my youthful mind, or that it shook my faith in your whole system? And, as far as my memory serves me, Father M. was an amiable man, and above the ordinary level of the men of his calling.

Another fact which early impressed me in reference to purgatory was this. Your church makes a distinction between mortal and venial sinners. The former go to hell forever—the latter go to purgatory, "whence they are taken by the prayers and alms offered for them, and principally by the holy sacrifice of the mass." Now, I always saw that the most mortal sinners, that every body would say went to hell, could always have masses said for them if they went to purgatory, provided their friends could pay; and that less mortal sinners, that people would say went to purgatory, were sent to hell, if their friends could not pay for masses for them. And their souls were kept in purgatory a long while when their friends paid promptly every year; but the souls were soon prayed out whose friends could not pay long for them. Facts like these, sir, very early impressed my mind, and shook my faith in the religion of my parents and priests. And when in maturer years I could more fully consider them, they led me to reject religion as a fable cunningly devised by priests.

Again: to pray to angels or saints is a doctrine of your church. I am quite familiar with your explanations of it; with the distinctions which your writers make to free it from idolatry. Perhaps ere these letters are concluded, I may return to this subject; I have only to do now with some of my early impressions in reference to it. In our parish chapel there were a great many pictures of saints. Whose pictures they were I do not remember. But on Sabbath morning an hour before mass, I have often seen the poor people, and even some more wealthy and refined, walking on their knees from the one picture to the other, and counting their beads, and bowing before them with external acts of the most profound and sincere worship. Although, then, I thought differently, I have not now a doubt but that it was idolatry. But the idea that struck me was this: here are some praying to Peter, or Paul, or John; the same pic-

tures are hung up in ten thousand chapels all over the world, and in all these chapels persons are praying to them. Can these good saints hear but in one place, or can they hear all? If they can hear all, they are omnipresent; if omnipresent, they are gods. Thus we have as many gods as saints. But if they hear but in one place, then nine thousand nine hundred and ninety-nine out of the ten thousand are praying to an absent saint! This one thought, Rev. sir, very early in life impressed my mind, and was not the least powerful among the causes which led me, eventually, to reject the authority of your church.

More of these causes in my next. With great respect, yours,
KIRWAN.

Report of the Board of Foreign Missions.

To the General Synod to meet in Pittsburgh, 26th May, 1847, the Board of Agency appointed to superintend the affairs of our Foreign Missions, present the following report:

Our missionaries after having explored the country have selected the city of Damascus as the seat of their missionary operations. To this place they removed in the month of August last, and up to the 5th of March, the date of the last communication received from them, the mission family had generally enjoyed good health. Their chief employment hitherto has been the study of the language of the country, and they have made such progress as to be able to hold free intercourse with the inhabitants. Dr. Paulling, immediately on his arrival at Damascus, opened his shop, and tendered his professional services. The number of applicants for medical assistance soon increased to such an extent that it became necessary to appropriate particular days to calls of this nature. Our missionaries are in this way brought into intimate intercourse with vast numbers of persons, and by deeds of benevolence in ministering to the distressed, it is hoped that a salutary influence will be exerted over many, and that their minds may in this way be prepared to receive medicine for the soul as well as for the body. It is interesting to learn that the Jews, who at first approached our missionaries with great caution, begin to manifest a disposition to cultivate greater familiarity with them. These sons of Abraham are so accustomed to receive contempt, not only from Mohammedans but nominal Christians, in the East, that the kindness of our missionaries has exerted a softening influence upon their hearts. And it is hoped that by convincing them that they are really their friends, they will secure their confidence and prepare their minds to receive religious instruction at their hands.

A very strong desire is expressed by our missionaries that additional laborers should be sent into the field. Their own experience having taught them, that some considerable time must be spent in acquiring a knowledge of the language of the country, and in making the necessary preparations for active operations in the missionary service, they consider it very important that as soon as practicable, the mission should be strengthened by an addition to their number. And it may de-

serve the consideration of Synod, whether it would not be advisable to secure the services of some active and devoted persons of either sex, who might be qualified to aid the mission in the capacity of teachers. Such assistants could be sustained at less expense, than regularly educated and ordained ministers of the gospel, while they could render very important service.

During the year, at different times the Board have transmitted to our missionaries funds to the amount of \$2000. Now that the mission family are somewhat permanently located in Damascus, it is estimated that their annual expenses will be between \$100 and \$1500. It seems to be the desire of our brethren, that some determination should be made with regard to the annual salary which shall be allowed them; and they suppose from the information acquired both from experience, and from intercourse with others who have been longer in the field, that about \$500 or \$600 for each will be barely sufficient to meet all their expenses.

A supply of suitable tracts for general distribution, it is suggested would add much to their power to do good. And your Board would recommend to Synod to make an appeal to the benevolent whom God hath blessed with the wealth of this world to contribute for this specific purpose.

With regard to a mission to Oregon and California your Board would report that suitable persons, it is believed, can be procured to labor in either or in both of these fields. To enable a missionary to go to either of these fields, his expenses for the first year at least, to the amount of not less than \$400 would have to be borne. After the first year, the missionary it is supposed, might depend upon those among whom he shall labor for his support.

Your Board, however, question the propriety of dividing the attention of the church between two or more missions in a foreign field. It is greatly important that the resources of the Synod should be called forth not only to sustain, but to strengthen the mission already established. Without, therefore, as a Synod, engaging at present in any other mission, your Board would recommend for the consideration of Synod, the following plan for the accomplishment of the object, without diverting the attention of the church from the great enterprise in which we have already embarked. There are men in our church who are both able and willing to contribute to the support of our present mission, and who, at the same time would be willing to avail themselves of other opportunities of doing good. Let the Synod make an appeal to the benevolence of such in behalf of a mission to Oregon or California, or to both. And let such as are willing to take part in this benevolent enterprise give in their names, with a pledge that they will contribute such a proportion of the sum necessary, provided the remainder be furnished by others, to sustain any missionary appointed by Synod for one year. In this way it is believed that without diminishing the contributions to our Foreign Missionary Fund, the amount necessary for this particular object might be realized.

All which is respectfully submitted.

JOHN T. PRESSLY, Ch'n.

SOME CORRECTIONS. Under the head of "Closing Remarks," our brother of the Presbyterian Advocate favors us with another long article. In our last, we expressed an expectation that, with it, the subject would be dismissed. But as corrections of these "Closing Remarks" have been invited, and are so much needed, we must ask the indulgence of our readers once more.

To gratify the "curiosity" of his read-

ers, our brother, in the article before us, gives what he takes to be the disposition which has been made, "of the points involved in our fraternal discussion." Somewhat to our astonishment, he has taken them all his own way, and makes out quite an entertainment for his readers. We have begged the question, and reasoned badly, and made all necessary concessions. In regard to begging the question, we may remark generally, we have not been discussing the great issue on Psalmody, and have not attempted to prove directly, the divine appointment of the Book of Psalms to be exclusively used in the formally instituted worship of God. While some of our remarks had, and were intended to have, a strong leaning that way, they were primarily intended to bear on this point: *that they who use other than the Book of Psalms, in the worship of God, should not be astonished if it should be supposed, that they thought the author of such productions could write as well as David.* That is the sentiment for which we have been called to an account, and to that, and points raised in connection with it, our remarks were addressed; and certainly not, as we supposed, in a style that any one would think, was begging the main, or the incidental question. The particular point, judging from the quotations made, in which we appear to have been acting this humble part, was in our illustration of the difference of provision, which the Head of the church has made in reference to praise and prayer. If our readers will recur to that part of our last article, and the end for which it was introduced, they will readily see how much "begging of the question" it involved. What makes this charge a little more amusing, is the fact, that our brother, while making it, comes right under it himself. Indeed, all that he has written, has been on the assumption of the "divine warrant" for the usage in Psalmody which he defends. Now, if he is so exceedingly jealous of the question, would it not have been better to have given us this "warrant," than to have been entertaining his readers with the "curiosity" of the Preacher "begging the question" from him! Only give us this, and we will beg no more! Our difficulty is, and he should have patience with us, that we have never yet discovered that "warrant." We have, as we think, good authority for using the Scripture Psalms in the worship of God; but seeing no farther, and remembering the words of the Master—"In vain do ye worship me teaching for doctrines the commandments of men"—we have not felt at liberty to venture farther in our usage. Now, if our good brother will furnish us with this "divine warrant," all our difficulties in relation to this subject, on which we now so unhappily differ, will be removed—the question will be settled.

So much on "begging the question." We shall now notice some of the important concessions which we are represented to have made. Our cotemporary asserts, first, "The Preacher now concedes that it does not belong to the principles of our church, nor does she teach, that "Watts wrote as well as David," &c. Pray, when did the Preacher make this concession! It has not been asserted on that our brethren, in their principles, and out in their expositions of them, expressly insist, that "Watts wrote as well as David." Nor is it believed, they wish to breathe in the same regard. But it does not follow, so far from it, nor has it been conceded, that such a comparison "does not belong to their principles." So far from it, it has been insisted that it is a just and necessary inference from their principles, and is practically made by their usage in Psalmody. Our brother, indeed, has well laughed at the idea; but that does not amount to a concession on our part. If he will collect himself for a moment, we would respectfully ask him, if he will allow us to believe that he is governed by the ordinary laws of the human mind? When two objects are presented to him, we suppose that like other men, he would be governed in his choice, by a conviction that the one preferred, is the better for the end in view. If so, are we doing any violence to "common sense," in supposing that his preference in Psalmody, is a fair indication of the comparative esteem in which he holds Watts and David? It will not do to say, that you do not give "Watts a preference over David." The psalms you use are those of Watts, without any material alteration. These psalms, according to your own showing, are no more the Psalms of David, than Scott's Commentary is the Bible, each being merely an explanation of the original text. Dr. Watts, as we proved from his own language, in our last article, did not himself regard, and did not offer his work, as a *version* of the Psalms. What folly, then, what unfairness, to insist that the system you use are the veritable Psalms of David! And that in using this system, you are not giving a practical "preference to Watts over David!" My good brother, unwilling as you may be to admit it, and careful as you may be to guard against such a conclusion, it is not to be averted, nor to be resisted. We are well aware, that the treatment of the inspired Psalms, of which we complain, is strangely inconsistent with the "Creed, Confession of Faith, and Catechisms of the Presbyterian church," and her "standard writers" on the claims of Inspiration. But that does not help the matter; it makes it worse. If, after all this, an inspired, is set aside for an uninspired Psalmody, there is only the greater despite done the Holy Spirit. We do hope you will not place us under the necessity of pressing this point farther; it is a tender one, and the longer it is pressed, the sorer it will become.

Again, we are announced to the readers of the Advocate, as conceding that "our correspondent was mistaken;" and also, that we do "not pretend to have met with such a comparison" as our correspondent intimated was frequently made. We wish we had room to quote the whole paragraph, in which this statement is made, that our readers might see what a "racy writer" our cotemporary is. We do not accuse him of a wilful misrepresentation of us in this, but certainly he must have written in a great hurry, and after a very cursory reading

or from saying taken, we have of which he ally made by our f Psalmody; and we have never nd now repeat frequently just quoted by our but equally objectional, wisely the same principle. And if our brother will put himself to the trouble of conversing with those who are with us on this subject, he will find very few who have not been asked such questions. And if he feel at liberty to publish the names he may discover in this way, he will perhaps find as many as he will be disposed to use. Farther, we have insisted that the prevalence of such a sentiment, is the legitimate result of the practice in question—a position, which our brother has not attempted to meet with any thing stronger than a few exclamation points!

So much for concessions. We do now advert to that, which, to our cotemporary, was evidently the most troublesome part of our article, bad reasoning of the confusion of worship occasioned by a departure from the divine system of praise.

In the first place, he thinks such reasoning furnishes a strong argument to the "Romanist against the great Protestant principle of private judgment." There need be no apprehension of this. It is not the proper exercise of the right of private judgment that occasions this confusion in the worship of God. We believe it, as the result of an abuse of this right in which it is exercised, not so much of independence of man, its proper sphere, as in independence of the word of God. Our principle on this subject is the best that we can remove possible, from Romanism. Has it been by insisting upon the word of God in its purest form, that to the fullest extent, that the system of Rome has been established? Or has it not been by setting aside this word, and denying men the opportunity of exercising their private judgment in relation to it? Who then is on Roman ground respect to psalmody? They who insist upon the use of unadulterated Scripture Psalms, or they who, fearing that the exercise of private judgment error will be sung, give to their people an *adulterated sense of these Psalms?* Our brother has made a mistake here. If he will stand around him, he will see that he is in the very position in which he expected to find us. It is no part of our principle to deny the right of private judgment, and no more, to deny our people the privilege of exercising this right in accordance to any part of the word of God. But we do deny the right of any person, or persons, to palm upon us in this word, or any part of it, the "imitations," or "imitations" of men.

We are also told that to argue of the use of the Scripture Psalm the confusion of praise occasioned in church having its own psalm book correct, "inflicts a fatal blow on pr

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in reference to the temporary exclaims—"True enough; but occasioned by an explanation of such a mode of singing, it is increased. In praise, are all wrong, and to the greatest extent possible, should be avoided. And for this reason, among others, we insist upon the use of a system of Psalmody which all can use in confidence of singing the truth. Here, however, strange as it may seem, we are met with the assertion that the use of a Scripture Psalmody does not secure this end. We are told, there is more danger of error and diversity in singing these psalms, than in singing an explanation of them. In proof of this, we have been taken to the Synod of Ulster and reminded of the Arianism which prevailed there, in the use of these psalms. Accordingly, our cotemporary thinks his church has a great advantage in being furnished for her use, an authorized sense of the Psalms. "Let us sit this a little." What is asserted of the Book of Psalms, is equally true of the whole Bible. Then, why not withhold the word of God entirely, and give in its stead an "explanation" of it? Do not Arians and other errorists pervert other parts of the Bible as much as the Psalms? And if there is so much advantage in having the "sense" of the Psalms served up to the church, would there not be still greater advantage, in having the whole Bible served up in the same way? Be not startled. No matter, that you would be so nearly assimilated to the Church of Rome, in such treatment of the Scriptures. You should not be over-scrupulous about that. If your principle is correct, you should carry it out, and enjoy all the benefits. Are you prepared for that? Or have you spoken unadvisedly?

Before closing this article, already too long, allow me to recur to something like an implication, that the use of the Psalms, for which we plead, is favorable to the propagation of Arianism. It is true, that the Synod of Ulster was at one time overcast with the blight of this soul-destroying error. But it is just as true, that the conservative orthodoxy of that Synod, eventually cast it off. Is it to that Synod, or rather to the United Presbyterian Church of Ireland, of which it is now a part, and in which these psalms are still used, you look for Arianism, or any of its affiliated errors now? Is it to the Free, or the United Presbyterian Church of Scotland, or to any of the Presbyterian churches of the United Kingdom in which these Psalms are still used, you look for this? No, sir, no. Nor, can we allow these churches to be an insignificant part of "the great Protestant family." In numbers they are at least respectable. In purity of doctrine, yourself being judge, in intelligence and zeal, they are in the very lead of the Christian world. In our own country, it is true, the denominations in which these psalms are used, are "small among the thousands of Israel;" but are they distinguished by impurity of doctrine? We submit this question to your own frankness. And this one too: When were the purest days of your own church? Were they not when her Psalmody was the same? So clearly is this evident, that your departure from it, may be regarded as the first opening of the flood-gate, through which error has flowed in upon you as a mighty torrent, until you have had already, to pass through a severer process of purification, than had the Synod of Ulster; and it may not be long, when for similar reasons, and in like faithfulness, you may have to pass through the same process again.

Mr. Editor:

An article in the Presbyterian Advocate of last week, over the signature of "An Admirer of the Psalms," contains some "suggestions," which have prompted the following inquiries.

1. Does the system of psalmody adopted by the Presbyterian church embrace the whole Book of Psalms? The writer says that, "the Editor of the Preacher is mistaken in supposing that our system of psalmody excludes any of the 150 Psalms." If this be true, will the writer be so kind as to tell us where we will find the 109th psalm? I am aware that there is in that system a poem which is numbered 109. But is it one of the 150 psalms? This poem contains six verses, whereas the 109th psalm contains thirty-one verses. And will he further please to tell us, whether any one of these six verses, is a "faithful expression of the sense" of any one of the thirty-one verses of the 109th psalm? If not, then wherein was "the Editor of the Preacher mistaken in supposing that our system of psalmody excludes any of the 150 psalms?"

2. The writer styles himself "An Admirer of the Psalms." Will he explain to us the consistency between that title and an approbation of the liberty which Dr. Watts has taken with the Book of Psalms, in altering, omitting and transposing according to his own discretion. For an example, let us refer to the 119th Psalm. This is a very remarkable production. Beside the excellency of the matter, there is much skill in the arrangement. You know that it is divided into 22 parts corresponding with the letters of the Hebrew alphabet; that each part consists of eight verses, and that every verse in each part commences with the same Hebrew letter. Now, what has Dr. Watts done with this psalm, in the composition and arrangement of which, so much care is manifest? He shall answer for himself. "I have collected and disposed the most useful verses of this psalm under eighteen different heads, and formed a divine song on each of them; but the verses are much transposed to attain some degree of connection."

Now, I would respectfully ask, what would we think of a professed admirer of the writings of Dr. Chalmers, who would take the same liberty with a volume of his sermons, which Dr. Watts has taken with the Book of Psalms? Should he take up one of these sermons, and omit parts of it, and transpose the remaining sentences, "to attain some degree of connection," and then give it to the world as an improved version of the sermon, would we concede his claim to be considered an admirer of the writings of Dr. Chalmers? When the author of the "suggestions" shall have answered these questions, we shall be better prepared to decide upon the validity of his claim to the character of "An Admirer of the Psalms."

INQUIRER.

For the Preacher.

That Beautiful Picture.

There was lately exhibited, at a window in Wood street, a picture that attracted much notice and some admiration from the passers by. One of our city editors was thrown into raptures by the sight of it, but more especially by the information that it was a work of Spagnoletto, and not less than one hundred and ninety years old! What editor could refrain from transports, (at least in a paragraph), who had seen a work said to be from the pencil of Spagnoletto, the pupil of Caravaggio, student of Correggio and successful rival of Domenichino?

The painting is called a Magdalen. It represents a very good-looking girl, reading

a book; with a death's-head lying beside her, and a whip, which she has been applying to her plump, fair shoulders, till both the whip and her shoulders are maddened with her blood—poor, silly girl!

That it is in accordance with good taste to accompany so beautiful a figure with such disgusting imagery, is more, I think, than can be made out from any accredited canons of criticism. If it is intended to be a representation of Mary Magdalene herself, then it is historically incongruous, by embodying in her the practice of self-flagellation which did not exist for centuries after her time. If it only represents one of her class, known, in common parlance, as Magdalens, then it is objectionable as a burlesque of piety. It represents piety to consist in a certain fondness for the society of skulls and skeletons, and repentance to be the laceration of the body by self-inflicted flagellations. This may be the religion of romance or of Rome, but not of reason or Revelation.

Painting and fiction have done more than common sense or Scripture, for the religion of Rome. This accounts for the fact that there is in it so much of the fanciful and unique, and that its boasted immutability is consistent with perpetual addition and change. Lord Kames says, that among the common people of Italy, "the belief of scripture history is perhaps founded as much on the authority of Raphael, Michael Angelo and other painters, as on that of the sacred writers." Legendary fiction from the pulpit and congressional, has, with a like freedom and copiousness, supplied their creed and their casuistry. J. F. M.

Fast-Day Employment.

"Perhaps there has not been a time within these thirty years, when so much wisdom was required in those who lead the devotions, and provide the instructions of this solemn occasion. Ordinarily there are human instruments of public calamities, and the propensity is very strong to think much of them, and give them great prominence in any review or notice of the public relations and prospects. But that train of thought which will lead us to reflect individually on our own responsibility, and to mourn over our own individual sins, will be most likely to make it such 'a fast as God hath chosen.' We should not overlook the agency of God in the visitation. And as he hath said that 'The curse causeless shall not come,' [substantially, we suppose is meant,] all who suffer may conclude that 'their own doings have procured these things for them.' There may be so much looking to the more prominent of human instruments, as to lead the thoughts away from one's individual delinquencies."—*Christ. Mir.*

The above thoughts are judicious. In the discharge of their duties, as the ministers of Christ, those who lead the devotions, and furnish the religious instructions of the people, should inculcate the doctrine of "peace on earth, and good-will towards men." Never should they become panders to the war spirit. Neither dazzled themselves, nor seeking to dazzle others, with the deceitful glare of military glory, they should constantly affirm that all war is of the devil, except that which, in the sober and bona fide sense of the language, is defensive; and the exception need not be much preached. But, then, to preach for or against this or the other war, is entirely another matter. Such a discussion will require a minister to travel far out of the Sacred Record; and will involve questions about which a body of legislators might debate for a month, and still not have done. To do justice to the subject, and treat the understandings of the people with respect, (for they often, not without reason, think themselves as well read on the subject as their pastor,) he

may have to act the "stump-speaker," in the pulpit, for one while. And, then, what good has he done? He may have pleased a few political partizans, and gained a moment's notoriety; but has he brought one individual to hate sin and love holiness more than before? Has he breathed into one soul that meek and quiet spirit, which is, in the sight of God, of great price? Has he converted one sinner to Christ?

What may be the result of the present war with Mexico, no human sagacity can foretell! Our armies may be successful; but the national spirit may be perverted; our institutions may receive a death-wound, from which they will never recover; and vice and profligacy may be frightfully increased throughout the land. These are results seriously to be apprehended. If the war is unjust and unnecessary, it should be regarded as a sore judgment from Heaven, that our rulers, the appointed guardians of our national interests, should have involved us in it. And if the wisdom of our legislators, and of all those men of political discernment and knowledge with whom they consult, has been found so utterly at fault, it is but another verification of the inspired saying, "Except the Lord keep the city, the watchmen watch in vain."—*United Presb. and Evang. Guar.*

Protestantism in the East.

"The recent accounts from Constantinople are gratifying,—as showing the progress of Protestantism, chiefly through means of your American Missionaries; and the aid afforded them by Sir Stratford Canning and Mr. Wellesly, our Ambassador and Charge d'Affaires. It is cheering to mark the cordial co-operation of Americans and Britons in any good cause,—pre-eminently in such a cause. A religious revolution, similar to the reformation of the 16th century has commenced, and seems progressing with the most delightful rapidity. In somewhat less than eighteen months, the Protestants of Constantinople, that might have been counted by tens, must be counted by hundreds; and at Trebizond, Erzerroom, and in Syria, there has been a corresponding increase. The Protestant church of Turkey has been recognized by the Ottoman Government, chiefly through the instrumentality of Sir Stratford Canning; and is now as much a recognized institution as either the Greek or Roman church. An officer of the Porte is the guardian of its temporal rights, but the spiritualities of the new religionists are quite a distinct concern. At Antah, a large town near Aleppo, within a few weeks, six hundred persons have given in adherence. No American Missionary has been among them, though they are, in general, the instruments of the change, but an American convert, who had been a priest, had been conversant with them and distributed books. The wide diffusion of a spirit of inquiry—leading to the reception of the truth, is promoted by the immorality of the clergy, and the generally serious temperament of the people. In Pera, discussions among the Greeks, Armenians, and Roman Catholics, on the Protestant doctrines, are common in the cafes and public walks; and the missionaries are obliged rather to discourage a hasty accession of crowds, preferring the slow and deliberate workings of deep conviction, leading to insensible, but wide-spreading and permanent results. There are 4,010 Armenians in Constantinople, whom the slightest encouragement would bring over to the New Church; but while the caution of the missionaries imparts a temporary discouragement, the time is not far distant when the impulse from your western world will communicate its vibrations widely throughout Turkey, and produce the Eastern Reformation.

Correspondence of the Com. Journal.

Treasurer's Report.

The General Synod of the Associate Reformed Church in account with Thomas Hanna, Treasurer!

FOREIGN MISSIONARY FUND.

1846.	May 6. Balance in Treasury, as per report,	\$2763.99
	" 20. Piqua congregation, by Rev. D. R. Kerr,	30.00
June 8.	Hebron, Ind., by Rev. W. Blain,	5.00
	" 26. Mrs. Amanda Wylie of Paris congregation, by Rev. Galloway,	2.00
	This sum which the Synod voted to return to Mr. Samuel Barnet, he returns stating that that amount transmitted to his children in Syria was a gift to them, not intending that it should be refunded,	105.00
	Mr. Samuel Barnet, donation,	10.00
June 29.	Sewickly and Mount Pleasant congregations, by Rev. D. R. Kerr,	15.00
July 9.	Carrollton vacancy, by do.,	5.36
	" 16. Juvenile Missionary Society of 1st Church, Pittsburgh,	18.00
Oct. 1.	Mechanickstown congregation, by Rev. W. H. Jamison,	9.50
	New Lisbon, cong., by do.,	4.50
	Yellow Creek, " by do.,	9.00
	Mt. Jackson, " by Rev. Neil,	3.87
	Waterford cong., by Rev. J. J. Findley,	3.00
	W. W. Wilson, by Rev. Johnson,	5.00
	Female Missionary Society of Fairview, Ohio, by Rev. Forsythe,	13.26
	Female Missionary Society of Washington, Ohio, by do.,	5.20
	Females in Hopewell cong., by Rev. Shields,	6.00
	Chambersburg, Gettysburg and Hill congregations, by Rev. Gracey,	20.00
	Mrs. Wm. Boggs, by Rev. Wright,	15.00
1847.	April 2. Estate of John Campbell, by Jas. M'Cullough, executor, of Ohio,	40.00
	Christopher Strong of Charlotte, Tenn., by Rev. D. R. Kerr,	20.00
April 19.	Mr. James Robb, donation, by Rev. Jas. Grier,	200.00
	" 28. Mr. Wm. Stewart of Puckety, in full of his testamentary donation of \$100, by Rev. Duff,	50.00
	Puckety cong., by Rev. Duff,	20.00
	Mrs. Margaret Campbell of New Alexandria, by do.,	5.00
	A friend of Missions of New Alexandria, by do.,	1.00
May 15.	A. M. Macdill, by Dr. Macdill,	4.00
	Ebenezer cong., Rev. Boyse, by do.,	9.00
	Richmond cong., Rev. Boyse, by do.,	6.00
	Oxford Juvenile Missionary Society, by do.,	3.72
	Oxford Ladies' Missionary Society, by do.,	25.00
	Oxford subscription and box, by do.,	20.53
	Sidney congregation, Rev. M'Caughan, by do.,	20.00
May 15.	Hamilton congregation, by do.,	41.00
	St. Louis congregation, J. S. Thompson, by do.,	5.00
	Rev. J. H. Bonner, by do.,	1.00

Female Missionary Society of Mt. Pleasant congregation, by Rev. J. M. Graham, for the purpose of publishing Brown's Shorter Catechism in the Arabic language,	65.18
May 21. Springfield cong., by Rev. Sawyer,	20.00
Mr. Sam'l Barnett of Springfield cong., by do.,	10.00
Xenia cong., by Rev. Harper,	20.00
Mr. Thomas White, by do.,	1.00
Chillicothe cong., by Rev. W. Findley,	11.50
Female Missionary Society of Chillicothe, by do.,	44.00
Juvenile Missionary Society of Chillicothe, by do.,	23.00
May 22. Gents. Miss. Society 1st church Pittsburg, Rev. M'Laren, by James M. Browne, Treasurer,	182.68
" 25. Piqua cong., J. M. Gordon, by Rev. D. R. Kerr,	30.00
Mrs. Jane Fleming, by do.,	1.00
Miss Sarah Richey, by do.,	1.00
Female Miss. Society of Elk Creek cong., by Rev. J. J. Findley,	4.00
Juvenile Miss. Society of 1st church Pittsburg, by S. Colville,	41.50
Female Miss. Soc. of Union cong., by Rev. Ekin,	60.00
Robinson Run cong., by Rev. Grier,	28.95
Lebanon cong., by Rev. S. Wallace,	5.00
East Union cong., by do.,	4.00
A friend of Missions of East Union cong., by do.,	3.00
Crooked Creek and connection, by Rev. Waddle,	17.62
2d church Pittsburg, by Rev. Brown,	30.00
Turtle Creek cong., by Rev. Osborne,	29.10
Bethel cong., by do.,	15.43
Mount Nebo cong., by Rev. Burnett,	13.34
West Union cong., by do.,	3.68
White Oak Spring cong., by W. Findley,	6.51
Prospect cong., by do.,	10.63
Russelville cong., by Rev. Caskey,	7.90
Ripley cong., by do.,	0.10
Legacy of Mrs. Willock, by Dr. Pressly,	25.00
Charter Cross Road cong., by Rev. Spear,	12.00
West Middletown cong., by Rev. S. Taggart,	15.00
Thomas M'Call, by do.,	6.00
Moorfield cong., Rev. Parks, by Rev. W. Taggart,	7.00
Sunbury cong., by Rev. Breaden,	4.00
Evansburg cong., by do.,	4.00
Portersville cong., by do.,	2.00
New Zion (Ind.) cong., by Rev. Worth,	60.00
Knoxville cong., by Rev. Lorimer,	7.50
Richmond cong., by do.,	7.65
Females of Richmond cong., by do.,	3.75
Mrs. C. Busson of Richmond cong., by do.,	1.00
Short Creek cong., by Rev. J. S. Buchanan,	5.00
Savannah cong., by Rev. Andrews,	13.91
Wooster cong., by Rev. Peacock,	13.84
Martinsburg cong., by do.,	9.56
Mount Vernon cong., by do.,	18.12
Crooked Creek cong., by Rev. J. H. Pressly,	5.00
Mount Jackson cong., by do.,	3.75
Slippery Rock cong., by do.,	5.00

Millersburg, cong., by Rev. Reid,	2.00
White Eyes cong., by do.,	3.50
Mill Creek cong., by do.,	12.25
Paris cong., by Rev. Galloway,	13.00
Bethesda cong., by Mr. Henderson,	10.00
Ladies' Miss. Society of 1st church Pittsburg, by Rev. M'Laren,	50.00
Female Miss. Society of Oswego, by Rev. J. F. Kerr,	10.12
Mount Hope cong., by Rev. Carnahan,	5.31
Cincinnati cong., by Rev. Prestley,	95.00
Ladies of West Union, town and cong., by Rev. Graham,	4.00
Mrs. Wallace Female Seminary, Wheeling,	7.00
Troy cong., by Rev. S. Findley, Jr.,	16.95
Chesterville cong., by do.,	2.86
Sulphur Spring cong., by do.,	2.50
Female Miss. Soc. of Mansfield, by Rev. Johnson,	26.82
Rev. A. Bower, donation,	2.50
Erie cong., by J. H. Pressly,	20.00
Male Miss. Society of Hopewell, O., by Dr. Macdill,	53.25
Fall Creek and Greenfield congs., by Rev. Arbuthnot,	8.50

CONTRA.		
1846.	May 15. Paid Mr. Samuel Barnett, per order,	105.00
	" 30. To discount on Western currency on \$300, for draft on New York,	6.75
	To draft on N. Y. to purchase library for missionaries,	300.00
June 29.	To discount on \$265 currency, $\frac{1}{2}$ per cent.,	3.97
	To draft on N. Y. \$500 and premium, $\frac{1}{4}$ per cent.,	501.25
Dec. 16.	To draft on N. Y. \$500 and premium, $\frac{1}{4}$ per cent.,	501.25
1847.	Jan. 16. To draft on N. Y. \$500 and premium, $\frac{1}{4}$ per cent.,	501.25
	April 6. To draft on N. Y. \$500 and premium, $\frac{1}{4}$ per cent.,	501.25
	Amount received,	4795.79
	" disbursed,	2420.72
	Balance in Treasury,	\$2375.07

HOME MISSIONARY FUND.		
1846.	May 20. Piqua congregation, by Rev. D. R. Kerr,	20.00
June 26.	Paris cong., by Rev. Galloway,	6.22
	Springfield cong., by Rev. Sawyer,	8.00
July 1.	Newville cong., Rev. Sharp, by Dr. Pressly,	27.50
	Chambersburg and Gettysburg congs., Rev. Gracey, by do.,	20.00
	Mexico & Tuscarora congs., Rev. Shields, by do.,	24.00
	Chanceford and Hopewell cong., Rev. Jones, by do.,	8.50
	Waterford cong., Rev. J. J. Findley, by do.,	8.00
July 23.	An individual in Starkville, Miss., by Rev. D. R. Kerr,	10.00
Oct. 1.	Cadiz cong., by Rev. Wilson,	18.00
	Prospect cong., by Rev. W. Findley,	6.50
	Mt. Jackson cong., by Rev. Neill,	3.00

Slippery Rock cong., by do.,	2.00	
James Pearson, by Rev. J. S. Buchanan,	2.00	
Margaret Pearson, by do.,	2.00	
White Oak Spring cong., by Rev. W. Findley,	6.50	
Brush Valley cong., by Rev. Weed,	4.00	
De Kalb cong., by Rev. R. G. Thompson,	5.50	
Wm. Thompson, by Rev. Niblock,	5.00	
Mrs. Mary Ross, by Rev. Ekin,	1.50	
1847.	April 28. Puckety cong., by Rev. Duff,	15.00
	" 30. Mt. Nebo cong., by Rev. Burnett,	14.50
May 7.	1st church Pittsburg, by Rev. M'Laren,	93.67
" 15.	Hopewell cong., Rev. M'Cracken, by Dr. Macdill,	70.18
	Oxford cong., subscription and box, by do.,	19.93
	Sidney cong., Rev. M'Caughan, by do.,	25.00
	Hamilton & Concord congs., by do.,	21.20
	Female Miss. Society, Rev. Horne's cong., by do.,	20.00
	St. Louis cong., Rev. J. S. Thompson, by do.,	5.00
May 21.	Springfield cong., by Rev. Sawyer,	23.00
	Mr. Sam'l Barnett of Springfield cong., by do.,	10.00
	Jabez Hunter of Huntersville, by do.,	2.00
	Xenia cong., Rev. Harper, Chillicothe cong., by Rev. W. Findley,	11.50
	Females of Bethel cong., Jefferson Co., Ind., by Rev. J. H. Bonner,	15.00
May 25.	Piqua, Ohio, cong., Rev. J. M. Gordon, by Rev. D. R. Kerr,	16.00
	Sugar Creek, O., cong., Rev. Forsyth, by Rev. D. R. Kerr,	3.00
May 27.	Waterford cong., by Rev. J. J. Findley,	6.00
	Robinson Run cong., by Rev. Grier,	30.00
	Lebanon cong., by Rev. S. Wallace,	8.00
	East Union cong., by do.,	6.00
	A friend of Missions in East Union cong., by do.,	2.00
	Crooked Creek and connection, by Rev. Waddle,	15.00
	2d Church Pittsburg, by Rev. Brown,	40.00
	Barr Hill cong., by Rev. Calahan,	15.00
	Female Miss. Society of Steubenville, by Mrs. Robertson, Treasurer,	17.00
	Jacksonville, Ind., cong., by Rev. Fulton,	5.00
	Turtle Creek cong., by Rev. Osborne,	3.00
	Bethel cong., by do.,	15.00
	Russelville cong., by Rev. Caskey,	7.00
	Ripley cong., by do.,	7.00
	Cherry Fork cong., by Rev. Stewart,	3.00
	Legacy of Mrs. Willock, by Dr. Pressly,	2.00
	Unity cong., Rev. Conner, by do.,	1.00
	Mrs. Agness Monroe, by do.,	1.00
	West Middletown cong., by Rev. S. Taggart,	1.00
	Sunbury cong., by Rev. Breaden,	1.00
	Evansburgh cong., by do.,	1.00
	Portersville cong., by do.,	1.00
	Beulah and connections, by Rev. Oliver,	1.00
	New Zion, Ind., cong., Rev. Worth, by Rev. J. N.	1.00

M'Kinny's Settlement, Va., 15 families, 35 communicants.
 Belus Station, Va., 12 communicants.
 Mount Vernon, Pa., 40 families, 70 communicants.
 Wellsville, Ohio.
 Little Muskingum, Ohio.

Statistics of the Presbytery of Indiana.

Settled Ministers.
 Samuel C. Baldrige, Princeton post-office, Ind., Princeton and Elderton congregations.
 John H. Bonner, South Hanover post-office, Ind., Bethel and Hopewell congregations, 40 families, 90 communicants.
 James Worth, Springfield post-office, Decatur county, Ind., New Zion congregation, 50 families, 98 communicants.
 William Turner, Bloomington post-office, Ind., Union congregation.
 S. Millen, Shiloh congregation.
 William Horne, Caledonia congregation.
 J. N. Pressly, Richland post-office, Rush county, Ind., Bethesda congregation, 41 families, 85 communicants; Richland congregation, 43 families, 96 communicants.

Unsettled Ministers.
 William Lynd, Hugh Mayne.
Probationer—R. N. Fee.

Students.
 J. A. Campbell, B. L. Baldrige, R. E. Stewart.

Statistics of the Presbytery of Michigan.

Settled Ministers.
 J. F. Kerr, Oswego, Indiana, 42 families, 72 communicants.
 Wilson Blain, Hebron, Indiana, 26 families, 56 communicants.
 D. T. Carnahan, La Fayette, Indiana, 13 families, 26 communicants; Mount Hope, Indiana, 17 families, 35 communicants.
 R. R. Coon, Providence, Indiana, 45 families, 90 communicants; Mud Creek, Indiana, 16 families, 32 communicants.

Vacancies and Missionary Stations.
 Mount Pleasant, Indiana, 7 families, 12 communicants.
 Camden, Indiana, 15 families, 26 communicants.
 Burnett's Creek, Indiana, 10 families, 18 communicants.
 Albany, 10 families, 20 communicants; New Lancaster, Wells county, Indiana, 9 families, 15 communicants; and Warren, Eikhart, Indiana, 5 families, 12 communicants; Centreville, Michigan, 12 families, 25 communicants, Fawn River, Michigan, 5 families, 9 communicants.
 Caledonia, Michigan, 10 families, 16 communicants; Yankee Springs, 5 families, 10 communicants, Prairieville, 9 families, 12 communicants.
 Allegan, Michigan, 13 families, 30 communicants.
 Grand Rapids, Michigan.

Statistics of the Presbytery of Springfield.

Settled Ministers.
 J. F. Sawyer, Springfield, Clark county, Ohio, 55 families, 95 communicants.
 J. M. Gordon, Piqua, Miami county, Ohio, 55 families, 105 communicants.
 C. T. M'Caughan, Sidney, Shelby county, Ohio, 48 families, 112 communicants.
 J. S. M'Cracken, Kenton, Hardin county, Ohio, 25 families, 43 communicants.
 R. D. Harper, Xenia, Greene county, Ohio, 68 families, 170 communicants.

Unsettled Ministers.
 P. Monfort, J. R. Bonner.
Probationers.
 John Van Eaton, John M. Heron, Geo. W. Gowdy.
Student.
 Clark Kendall.

Vacancies.

Cedarville, Greene county, Ohio, 35 families, 78 communicants.
 Bellefontaine, Logan county, Ohio, 40 families, 78 communicants.
 Urbana, Champaign county, Ohio, 15 families, 25 communicants.
 Dayton, Montgomery county, Ohio, 11 families, 16 communicants.
 Sugar Creek, Greene county, Ohio, 26 families, 43 communicants.
 Cesar's Creek, Greene county, Ohio, 13 families, 22 communicants.
 Addison, Miami county, Ohio, 5 families, 10 communicants.
 Jacksonville, Dark county, 8 families, 13 communicants.
 Lima, Allen county, 8 families, 16 communicants.
 Canonsburg, Hancock county, Ohio, 6 families.
 Upper Sandusky, Wyandot county, 6 families.
 M'Cutchinville, Crawford county, Ohio, 3 families, 5 communicants.
 Quincy, Logan county, Ohio, 10 families, 19 communicants.
 Middleberg, Logan county, Ohio, 5 families, 10 communicants.

Statistics of the Presbytery of Blairsville.

Settled Ministers.
 N. C. Weed, Armagh post-office, Indiana county, Pa., Bethel and Brush Valley congregations.
 Joseph Osborne, Turtle Creek post-office, Allegheny county, Pa., Turtle Creek congregation, 60 families, 137 communicants; Bethel congregation, Westmoreland county, Pa., 62 families, 128 communicants.
 William Conner, Antrim post-office, Allegheny county, Pa., Unity congregation, 60 families, 150 communicants; Beulah congregation, Westmoreland county, Pa., 40 families, 50 communicants.
 Richard Gailey, Madison post-office, Westmoreland county, Pa., Sewickley congregation, 91 families, 204 communicants; Mount Pleasant congregation, Westmoreland county, Pa., 30 families, 60 communicants.
 J. W. Duff, Logan's Ferry post-office, Westmoreland county, Pa., 106 families, 220 communicants.

Unsettled Ministers.

M. M'Kinstry, J. G. Fulton, A. M'Caughan.

Probationers.
 J. M. Dick, M. H. Wilson, D. H. Pollock, Randal Ross.

Vacancies.
 Bethesda congregation, Allegheny county, Pa., 60 families, 125 communicants.
 Laurel Hill congregation, Fayette county, Pa., 30 families, 70 communicants.
 Laurel Run congregation, Fayette county, Pa., 8 families, 18 communicants.
 Blairsville congregation, Indiana county, Pa., 45 families, 114 communicants.
 Jacksonville congregation, Indiana county, Pa., 38 families, 96 communicants.
 Mount Olivet, Armstrong county, Pa., 25 families, 65 communicants.
 Mahoning, Indiana county, 18 families, 36 communicants.
 New Alexandria congregation, Westmoreland county, Pa., 16 families, 30 communicants.
 West Fairfield congregation, Westmoreland county, Pa.
 Brookville congregation and connections, Jefferson county, Pa.

Statistics of the Second Presbytery of Ohio.

Settled Ministers.
 William Taggart, Uniontown post-office, Ohio.
 Samuel Findley, Antrim post-office,

Guernsey county, Ohio, Antrim congregation, 106 families, 146 communicants.
 Benjamin Waddle, New Concord post-office, Muskingum county, Ohio, Crooked Creek and Salt Creek congregations, 142 families, 337 communicants.
 Samuel Wallace, New Concord post-office, Muskingum county, Ohio, Lebanon congregation, 81 families, 173 communicants; East Union congregation, 44 families, 100 communicants.

Statistics of the Presbytery of Big Spring.

Settled Ministers.
 A. Sharp, Cumberland county, Pa., Newville congregation, 81 families, 175 communicants; Shippensburg congregation, Cumberland county, Pa., 10 families, 20 communicants.
 D. B. Jones, York county, Pa., Chanceford congregation, 38 families, 70 communicants; Hopewell congregation, York county, Pa., 17 families, 40 communicants.
 R. Gracey, Franklin county, Pa., Chambersburg congregation, 44 families, 80 communicants; Gettysburg and Hill congregations, Adams county, Pa., 44 families, 88 communicants.
 James Shields, Juniata county, Pa., Mexico congregation; Formannah congregation, Juniata county, Pa., 35 families, 80 communicants; Tuscarora congregation, Juniata county, Pa., 45 families, 120 communicants.

Statistics of the Presbytery of Illinois.

Settled Ministers.
 J. C. Porter, Cedar and Pope congregations, 34 families, 78 communicants.
 J. P. Pinkerton, Peoria congregation.
 William Graham, ————
Unsettled Ministers.
 Joseph Thompson, John Freedly, Alexander Patison, M. M. Brown, ———— Sturgeon.
Probationers.
 Messrs. Wright and Foster.
Student—Mr. Hixson.
Vacancies.
 St. Louis, South Henderson, Hopewell, Springfield, Harrison, Virginia Grove.

Statistics of the Presbytery of Chillicothe.

Settled Ministers.
 William T. Findley, Chillicothe congregation, 35 families, 90 communicants.
 James Caskey, Ripley congregation, Ohio, 18 families, 47 communicants; Russellville congregation, 40 families, 87 communicants.
 James Arhuthnot, Greenfield congregation, Ohio, 70 communicants; Fall Creek congregation, Ohio, 73 communicants.
 Robert Stewart, Cherry Fork congregation, Ohio, 100 families, 212 communicants.
 John Graham, West Fork congregation, Ohio, 59 families, 155 communicants; West Union congregation, Ohio, 21 families, 43 communicants.
Probationer.
 Alexander M'Caughan.
Students.
 Thomas M'Cague, Jr., James Frazer, Marion Morrison.
Vacancies.
 Fincastle and Unity congregations.

Statistics of the Presbytery of Monongahela.

Settled Ministers.
 John F. M'Laren, 1st church, Pittsburgh, 240 families, 476 communicants.
 John T. Pressly, Allegheny, 225 families, 527 communicants.
 John G. Brown, 2d church, Pittsburgh, 56 families, 105 communicants.
 John Ekin, Union cong., Pittsburgh

post-office, 17 families, 288 communicants.
 James ————
 Noblestown, ————
 John J. ————
 George's Hall, ————
 William ————
 Pittsburgh, ————
 John Gilmore, Tarentum and Indiana congs., Tarentum post-office, Allegheny county, Pa., 110 families, 212 communicants.

Unsettled Ministers.

James M'Connell, Samuel Weir, Jr., L. Dinwiddie, John C. Steele, Thomas Calahan, Jas. H. Buchanan, David Kerr.

Probationers.

John N. Dick, Robert Armstrong, G. Shafer, John Maclean, Joseph Steele, L. Long, James H. Fife.

Students.

George Archibald, V. Cockins, T. Gilmore, John D. Glenn, R. Henry, Kelso, Samuel Kerr, J. T. McClure, G. Reed, J. S. Robertson, J. R. Sturgeon.

Vacancies.

Deer Creek, Allegheny county, Pa., 95 families, 210 communicants.
 Speer Spring, Washington county, Pa., 44 families, 91 communicants.
 Barr Hill, Washington county, Pa., 18 families, 36 communicants.
 St. Clair, Allegheny county, Pa., 112 families, 260 communicants.
 Mount Gilead, Allegheny county, Pa., 54 families, 100 communicants.
 Raccoon, Beaver county, Pa.
 Birmingham, Allegheny county, Pa., 35 families, 60 communicants.
 Rocky Spring, Beaver county, Pa.
 New Brighton, Beaver county, Pa., 35 families, 86 communicants.
 Hanover, Beaver county, Pa.
 Hookstown, Beaver county, Pa.
 Industry, do do.
 East Palestine, Columbiana county, Pa.
 Saint Clair, do do.
 20 families, 50 communicants.

Statistics of the Presbytery of Mansfield.

Settled Ministers.
 James Johnson, Mansfield post-office, Richland county, Ohio, Mansfield congregation, 62 families, 142 communicants.
 D. F. Reid, Keene post-office, Canton, Ohio, Millersburgh congregation, 36 families, 36 communicants; White E congregation, 30 families, 50 communicants; Mill Creek congregation, 38 families, 78 communicants.
 S. Findley, Apple Creek post-office, Wayne county, Ohio, Troy congregation, 43 families, 77 communicants; Salt Springs congregation, 22 families, 40 communicants; Chesterville congregation, 28 families, 28 communicants.
 J. H. Peacock, Mount Vernon post-office, Knox county, Ohio, Martinsburg congregation, 24 families, 75 communicants; Mount Vernon congregation, 22 families, 22 communicants; Wooster congregation, 25 families, 61 communicants.
 Joseph Andrews, Savannah post-office, Ashland county, Ohio, Savannah congregation, 55 families, 130 communicants; De Kalb congregation, 12 families, 12 communicants.
 R. G. Thompson, Paris post-office, Richland county, Ohio, Eden congregation, 6 families, 11 communicants; Burn congregation, 29 families, 6 communicants.
Unsettled Ministers.
 James Walker, James Miller.
Student—Goodwin Mitchell.

Worthington congregation, Alexandria, 15 communicants, Unica cong.

THE PREACHER.
WEDNESDAY, JUNE 1847.

We have a long list of acknowledgments to make—our subscribers must be patient with us—their names will appear in course of time.

Rev. A. Bower acknowledges the receipt of \$12.50 from Fairhaven congregation, Ohio, for the Second Associate Reformed congregation, Philadelphia.

The editor acknowledges the receipt of the following sums:

David Kennedy, Home Missions,	\$3.00
Sewickly and Mount Pleasant congs., per Rev. R. Gaily, Home Missions,	15.00
Centreville cong., per Rev. A. Young, Synod's Fund,	3.00
Centreville cong., per do., Foreign Missions,	5.00
A. G. F., Foreign Missions,	3.00
do., Scotch Relief,	2.00
W. C. McCune, Mississippi, Home Miss.	4.00

DEATH OF DR. CHALMERS. The last accounts from Scotland announce the death of this venerable divine, justly celebrated throughout the world, for learning and eloquence, and indefatigable zeal in the cause of Christ.

UNITED PRESBYTERIAN CHURCH OF SCOTLAND. The Secession and Relief Synods were formally united, under the above name, on the 13th of May. An interesting account of the exercises on the occasion, is given in the letter from Edinburgh, with which we have been furnished through the kindness of a friend, and to which we direct the attention of our readers.

THE UNION. We announced at the adjournment of the Convention, that the result of its proceedings to us, was unaccountable. At its meeting last September, propositions had been agreed on, covering the points of difference, and these had been referred to a committee to prepare, in accordance with them, documents for a basis of union. It was expected that this committee would be prepared to report these documents at the late meeting of the Convention. This committee failed. On account of local separation, and the pressure of other business, its members had not had a single interview, previous to the meeting of the Convention. Then, there was not time to accomplish the work, before the meetings of the various Synods represented. So it was supposed, and as some of the delegates thought there were barriers in the way of organic union, which it would take some time to remove, the Convention adjourned, leaving

the subject open, and recommending to the Synods continued effort for union, in the way which to them might seem most promising. At the meetings of the Synods, committees of conference were appointed, and in accordance with their joint recommendation, two of the Synods, the Associate and Associate Reformed, took up the subject, and appointed delegates to a future Convention, to meet in Pittsburgh on the 1st Tuesday of September next. The Reformed Synod declined appointing delegates at this time. We have thought it necessary to make this statement, that our readers may know the present state of proceedings in reference to this object.

JEFFERSON COLLEGE. Dr. Breckinridge has resigned the Presidency of this institution, to accept a call to the pastoral care of a church at Lexington, Ky. As a testimonial of their respect, the Board of Trustees conferred on him the title of L. L. D. Dr. Baird, the distinguished agent of the Foreign Evangelical Society, has been chosen the successor of Dr. Breckinridge, and it is said will enter on the duties of his office at the commencement of the next session.

THE EDITOR OF THE PRESBYTERIAN ADVOCATE will see "some corrections" of his "closing remarks," on the second page. They occupy too much room, but we do hope they are the last that will be needed. We can see nothing to be gained by the direction which has been given to the present discussion. We have followed our cotemporary, and met him, as we think, fairly on every point, and he has introduced a good number; but it is too much of the nature of skirmishing about the out-posts of the question, to be continued longer. If he think it necessary to take up the merits of the question, and show us that "divine warrant" which he believes himself to have on the subject, we will feel it incumbent, to announce to our readers any important revelations that may be made. Otherwise, unless important corrections are needed, he must excuse us, if we should have nothing more to say.

AN ADMIRER OF THE PSALMS, thinks because we pretend to compose our own sermons, we must think ourself a better preacher than the Prophets and Apostles. Not so. If these holy men had given us a system of sermons, ready to our hand, and we, instead of taking them as they were given, had decomposed them, omitted many parts, transposed others, changed the train of thought in others, and all to make them more suitable for divine service—if we had done this, then we would think that we could compose better sermons than they. And farther, if we attempted to palm the productions thus formed upon the church, as the veritable sermons of the Prophets and Apostles, we would feel that we were acting with something bordering on dishonesty. His other "suggestions" are attended to by "Inquirer."

FOREIGN CORRESPONDENCE.
Extract from a letter addressed to a friend, by Mr. George W. Gowdy, who has been sojourning in the British Isles since the meeting of the Evangelical Alliance in London, England, August, 1846. The letter is dated

EDINBURGH, (Scotland,) May 17th, 1847.
Emigration—Loss of the Exmouth—"Hard times" in Great Britain—Liberality of the Queen—Gratitude to America—Union of the Secession and Relief Churches.

I learn also that the wharves of the Atlantic cities are being swarmed with poor Irish emigrants, and soon the Americans will feel, at their own doors, a little of the burden Britain has now to bear. The last Sabbath of April, a vessel sailed from Londonderry, containing, by report, 240 emigrants, and 11 of a crew including the captain. At half past 12 o'clock on Wednesday morning, she struck on a rock off the coast of Islay, and in a few minutes, all, except three of the crew, sank into a watery grave. The brig was the Exmouth of New Castle.

The loss of the potato crop has almost paralyzed the energies of this government—has left its traces of depression on all orders of trade (save shipping)—has drained the country of millions sterling of specie, and is sorely felt throughout all the ramifications of society. The evil is experienced by the merchant in his country house, the factor amid his half-stopped spindles, the farmer in his granary, the peasant in his cottage, and the prince in his palace. Speculations in corn, cotton, and railroads, had just preceded the blasting of the potato; and now, the Bank of England, being limited in the quantity of its bullion, has drawn in the same proportion of its bills. Money is scarce, and many of the most wealthy are unable to meet their pecuniary engagements. A panic is about to obtain—an impending crash is feared—bankruptcy on a grand scale is threatened. With great solicitude, all look to the prospects and issue of the coming harvest. If the season be unfavorable, affairs in these realms will be in a more sad condition than they have been for centuries. Men now publicly recognize that all they have comes from the Father of Mercies, and even the skeptic and scoffer turns his eyes towards the heavens. May this dispensation be so sanctified that this great nation may learn righteousness!

The Queen has given many evidences that she is sensible of the calamity with which her kingdom is visited. She has given, from her own purse, £2000 for the destitute, appointed and strictly observed a national Fast, and on the 12 of May gave orders that no flour superior to second rate should be used in her household, and persons partaking at the royal table should be limited to one pound of bread per day. This speaks well for Victoria.

The timely relief which the Americans have sent to the starving Irish has been the universal theme of eulogy in Ireland, and of warm and generous sympathy in England. Thrice Lord John Russel, Prime Minister, has tendered his acknowledgments of the kindly aid to the destitute from the people of the United States, and has highly complimented them. Besides, a notification of the arrival of the Jamestown, a vessel of war of the United States, at Cork, under the command of Captain Forbes, bearing \$100,000 worth of provisions, was received with acclamation in the House of Commons. When I see the impoverished that have wandered even into Edinburgh' my heart aches for their condition.

After sermons by their respective Moderators, the Synods of the United Secession and the Relief Churches were constituted on the evening of the 10th inst. They sat on the 11th and 12th, and on the morning of the 13th met for the last time. At 12 o'clock, M., Tanfield Hall, Canon-mills, was crowded to excess, when the Synods in due order of procession entered and took possession of reserved seats. They had come to ratify a marriage ceremony long contemplated, but now fully and satisfactorily prepared for. They entered as two Synods, to depart as one, having lost their distinctive names. O, what a spectacle was there presented!—two Synods containing near 500 ministers—of whom a large proportion were present, with elders, and probationers, and students of theology—come to de-

clare that they are one in Christ, and that hereafter they would wear the same garb, and be known by the same family name? How seldom are such occurrences to be noted in the records of time! The 1331 Psalm was sung, the last declarations of the two Synods and the basis of union agreed upon were read, the latter while all the court were standing. As the clear voice of the Clerk ceased to resound through the vast hall, containing more than 3000 persons, the Moderators of the respective Synods extended the right hand of fellowship, and in a moment, the whole court were exchanging this mark of brotherhood amid continuous acclamations.

Then the oldest member of either body, Dr. Kidston of Glasgow, took the chair as Moderator of the United Church. He has been in the ministry 57 years, and now appears in good health. A Professor of Theology from each of the late Synods, gave interesting addresses, which were followed by devotional exercises. In the evening, at a fruit soiree in the same Hall, there was an enthusiastic exhibition of the joy manifest on the union of the two churches. Seven able addresses were delivered. Also at the same time, a like soiree was held in the Music Hall. I was present at the two grand meetings in Tanfield—the place where the General Assembly of the Free Church meets.

On the 14th it was agreed that the name of the United Church shall be "THE UNITED PRESBYTERIAN CHURCH," and the name of the Synod shall be "THE SYNOD OF THE UNITED PRESBYTERIAN CHURCH, composed of the United Associate Synod of the Secession Church, and of the Synod of the Relief Church."

MARRIED,
On Monday, the 14th inst., by Rev. J. H. Buchanan, Dr. HIRAM T. CLEAVEN, of New Lisbon, Ohio, to Miss LYDIA F. APPLETON, of Birmingham, Pa.
On the 17th inst., by Rev. D. R. Kerr, Mr. WM. NIXON to Miss NANCY RICHARDSON, of Upper St. Clair township.
On the 11th ult., by Rev. James Morrison, Rev. JAMES SHIELDS, Pa., to Miss MARY CAROLINE M'CORMICK, of Rockbridge County, Va.

OBITUARY.
DIED, at the residence of her son, Canonsburg, Washington county, Pa., on the 28th ult., Mrs. NANCY M'CAHAN, in the 79th year of her age. The deceased was a native of Ireland, and accompanied by her husband and family landed in America in 1831, and settled in the Associate Reformed congregation near Canonsburg, of which her son Alexander was then the pastor. Shortly after the arrival of the family at Canonsburg the husband of the deceased was called away by death, and from that time on she lived with her sons, and during a number of years she enjoyed the privilege of attending upon the ordinances of the gospel as dispensed by her son Alexander, a worthy minister of the Associate Reformed Church. It is due to the memory of the deceased to record that she early devoted herself to the cause of her Lord and Master and lived an exemplary life. For several years previous to her death she was visited with many troubles and afflictions, yet by the grace of God she was enabled to endure them all with great patience. Towards the close of her earthly existence she became so feeble and infirm that she could not attend upon the administration of word and ordinances. She spent much of her time, however, in reading the Scriptures and conversing with her friends about the things that belonged to her peace. She often made mention of the love of God in giving his Son to be the Saviour of sinners, and gave satisfactory evidence that the Lord Jesus was precious to her soul, and that she trusted in him for righteousness, strength and salvation. Thus having used all diligence to make her calling and election sure, she was prepared to die in peace; she departed without a struggle. Truly "Blessed are the dead who die in the Lord; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." S.

DIED, June 1st, SARAH, daughter of Reid and Hannah Bracken, in the sixteenth year of her age. We are aware that in these days it is customary to praise every one as soon as death has passed over them. No matter how unrighteously they may have lived, men are too much prone to speak as if the pains of dissolution were an atonement for all sin, and secured free and full entrance to bliss. But our sister lived the life, and we, therefore, trust died the death of the righteous. Exhibiting a growing assimilation to the image of Him who is meek and lowly, she loved to converse concerning His work. In her case, as to live had been to honor Christ, so to die was her eternal gain. T. C.

The Preacher.

VOLUME V.

"I HAVE A MESSAGE FROM GOD UNTO THEE."

NUMBER 14.

REV. DAVID R. KERR, EDITOR.

PITTSBURGH, JULY 7, 1847.

W. ALLINDER, PRINTER.

TERMS.

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

Where a private conveyance does not offer, subscribers will please transmit by mail.

From the New York Observer.

To the Right Reverend John Hughes,
BISHOP OF NEW YORK.

MY DEAR SIR:

In my last letter, in which I stated to you the process of my mind in its transition from Popery to Infidelity, I asserted that the effect of your religion is, to make the masses superstitious, and the intelligent infidels, in all the countries where it predominates. Although the truth of this assertion is self-evident to the well-read mind, the briefest consideration will make its truth apparent to all.

How stands the matter in our own country? Who attend your Confessional, and your Masses in New York? How many of the educated Irish, French, or Germans, ever whisper at your knees their sins, or ever bow at your altars to receive your wafers on their tongues, believing them to "be Jesus Christ himself, true God and man," and believing that he is "truly, really and substantially present" in them? How many of these go to your churches? Let any body, wishing to know, stand at the door of St. Peter's or St. Patrick's on the Sabbath, and examine the multitudes who attend these places, and they will soon learn. And even when an intelligent person is seen mixing with those who attend on your masses, he goes merely through the force of habit, or to wait upon a female relative. Permit me to say that, with an acquaintance somewhat extended in our country, I know not a single layman, of any repute for learning or science, who believes in your distinguishing doctrines. There are some, I allow, of high standing and character who are nominally Catholics, but who, I learn on inquiry, are but nominally so. And the nominally Catholic is really an infidel.

And how stands the case as to Ireland, the land of our birth, where seven of her nine millions of people are Roman Catholics? Whilst its masses are with your church, is not its mind in opposition to it? And what has kept the mind of Ireland from being infidel, but the fact that the religion of the Bible stands out there with a greater or less degree of prominence in opposition to the religion of the priest? Thank God the Irish massacre did not exterminate Protestantism in the "fairest isle of the ocean."

And how stands the case in France, where your church, Nero-like, extinguished the lights of truth, and caused the blood of the Huguenots to run like water? Popery has managed France in its own way, without any let or hindrance, and what has been the result? It legislated God out of existence—decreed religion to be a fable, and death to be an eternal sleep. Knowing nothing of religion but what it learned through the unmeaning rites of your church, and by the carnal policy of your priests, it sought to erase every trace of it from existence. And although France has recovered from the intoxication of the maddening bowl, and has risen to order from the wild chaos into which Popery plunged it, its mind is yet infidel. Voltaire is the pope of the mind of France, and Sue is the highpriest of the people. Your dumb show of imposing ceremony is there esteemed, not as solemn, but the farcical; and upon your rites but few attend save the peasantry and the women. And the world should hold the Papal church accountable for all the horrors of the French Revolution.

What is thus true of France is yet more true of the other Papal countries of Europe. If the nobility of Spain, Portugal, Austria, or Italy, are less infidel than in France, it is because they are less educated. Their masses are superstitious—their educated men, including many of their clergy, are infidels—and their men of fortune and spirit live without any moral restraint. Popery brings no strong moral influence to bear upon the mind and conscience of any people. In the proportion that its influence is strong, do people and nations sink in the intellectual, social and moral scale.

That you yourself, dear sir, may see this, sit down and candidly compare Connaught and Ulster, in Ireland. In the one, Popery almost exclusively prevails; in the other, Protestantism is in the ascendancy. What a difference between them! Compare Ireland with Scotland; and although the land of St. Patrick is far richer than that of St. Andrew, yet how heaven-wide the difference between them? Compare Spain with England—Italy with Prussia—Rome with Edinburgh—Belfast with Cork: how wide the difference! Come across the Atlantic, and continue the comparison on our own Western continent. Compare Mexico to New England—Brazil to these United States—the city of Mexico to that of Boston, or New York, or Cincinnati! How great the contrast! Come yet nearer home: compare the worshippers at St. Peter's in Barclay street with those of St. Paul's in Broadway; compare the attendance on your own ministry at St. Patrick's with those who worship God at the Brick Church, or at La Fayette Place, or at University Place. How wide the difference intellectually, socially, morally! And why is it that Papal countries and communities thus suffer, and so sadly suffer, when contrasted with other communities, where there is an unshackled conscience and an open Bible? There must be some general law or cause in operation to produce results so uniform. What is that law or cause? Sir, it is

the influence of that system of religion which you are seeking with so much zeal and ability to extend. The traveler in Europe need not be told when he crosses the lines that separate Papal from Protestant states; the obvious marks of higher civilization declare the transition with almost as much plainness as would a broad river or chain of mountains. Popery, with infallible certainty, degrades man. Do you ask how? In this wise.

It takes from him the Bible, the revealed will of God, with all its clear light, with all its high motives to excite the soul to high and holy action; and without which neither civilization nor religion can be long maintained. Papal countries are countries without the Bible. It withholds from the people all right moral instruction. It suppresses the preaching of the gospel, and substitutes for it the dumb show of the Mass. The apostles turned the world upside down by preaching; but in Papal countries there is generally no preaching. I venture the assertion that there are multitudes of Catholic churches in Catholic countries where a sermon would be as great a rarity as would be the saying of mass in a Scottish Kirk! And is it not by the present Pope, the pretended successor of the warm-hearted preacher, Peter, has preached a sermon, the first preached by a Pope in three hundred years!! Could Peter return to Rome, unless his long absence from the body has cooled his generous but impetuous spirit, I am afraid he would treat his pretended successors as roughly as he once did Malchus.

It withholds from the people the benign influences of Christianity, the great element in the development of civilization. It withholds the Bible;—the sermon;—it has instituted a worship which wants nothing of heathenism but the name; that worship is performed in a language now unspoken by any living people;—it excludes all reading from the people but such as the priest permits;—acting on the principle that ignorance is the mother of devotion, it erects no schools for the instruction of the common mind;—it substitutes the feast day for the Sabbath, the saints and the Virgin Mary for the Saviour;—confessions and penances, for faith in Christ;—and reverence for places, unmeaning rites, relics, for the fear of God. Sir, I say it with deep sorrow, Popery is not Christianity. It is a fearful perversion of the religion of God; and for the evidence of these assertions I again point you to its influence upon the people where there is nothing to counteract it. It has degraded the once noble Castilian until there is now none so mean as to do him reverence;—Italy, once the seat of empire, it has reduced to feebleness;—and the once chivalrous Italian, who carried the eagles of his country to the extremes of the world, to an ignoble slave. And it has rendered our noble-hearted, noble-minded, impulsive countrymen, the hewers of wood and the drawers of water in all the countries to which they emigrate. The degradation of Ireland, which has made it a by-word, I charge upon Popery. If the priests of Ireland would give

the quarter of what they receive for praying souls out of Purgatory, to the sustaining of common schools among the people, there might be three or more such schools sustained in every parish in that bleeding, fastidious, yet noble country; and its sons would have an opportunity of rising to that position to which, their native wit, eloquence and genius entitle them.

These, sir, are, in brief, my reasons for asserting that the effect of your religion is to make the masses of your people superstitious. They have no intelligent views of God. They know nothing about the plan of salvation. Sacraments and ceremonies exert an undefined, mysterious influence. The priest exerts a ghastly, fearful power, before which the ignorant believer lavishly crouches, and of which he stands far more in awe than he does of the God who has made him.

And the very causes which render the masses superstitious, operate in an opposite direction upon the intelligent, and drive them into infidelity. They reason about your doctrines as the Earl of Mulgrave is said to have done with a priest who was sent to him by James II. of England, to convert him to Popery. "Sir," said he, "I have convinced myself by much reflection that God made man; but I cannot believe that man can make God."

My dear sir, the days of Popery are numbered.

The Bible is against it. Civilization is against it. The mind of the world is against it. Good people now pray for its downfall as earnestly as they do for that of Mohammedanism. It may live through centuries yet to come; but it will be as Judaism now lives; or as Paganism lived in many dark corners of the Roman world long after its conversion to the Christian faith. But my own fear is that the Papal world, both as to its mind and its masses, will become suddenly infidel, as in France, and then pour down its legions upon the church of God, to blot it out of existence. The Romish church is one of the "gates of hell" which has poured forth armies of the aliens in opposition to the church of Christ; but it has never, nor will it ever, prevail against it.

With great respect, yours,
KIRWAN.

For the Preacher.
Too Short Steps.

It is difficult, if not impossible, to pass through life without encountering some of its troubles. Perhaps, if it were possible, it would not be advantageous, for troubles often lead to results highly beneficial. I have not found, that the persons who are most exempt from troubles, are really the most happy or the most virtuous people. But man is born to trouble, and his depravity will not admit of his remaining long a stranger to it. It is, therefore, an object of no small importance to know how to bear it, and how to treat it, and how to profit by it.

I used to think, that the only way to do so, when hurt by collisions with my fellow-men, or perplexed with my own affairs, or afflicted by Providence, was, to ponder these things over in my mind, to

murmur, to get angry, or, at least, to show that I was not altogether void of sensibility.

But I was cured of this practice by a very trifling incident, even after wise council and admonition, and some degree of self-discipline had been employed on me, in vain. I was going home from meeting one night, it was dark, rainy, and muddy, to the worst degree; I passed a man who had just before me dashed through a particularly bad place in the street, and was waiting for two ladies that he had in charge. They had declined his assistance for the moment, and were making small progress and large complaints of the darkness and the mud. The man, in a very good-natured tone, at once monitory and encouraging, said to them—"You don't understand it, you take too short steps."

This expression seemed to me to shed light on the subject of the ills of life. This taking short steps in a muddy path is an exceedingly foolish practice. Forward in the pathway of life we must go; and it is best to make good long strides where the path is bad: our way may be rough, but it is not wise to stop and pay the tribute of a groan over every irregularity, or hurt ourselves the more by kicking at the stones that make it rough, but it is not wise to stop and pay the tribute of a groan over every irregularity, or hurt ourselves the more by kicking at the stones that make it rough. But, "ubi dolor, ibi digitus—where he itches, there he scratches," says a quaint writer. Very true; instinct inclines us that way, but reason and experience teach another doctrine; scratching sometimes makes a mosquito-bite a troublesome sore.

We ponder too much the ills of life, and by complaints and repinings often aggravate and embitter them. The troubles most complained of among men, generally spring from the disappointment of an extravagant fondness for some inferior good. Yet such trouble is of the most salutary tendency, designed to convince us of the folly of that excessive fondness, and to draw our affections to higher and better objects. If we mistake a well-furnished inn for our home, and hastily fix strong local attachments on its furniture and its scenery, our folly will be demonstrated to ourselves by the regret we shall feel in leaving them to prosecute our journey.

I could, if I thought it necessary, give many illustrations of the folly of taking too short steps in a muddy path. I could speak of the valetudinarian who wastes the breath that, according to his own showing, he can ill spare, in recounting his "aches and pains" to those, the scantiness of whose sympathies he will be sure to notice and to feel. I could speak of the man whose cheek has burnt with the flush of anger or of mortification, at a wrong or an insult, who, by pondering it over in his thoughts, has transferred the fever of the surface to the blood of the brain. I could speak of the Christian professor, who, when his idolized riches took wings and flew away, has hurled his happiness and his hopes of heaven after them. But I know of no more pitiable example of this practice, than that of the man who, for some real or imaginary cause of offence with a Christian brother, withdraws from the church and the fellowship of all his brethren, neglects the sanctuary privileges, suffers his family to live without religious instruction or example, and himself to become an apostate from the faith. This is not only taking too short steps in the mud—it is lying down and wallowing in it.

I would not inculcate insensibility or indifference to troubles. I have as little sympathy with Zeno as with Epicurus. The best philosophy is that of the Gospel, which teaches us, doctrinally, that tribulation worketh patience, and patience ex-

perience, and experience hope; and which teaches us, practically, not to despise the chastening of the Lord, nor to faint when we are rebuked by Him. J. F. M.

Extracts from a Letter of Mr. Barnett.

The letter from which these extracts are taken, is dated 14th of April last. It will be seen, that the medical department is working well, and promises to be the means of opening important doors of usefulness. It will also be seen, that they have commenced a school in Damascus from which good results may be expected. By this time, it is likely, they have two schools in operation. In the same letter from which these extracts are taken, Mr. Barnett states, that the Druze who had taught for them on the mountain, during last summer, had visited them at Damascus, and that they intended to set him to teaching, if not in the city, in some of the villages around it. In this commencement of their work, they should be remembered in the prayers of God's people, especially of those whom they more immediately represent. We should pray for them, for their health, and lives, and usefulness, that through their instrumentality, the word of the Lord may have free course and be glorified, in a land so darkly shadowed by imposture and superstition.

It is not to be supposed that if we do not see converts turning from false to true religion, and great events following our footsteps, therefore there is no good done. I believe that our heavenly Father, in kindness to our weakness, hides from our view much of the effects of our efforts, knowing that we, as individuals, and churches would be over much elated by success. There are many here, who by our very presence are led to enquire, and examine, and discuss points of difference; and some are even led to reject the commandments of men, and denounce the superstitions of the rotten systems of false doctrine. Among these a schoolmaster of the Greek Patriarch stands conspicuous. He has hardly arrived at middle age, but being of an inquisitive turn of mind, with good common sense, he has acquired much knowledge of his Bible. From the first arrival of the missionaries, he has been a constant visitor. During the winter, he was part of each day in Mr. Graham's employ. This, together with his boldness in expressing his opinions, was soon the subject of considerable talk among the members of his church. He frequently expressed his fear that he would meet with persecution, which, however, was thought not to be very likely. But on the 19th of February, we heard the rumor from the streets that he had been attacked by a couple of men armed with clubs in his school-room, on the charge of having become English: (which here is used for Protestant.) It is supposed that they had been employed to attack the teacher in the school-room, and by such measures compel him to cease in denouncing corruption and false doctrine, in doing which he possibly may not have been as prudent as would have been desired. The result was, he was thrown out of employ. The persecution arising out of his intercourse with us, we felt under obligations to do what we could for him. We accordingly offered to take him into our employ, if he could collect a school which he assured us he could do. This agreement was entered into on March 18th, and he commenced his school on the 29th of the same month. He began with five scholars, which have regularly increased to eighteen. Part of the time has been un-

favorable, as the great feasts of the Jews and Christians have kept up their fanaticism to its highest pitch for several days. As yet no Jews have attended, but as there were several in the school which he formerly taught, there is no reason to suppose that he may not soon have some in his new one.

Whatever may be the success or reverses with which we may be met in this enterprise, we think we have been guided by Providence. At the very time we most anxiously desired to open a school, a schoolmaster driven by persecution from another's employ, was ready for our use. It is the first of the kind opened in the city under Protestant care. It is our prayer that we may soon have many to watch over of a similar and more encouraging character, and that both teacher and taught may be taught of God.

This movement of the schoolmaster has another circumstance connected with it not to be omitted in estimating its general effect. Having been in the Patriarch's employ heretofore as teacher, he has much of the confidence and esteem of many who are now young men, who while children were under his instruction. They are consequently led to discuss his movement far more than that of any other person.

The patients continue to come as usual. From forty to fifty call at the shop, three times a week, for medicines and prescriptions. Besides, several call daily for special attention. Brother Paulding also visits many who are too ill to come, in their own houses. Among those benefitted are reckoned persons from the highest to the lowest stations in church and state, and of every faith. The Bishop of the Christian, the Rabbi of the Jew, and some of the rulers, civil and religious, among the Mohammedans.

We are now supplied with Hebrew and Arabic Bibles, from Rev. J. Lowndes of Malta, agent of the British and Foreign Bible Society. We have also, a good supply of tracts and books, from the mission of the A. B. C. F. M. at Beirut, for the printing of which they are supplied with funds by the American Tract Society. It is our united opinion, that we ought to have a mission commenced, as soon as possible, in connection with the city, among the Ansareeyek, between Tripoli and Eskanderoun, say Latakeyeh. A late judgment given in reference to merely nominal Mohammedan sects, that they are not punishable by death for a change of religion, renders the call to that field more pressing. While little is doing, we ought to be commencing at several points, and thus be preparing for more extensive operations. But if we are never to be reinforced from home, Damascus will be abundantly large for us and the other missions for years to come. And yet, is it not a wrong principle, to be concentrating all the light on one point?

We are all well, and have not yet heard of the cholera from any quarter; nor do we think it will make its appearance until summer has advanced. If it should visit our city, we trust that He who has kept us in safety hitherto, will preserve us for greater good in days to come.

CHOOSING A MINISTER. The people in one of the out-parishes in Virginia wrote to Dr. Rice, who was then at the head of the Theological Seminary in Prince Edward, for a minister. They said they wanted a man of first-rate talents, for they had run down considerably, and needed building up. They wanted one who could write well, for some of the young people were very nice about that matter. They wanted one who could visit a good deal, for their former minister had neglected that and they wanted to bring it up. They wanted a man of very gentlemanly deportment, for some thought a great deal of that. And so they went on describing a perfect

minister. The last thing they mentioned was, they gave their minister three hundred and fifty dollars; but if the Doctor would send them such a man as they described, they would raise another fifty dollars, making it four hundred dollars. The Doctor sat down and wrote a reply, telling them they had better forthwith make out a call for old Dr. Dwight in heaven; for he did not know of any one in this world who answered this description. And, as Dr. Dwight had been living so long on spiritual food, he might not need so much for the body, and possibly might live on four hundred dollars.

We hope our readers will not overlook such articles as the following. Although of more importance than any others, they are too often passed with a mere glance at the caption. They who are most averse to reading or pondering practical thoughts, are the very persons who most need them. The reader who is to any degree under the influence of this aversion, may derive much benefit from a careful perusal of the following suggestions.

Growth in Grace.

Some practical directions how to grow in grace, or make progress in piety.

1. Set it down as a certainty that this object will never be attained without vigorous, continued effort; and it must not only be desired and sought, but must be considered more important than all other pursuits, and be pursued in preference to every thing which claims your attention.

2. While you determine to be assiduous in the use of appointed means of sanctification, you must have it deeply fixed in your mind, that nothing can be effected in this work without the aid of the Divine Spirit. "Paul may plant and Apollos water, but it is God that giveth the increase." The direction of the old divines is good; use the means as vigorously as if you were to be saved by your own efforts, and yet trust as entirely to the grace of God, as if you made use of no means whatever.

3. Be much in the perusal of the Holy Scriptures, and strive to obtain clear and consistent views of the plan of redemption. Learn to contemplate the truth in its true nature, simply, devoutly, and long at a time, that you may receive on your soul the impression which it is calculated to make. Avoid curious and abstruse speculations respecting things unrevealed; do not indulge a spirit of controversy. Many lose the benefit of the good impression which the truth is calculated to make, because they do not view it simply in its own nature, but as related to some other point. As when a man would receive a genuine impression which a beautiful landscape is adapted to make, he must not turn aside by minute inquiries respecting the botanical character of the plants, the value of the timber, or the fertility of the soil, but he must place his mind in an attitude of receiving the impression with the combined view of the objects before him, will naturally produce on the soul. In such cases, the effect is not produced by any exertion of the intellect, all active striving is unfavorable, except bringing the mind to its proper position. When the impression is most perfect, we feel as if we were mere passive recipients of the effect. To this there is a strong analogy in the way in which the mind is impressed with divine truth. It is not the critic, the speculative or polemical theologian, who is most likely to receive a right impression, but the humble, sincere, unheated, contemplative Christian. It is necessary to study the Scriptures carefully, and to defend the truth against its opposers; but the most learned critic at

most profound theologian must learn to sit at the feet of Jesus in the spirit of a child, or they are not likely to be edified by their studies.

4. Pray constantly and fervently for the influence of the Holy Spirit. No blessing is so particularly and emphatically promised to prayer as this. And if you would receive this divine gift, to be in you as a well of water springing up to everlasting life, you must not only pray, but you must watch against every thing in your heart or life which has a tendency to grieve the Spirit of God. Of what account is it to pray, if you indulge evil thoughts and imaginations almost without control; or if you give way to the evil passions of anger, envy, pride and avarice, or bridle not your tongue from evil speaking. Learn to be conscientious; that is, obey the dictates of your conscience uniformly. Many are conscientious in some things, not in others; they listen to the monitor within, when he directs to important duties; but in smaller matters, they often disregard the voice of conscience, and follow present inclination. Such cannot grow in grace.

5. Take more time for the duties of the closet, and for looking into the state of your soul. Redeem an hour daily from sleep, if you cannot obtain it otherwise; and as the soul's concerns are apt to get out of order, and more time is needed for thorough self-examination than an hour a day, set apart, not periodically, but as your necessities require, days of fasting and humiliation before God. On these occasions, deal faithfully with yourselves. Be in earnest to search out all your secret sins, and to repent of them. Renew your covenant with God, and form holy resolutions of amendment in the strength of divine grace, and if you find, upon examination, that you have been living in any sinful indulgence, probe the festering wound to the core, and confess your fault before God, and do not rest until you have had an application of the blood of sprinkling. You need not ask why you do not grow while there is such an ulcer within you. Here, it is to be feared, is the root of the evil. Sins indulged are not thoroughly repented of and forsaken; or the conscience has not been purged effectually, and the wound still festers. "Come to the fountain opened for the washing away of sin and uncleanness. Bring your case to the Great Physician.

6. Cultivate and exercise brotherly love more than you have been accustomed to do, Christ is displeased with many of his professed followers, because they are so cold and indifferent to his members on earth; and because they do so little to comfort and encourage them; and with some, because they are a stumbling block to the weak of the flock; their conversation and conduct not being edifying, but the contrary. Perhaps these disciples are poor, and in the lower walks of life, and therefore you overlook them, as beneath you. And thus would you have treated Christ himself, had you lived in his time; for he took his station among the poor and afflicted; and he will resent a neglect of his poor saints with more displeasure than he would the rich. Perhaps they do not belong to your party or sect, and you are only concerned to build up your own denomination. Remember how Christ condescended to treat the sinful woman of Samaria, and the poor woman of Canaan, and remember what account he has given of the last judgment, when he will assume to himself all that has been done or neglected to be done to his humble followers. There should be more Christian conversation and friendly intercourse between the followers of Christ. In former days, "They that feared the Lord spake often one to another, and the Lord hearkened and heard it, and a book of remembrance was

written for them that feared the Lord and thought upon his name."

7. If you are in good earnest to make greater progress in piety, you must do more than you have done for the promotion of God's glory and of Christ's kingdom on earth. You must enter with livelier, deeper feelings into all the plans which the Church has adopted to advance these objects. You must give more than you have done. It is a shame to think how small a portion of their gains some professors devote to the Lord. Instead of being a tithe, it is hardly equal to the single sheaf of first fruits. If you have nothing to give, labor to get something. Sit up at night and try to make something, for Christ hath need of it. Sell a corner of your land and throw the money into the treasury of the Lord. In primitive times many sold houses and lands and laid the whole at the apostle's feet. Be not afraid of making yourselves poor by giving to the Lord, or to his poor. His word is better than any bond, and he says, "I will repay it." Cast your bread on the waters, and after many days you will find it again. Send the Bible—send missionaries—send tracts to the perishing heathen.

8. Practice self-denial every day. Lay a wholesome restraint upon your appetites. Be not conformed to this world. Let your dress, your house, your furniture be plain and simple as becometh a Christian. Avoid vain parade and show in every thing. Govern your family with discretion. Forgive and pray for your enemies. Have little to do with party politics. Carry on your business on sober judicious principles. Keep clear of speculation and suretyships. Live peaceably with all men as much as in you lies. Be much in ejaculatory prayer. Keep your heart with all diligence. Try to turn to spiritual profit every event which occurs, and be fervently thankful for all mercies.

8. For your more rapid growth in grace, some of you will be cast into the furnace of affliction. Sickness, bereavement, bad conduct of children and relatives, loss of property or of reputation, may come upon you unexpectedly, and press heavily upon you. In these trying circumstances, exercise patience and fortitude. Be more solicitous to have the affliction sanctified, than removed. Glorify God while in the fire of adversity. That faith which is most tried is commonly most pure and precious. Learn from Christ how you ought to suffer. Let perfect submission to the will of God be aimed at. Never indulge a murmuring or discontented spirit. Repose with confidence on the promises. Commit all your cares to God. And make known your requests to him by prayer and supplication. Let go your too eager grasp of the world. Become familiar with death and the grave. Wait patiently until your change cometh; but desire not to live a day longer than may be for the glory of God. A. A.

For the Preacher.

MR. EDITOR:

I have been disappointed, in no small degree, in not finding in the last Presbyterian Advocate, an answer to my inquiries, from "An Admirer of the Psalms." As some compensation, however, the Editor himself has, at least in part, supplied his lack of service. And this has encouraged me to ask one or two more questions. And as the object of these inquiries, is information, it is to me a matter of no special importance whether they are answered by "An Admirer of the Psalms," or by the Editor *in propria persona*.

It will be remembered, that "An Admirer of the Psalms," had said—"The Editor of the Preacher is mistaken in supposing that our system of Psalmody

excludes any of the 150 Psalms." This remark led me to inquire,—Where can we find the 109th Psalm? I admitted that there is in the "Presbyterian Psalmody" a poem of Dr. Watts containing six verses; but observed, that the 109th Psalm contains *thirty-one* verses. The Editor of the Presbyterian Advocate seems, after all, to admit, that, though the "Presbyterian Psalmody" does not "exclude any of the 150 Psalms, yet that the 109th Psalm is missing. And he is so excessively good-natured that he kindly adds—"for the purpose of conciliating the minds of brethren, we wish some Presbyterian poet would furnish our church with a good paraphrase of this 109th Psalm."

But, then, he thinks that we sticklers for the Book of Psalms in its integrity, after all, have not much cause for complaint on account of the omission of "this 109th Psalm." "For in regard to the fact, that for the thirty-one verses of the original 109th Psalm, Dr. Watts has given only six, it may perhaps be some compensation to know, that as expressive of the original Psalm 1st of David, consisting of six verses, the Presbyterian Psalmody has three parts of different metres, in all nineteen verses." Now, permit me most respectfully to inquire,

1. Is it an article of faith in the Presbyterian Church in these United States, that three different versions of one psalm, is a satisfactory "compensation" for the suppression of another psalm given by inspiration of God?

2. Do either of three versions in the "Presbyterian Psalmody" give a "faithful expression of the sense" of the clause in the first verse of the original,—"*walketh not in the counsel of the ungodly?*"

The Editor proceeds to say—"We once heard an excellent brother, explain a part of this psalm (the 109th) before the congregation sung it, and on examination afterwards, we were very much struck with the sameness of the sentiments he uttered, with the general views given by Dr. Watts." In reference to this matter, I would most respectfully ask,

1. Will the Editor be so kind as to give us the name of this "excellent brother?" If he will, and it shall appear that he is a minister of the Associate Reformed Church, and that in explaining the 109th Psalm, he publicly taught that it contained the sentiments which are expressed in the 109th poem of the "Presbyterian Psalmody," I trust that our Synod will see, that he is sent to some of our Theological Seminaries, where some one may "expound to him the way of God more perfectly."

2. Will the Editor, as an expositor of Scripture, answer the question,—Do you believe that Dr. Watts 109th Psalm, is any thing like a "faithful expression of the sense" of the original Psalm?

Observe, I do not ask, Do the Scriptures teach the duty of the forgiveness of enemies? This none will deny. But is this the duty which the Spirit of God teaches in the 109th Psalm? If it is not, then I would respectfully inquire, Do not they who suppress what God teaches by the mouth of his servant David and adopt in its stead, a poem prepared by Dr. Watts on "love to enemies from the example of Christ," practically prefer what Dr. Watts has written, to that which was written by the prophet David under the guidance of the Holy Spirit?

INQUIRER.

A THOUGHT. Life is beautifully compared to a fountain fed by a thousand streams, that perish if one be dried. It is a silver cord twisted with a thousand strings, that part asunder if one be broken. Frail and thoughtless mortals are surrounded by innumerable dangers,

which make it much more strange that they escape so long, than that they almost all perish suddenly at last. We are encompassed with accidents every day to crush the mouldering tenement that we inhabit. The seeds of disease are planted in our constitutions by nature. The earth, and the atmosphere whence we draw the breath of life, is impregnated with death, health is made to operate its own destruction! The food that nourishes contains the elements of decay; the soul that animates it by a vivifying fire, tends to wear it out by its own action; death lurks in ambush along our paths. Notwithstanding this is the truth, so palpably confirmed by the daily examples before our eyes, how little do we lay it to heart! we see our friends and neighbors perishing among us, but how seldom does it occur to our thoughts that our knell shall, perhaps, give the next fruitless warning to the world.

ADMISSION BY BISHOP HUGHES. The following concession by the Bishop was recently published in the Catholic Herald, and is valuable testimony in favor of Protestantism:—"Some, indeed, assert, that the Catholic religion is the cause of the degradation of Ireland. I have said enough to show that, in part, it has been the occasion of the degradation of Ireland. But I am willing to go farther and admit, that in one sense the Catholic religion has been the cause of the degradation; for I have no hesitation in expressing the opinion, that if the Irish had been by any chance Presbyterians, they would have from an early day obtained protection for their natural rights or they would have driven their oppressors into the sea. The Scotch escaped all these calamities. They were never conquered. Their soil was never trodden beneath their feet. They merged themselves spontaneously, and, at their own time, into the state of England. They kept always the property of their own religion for their own social and religious use. Already, before the change, parish schools had been established in Scotland; afterwards they were multiplied, improved and endowed out of the Church property. Yet in Ireland everything was the reverse."

LUCK. Rev. H. W. Beecher says in one of his lectures:—"I may here, as well as any where, impart the secret of *good* and *bad luck*. There are men who, supposing Providence to have an implacable spite against them, bemoan in the poverty of a wretched old age the misfortunes of their lives. Luck for ever ran against them and for others. One, with a good profession, lost his luck in the river, where he idled away his time a fishing, when he should have been in his office. Another, with a good trade, perpetually burnt up his luck by his hot temper, which provoked his employers to leave him. Another, with a lucrative business, lost his luck by amazing diligence at every thing but his business. Another, who steadily followed his trade, as steadily followed his bottle. Another, who was honest and constant at his work, erred by perpetual misjudgments, he lacked discretion. Hundreds lose their luck by endorsing; by sanguine speculations; by trusting fraudulent men; and by dishonest gains. A man never has good luck who has a bad wife. I never new an early-rising, hard-working, prudent man, careful of his earnings, and strictly honest, who complained of bad luck. A good character, good habits, and iron industry, are impregnable to the assaults of all the ill luck that fools ever dreamed of. But when I see a tatterdemalion creeping out of a grocery late in the afternoon, with his hands stuck into his pockets, the rim of his hat turned up, and the crown knocked in, I know he has had bad luck; for the worst of all luck is to be a sluggard, a knave, or a tippler."

Dr. Chalmers.

We had barely room in our last number to announce the death of this truly great man. He died, it is supposed, of apoplexy, on the morning of the 31st of May. He had retired to rest the previous evening, apparently in good health, and in the morning was found in the sleep of death. Dr. Chalmers has long been regarded as "the greatest of living Scotchmen." His eloquence was unsurpassed, and this, in connection with his learning and labors, all consecrated to the defence and diffusion of evangelical religion, has given to him a fame known and cherished throughout the Christian world. As extensively will his loss be deplored. But in the Free Church of Scotland, especially, will this bereavement be felt. He had been one, and the most distinguished, of the leaders of the Free Church movement; and was ever ready, with the power of his mighty mind, to maintain her principles, and advance her cause. In a striking and pleasing providence, his death occurred during the sessions of this church's General Assembly, as if to furnish his brethren, so much indebted and so warmly attached to him, an opportunity of paying, in a suitable manner, their last tribute of respect to the great champion of their principles.

The following abridgment of a biographical sketch of Dr. Chalmers, from the "Genius of Scotland," by Turnbull, will be read with interest at this time.

Thomas Chalmers, D. D., was born about the year 1780, in the town of Anstruther in Fifeshire. Young Chalmers gave decided indications of genius and energy, and was sent to the college of St. Andrews, and soon became "a mathematician, a natural philosopher, and though there was no regular professor of that science at St. Andrews, a chemist." After being licensed as a preacher, he officiated for sometime, as assistant minister, at Cavers in Roxburghshire. He was subsequently called to the care of the parish church in Kilmarnock, beautifully situated "amid the green hills and smiling valleys," of his native country. He was ordained on the 12th of May, 1803, and soon displayed the vigor and activity of his mind. In addition to his regular parochial engagements, he devoted much attention to botany and chemistry; lectured on the latter science and kindred subjects in the neighboring towns; became an officer in a volunteer corps; assisted the late Professor Vilant in teaching the mathematical class in the college of St. Andrews; on the succeeding session opened a private class of his own, on the same branch of science, to which all the students flocked; and wrote one or two books, and several pamphlets on the topics of the day. His first publication appeared at Cupar in Fifeshire, on what was called the Leslie Controversy. It was written in the form of a letter addressed to Professor Playfair; and abounds in talent, wit and humor. It was published anonymously, and for a long time was not known to be his. He vindicates in it very powerfully, the divines of the Church of Scotland, from the imputation of a want of mathematical talent, a reproach which he thought Professor Playfair had thrown upon them. He also wrote a volume on the resources of the country, which attracted much attention, as a work of ability and eloquence.

From these statements it must be evident that Dr. Chalmers had but little time to devote to the spiritual interests of his parish. He performed his *stated* duties, it is true, but devoted his energies chiefly to

literary and scientific pursuits. Indeed he was in religious belief a rationalist, and had not yet adopted those profound and spiritual convictions which subsequently formed the main-spring of his ministry. In 1805 he offered himself as a candidate for the vacant chair of Mathematics in the University of Edinburgh, with considerable chances of success, but afterwards withdrew his name at the earnest solicitation of his friends, who wished to retain him in the Church.

When Dr. Brewster's Edinburgh Encyclopedia was projected Dr. Chalmers was engaged as one of the contributors, and wrote the article "Christianity," which was subsequently published in a separate form. It was about this time that his mind underwent a radical change on the subject of vital religion. He discovered the utter inefficiency of a utilitarian morality, for the renovation and guidance of man, and eagerly embraced those peculiar views of evangelical faith, which recognize the sacrifice and intercession of Christ as a ground of hope to the fallen, the necessity of "being born of the Spirit," and the ineffable beauty and blessedness of "a life hid with Christ in God." It is said that this change took place while writing the article referred to; he then felt the necessity of acting upon his own principles, of yielding his heart absolutely and for ever, to the truths of that Revelation, the reality and authority of which he was called to prove.

In 1815, Dr. Chalmers was translated to the Tron church of Glasgow, and here displayed all the resources of his brilliant and vigorous mind. Fired with a generous ardor for the salvation of souls, he poured the truth of God upon wrapt and crowded congregations. In addition to the indefatigable performance of his ministerial duties, he embarked with eagerness in plans for the amelioration of the condition of the poor. He urged the importance of Free School Education, and although he had to encounter much prejudice, he accomplished a large amount of good for the city of Glasgow. His views upon this subject are developed in a large work, published at the time, one the "Christian and Civic Condition of Large Towns,"—a production somewhat elaborate and diffuse, but abounding in important suggestions and earnest appeals.

In 1816 he was invited to preach before the King's Commissioner in the High Church of Edinburgh. His discourse on that occasion comprised the essence of his astronomical sermons, and was probably "as magnificent a display of eloquence as was ever heard from the pulpit." The effect upon the audience was immediate and electric. It broke upon them like a shower of light from the opening heavens. By means of this discourse his fame was perhaps first widely established. From that day crowds followed him wherever he went, and, to quote his own words, he began to feel the burden "of a popularity of stare, and pressure, and animal heat."

In 1819, Dr. Chalmers removed to the new church and parish of St. John's in which place the writer, while a student at Glasgow College, had the pleasure of hearing some of his thrilling discourses. He was then in the hey-day of life, full of mental and bodily vigor, and preached with a rapidity, force and pathos perfectly overwhelming. He continued to devote himself to the interests of the poor, and indeed took part in every plan which contemplated the welfare of society.

In 1823 he was elected Professor of Moral Philosophy in the University of St. Andrews, "where he imparted a very different character to this course from the mere worldly cast which it too generally assumes in our universities." Firmly convinced of the great truths of the Gospel, he infused into his prelections the spirit of a profound and earnest godliness. While here, he

also delivered a separate course of lectures on Political Economy, as connected with the chair of Moral Philosophy.

It may be supposed from his frequent changes that Dr. Chalmers was either a fickle or an ambitious man. But those best acquainted with the circumstances, feel assured that this could not possibly have been the case. He neither increased his income nor his popularity by means of these changes, and all, we doubt not, were made with a view to greater usefulness. In one instance, certainly, he proved his disinterestedness by refusing the most wealthy living in the Church of Scotland, the west parish of Greenock, which was presented to him by the patron.

He was more than once offered an Edinburgh church, but uniformly declined it; as he had long conceived that his widest sphere of usefulness was a theological chair. He was accordingly elected to this office, in the University of Edinburgh, and soon attracted the attention of a large and enthusiastic class of students. His lectures were able and brilliant; but this, in our judgment, was not the principal cause of his success. It consisted, as we believe, in his own ardor and enthusiasm, and the consequent ardor and enthusiasm which he inspired in his pupils. "At one time, the object of the young men seemed to be to evade attendance on the divinity lecture; now the difficulty seemed to be to get a good place to hear their eloquent instructor." By this means much good was accomplished for the Church of Scotland, by diffusing amongst its ministry a true evangelical spirit. Still, we believe that Dr. Chalmers's true sphere of labor was the pulpit, and that here alone he could exert his widest influence. It is true, he preached occasionally while occupying the chair of divinity, and gave a series of lectures on Church Establishments, which at that time he earnestly defended. "He considered that each established church throughout the land may be termed a centre of emanation, from which Christianity, with proper zeal, would be made to move by an aggressive and converting operation, on the wide mass of the people; whilst a dissenting chapel he views as a centre of attraction only for those who are religiously disposed." Recently the doctor has found his centre of emanation sadly curtailed. The union of church and state, even to him, has proved a prodigious hindrance and difficulty—a proof this, that theory and fact are very different things.

It was while Professor of Theology in Edinburgh, as we believe, that he visited London, and attracted so much attention by his sermons and lectures. While there, Mr. Canning, Lord Castlereagh, Lord Eldon, the Duke of Sussex, with several branches of the Royal Family, whom, as the journals remarked, "they were not accustomed to elbow at a place of worship," were found anxiously waiting to hear this modern Chrysostom. Caught by the irresistible charm of true genius and piety, they listened with wonder and delight to his honest and earnest appeals. They felt and acknowledged that his sermons, "as far transcended those of the mawkish productions to be frequently met with, as does the genius of Milton or of Newton surpass that of the common herd of poets and philosophers." It was a sublime sight to behold crowds of all ranks and conditions listening devoutly to the vehement exhortations of this man of God.

"Can earth afford
Such genuine state, pre-eminence, so free,
As when arrayed in Christ's authority,
He from the pulpit lifts his awful hand;
Conjures, implores, and labors all he can
In re-subjecting to divine command
The stubborn spirit of rebellious man?"

WORDSWORTH.

Dr. Chalmers, as all are aware, was the

principal leader of the Free Church movement. He has uniformly asserted the supremacy of Christ in his own church, and the right of the people to the election of their pastors. This being denied and withheld by the legal authorities in Scotland, Dr. Chalmers, and the noble host of ministers and churches that agreed with him, departed in a body from "the Established Kirk." In 1843, he relinquished his station as Professor of Theology in the University; and since that time has occupied the same office, in connection with the "Free Church of Scotland."

It is not our purpose, in this place, to say much on the subject of the published works of Dr. Chalmers. These are voluminous. The English edition of his works consists of twenty-five duodecimo volumes. Of these, the two first volumes on Natural Theology, the third and fourth on the Evidences of Christianity, the fifth on Moral Philosophy, the sixth, Commercial Discourses, the seventh, Astronomical Discourses, and the last four on Paul's Epistle to the Romans, are the most interesting and valuable.* In style and arrangement, in logic and definition, they possess some obvious defects, but evince a genius of the highest order, a heart burning with love and zeal, a conscience void of offence toward God and toward all men; and a devotion akin to that of angels and the spirits of just men made perfect.

* All these, with the addition of four volumes of Sermons, forming the Theological Works of Dr. Chalmers, have been republished in a new form, by Mr. Carter of New York.—A. F. C.

RELIGIOUS INTELLIGENCE.

UNION.

It gives us pleasure to witness the interest which is taken in the subject of union, by the people in the various connections represented in the Convention, and we think it a fit time for them to give expression to it. While it is proper that the negotiations should be conducted by the officers of the churches, the members have a right to expect their views and feelings to be consulted; and an expression of them at this time will do good. We would suggest, however, that there should be care to avoid anything like crimination or recrimination of churches or of delegates in any reference to the past. There have been impediments and are still some disagreements, to exercise our patience; notwithstanding, important attainments have been made, and in reference to union in every other Christian duty, we should not forget the things which are behind, press forward to the things which are before. Apropos to this, we think it would have been better if the third resolution of the following series had been omitted. The circumstances of the late Convention were somewhat peculiar; there is for a variety of opinions as to the result of its failure.

Congregational Meeting.

At a full meeting of the Association of Liberty, in the County of Trumbull, and State of Ohio, under the pastoral care of Rev. David Good at the meeting-house, on the 21st of June, 1847, convened for the purpose of expressing their opinion in relation to the proposed union of the churches, Samuel Denison, Esq., was called to the chair, and William Geddes appointed Secretary.

On motion, it was Resolved, that a committee of three be appointed to

pure business for the consideration of the meeting. William Geddes, Robert Stewart and James Kennedy, Esq. were appointed said Committee; who, having retired for some time, returned and reported six resolutions, which, after a full discussion, separately, and some amendments, were unanimously adopted, with the exception of one dissenting voice on the second Resolution.

As adopted, they are as follows:
Resolved, 1st. That the continuance of distinct organization of the three churches contemplating Union, where there appears to us no real difference of sentiment, is a sin which by us cannot be viewed with indifference, or treated with silence.

In the three churches, we believe there is but one Lord, one Faith, and one Baptism, and that three distinct organizations is an inconsistency, and will not be blessed by the Head of the church.

Resolved, 2d. That we question the correctness of the assertion, that "the time, in the providence of God, for the union of the three churches has not yet come," and call upon those who take this position, to point out those providences which bar the way.

Resolved, 3d. That we deeply regret and highly disapprove of the action of the late Convention of Delegates, in not preparing and bringing forward a testimony for the consideration of the churches, and hereby enter our solemn protest against this dereliction of duty.

Resolved, 4th. That we send greeting to all our brethren in the Associate Reformed and Ref. Presbyterian churches, and say to them, we indulge pleasing anticipations of the time when we shall give to them the right hand of fellowship, and be found by their side, not only advocating the same truths, but under the same organization, contending earnestly for the faith once delivered to the Saints, and to this end our united prayers and efforts shall be directed.

Resolved, 5th. That we highly approve the conduct of our Synod in appointing delegates to a new Convention.

Resolved, 6th. That we earnestly request all the congregations in the three churches to hold similar meetings, and give an expression of their views upon the subject; and would be pleased to see them strengthening our hands and encouraging our hearts, and with us moving onward with firmness and determination towards union.

On motion, Resolved, That the Secretary be instructed to make out three copies of the above, and forward one to the editor of "The Repository," one to the editor of "The Preacher," and one to the editor of "The Banner of the Covenant," for publication.

SAMUEL DENISON, Chairman.
WM. GEDDES, Secretary.

Anti-Slavery Presbyterian Church.

The meeting called, during the sittings of the General Assembly at Cincinnati, by Rev. John Rankin and others, for the formation of an Anti-Slavery Assembly, was held a day after the adjournment of the Assembly. There was but a very small attendance, and all who took any prominent part in the proceedings were members of the Ripley Presbytery, which, it will be recollected, formally seceded from the Assembly some time ago.

The following resolutions and declaration were set forth as the Manifesto of the new church:

Resolved, That the Confession of Faith and Catechism of the Presbyterian Church in the United States of America, be adopted as a bond of union of this body.

Resolved, That where the name of the Presbyterian Church, in the United States of America, occurs, the words "in the United States" be stricken out, so that it

shall read, "the Presbyterian Church of America."

Resolved, That the Form of Government and Book of Discipline, as amended and ratified by the General Assembly of 1821, and further amended in 1840, construed in strict accordance with the Over-ture sent down to the Presbyteries by the Assembly of 1839, and agreed to by them, be adopted.

Whereas, In this country the sin of slaveholding prevails to an alarming extent, perniciously influencing all the action of the Church, either immediately or remotely connected with human rights, it is therefore deemed necessary in adopting a form of government, to make a distinct declaration on that subject. Therefore,

Resolved, That the following declaration of human rights be prefixed to the Form of Government of this body:

DECLARATION.

1. God has made of one blood all nations of men, consequently all human beings, endowed with rationality, have an equal right to freedom.

2. The holding of human beings as property is destructive of all the ends for which man was created and endowed with rational powers, and consequently one of the greatest evils that can be inflicted upon human nature, highly immoral, entirely inconsistent with Christian character and profession.

3. No person holding slaves, or advocating the rightfulness of slaveholding, can be a member of this body.

4. That no Church, Presbytery or Synod, tolerating slaveholders, or the advocates of slaveholding, in its communion, can be a constituent part of this body.

The Form of Government was amended so as to allow any Synod, Presbytery or Church, to unite with the new Assembly by adopting the Confession of Faith and the amended Form of Government; any three ministers to form a Presbytery; any three Presbyteries to form a Synod, and when fourteen Presbyteries are formed, they may constitute a General Assembly if they choose.—*N. Y. Evangelist.*

GENERAL ASSEMBLY OF THE FREE CHURCH OF SCOTLAND. We are indebted to the Presbyterian, for the following synopsis of the enlarged operations and unparalleled liberality of the Free Church, as set forth at the late meeting of its General Assembly. Full accounts of its proceedings have not yet been received. Any thing of general interest, yet to be reported, will be given in a future number.

The General Assembly of the Free Church of Scotland commenced its sessions on Thursday, the 20th of May, and after a sermon by the former moderator, Dr. Brown, the Rev. Dr. Severight was chosen moderator. The report on the missionary schemes was of a highly gratifying nature. Notwithstanding the large contributions made for the suffering poor, the missionary collections had increased. The direct contribution for this purpose was about \$235,000, and it was ascertained that out of the 722 churches in connection with the Assembly, *not one was known which had not contributed to these schemes!* This should be written in capitals for the instruction, if not rebuke, of the Presbyterian churches in the United States. It is remarked that the increase of contributions has kept pace with the increase of benevolent schemes.

The report on the scheme for the conversion of the Jews was also of an unusually encouraging character. Dr. Keith presented detailed information of the various stations and their success. God had smiled on their efforts, and many un-

doubted conversions had been reported. An interesting letter from some of these converts directed to the Assembly's Committee was read.

A report was made on the general financial state of the church, from which it appeared that the sum collected in the Free Church during the past year, was *one million six hundred thousand dollars*, and that during the few years the Free Church had been established, the people had contributed to its various schemes *six millions six hundred and twelve thousand dollars!* In the whole history of the church, perhaps, this unconstrained and voluntary liberality of the Presbyterians of Scotland is unsurpassed.

The cheap publication scheme, although from some defects in the original arrangement, not so heartily sustained as formerly, was still prosperously prosecuted, and it was expected that in the present year it would be carried forward with new energy.

The report on Foreign Missions entered into details respecting the different missionary stations of the Assembly in India, and concluded with an earnest statement respecting the present necessity of greatly augmented means for imparting stability to these missions, and extending their influence.

The subject of Sabbath desecration, particularly on the railroad lines, occupied the attention of the Assembly. The report of a committee on the subject, represented the gratifying success which had attended the efforts hitherto made in arresting all Sabbath travelling on the Edinburgh and Glasgow road, and a very faithful and spirited petition was adopted, addressed to the Directors of the North British Railway, with the view of obtaining a similar determination from them.

The report on Education presented a very gratifying statement of the success of the parochial school system. There were about 650 schools in connection with the Free Church; a fact which abundantly proves that the Presbyterians of Scotland do not believe that "ignorance is the mother of devotion."

At the date of the last report, the Free Church had completed 621 church edifices, and by the present report these had been increased to 676, showing an addition of 55 churches during the year; of the churches included in the former report 440 were entirely free of debt, and the number at present is 457, on which there are no pecuniary liabilities. It was supposed that 50,000 dollars would be required to carry on this scheme during the present year.

The report on the state of religion particularly referred to the subject of intemperance, and recommended measures preliminary for the suppression of customs which tended to perpetuate intemperance.

The subject of slavery, as connected with the Presbyterian church in the United States, was taken up upon petition, but for the present deferred.

Religion in Scotland.

The following is an extract from a letter of Dr. Boardman of Philadelphia, addressed to the editor of the Presbyterian:

"No one can spend a Sabbath in Edinburgh, without being impressed with the multitudes of people, who throng the streets at the hours (eleven and a quarter past two) of divine service. It would seem as though the whole population were with one accord gathering to the sanctuary. I need not say to you, that 'the Psalms of David' are still sung to the tunes which were sung a century or two ago, and that all the people join in this delightful exercise. You may judge of the effect, on Sunday evening, at Tawfield Hall, in which the Free Assembly meets, when the voices of perhaps

three thousand people were united in celebrating the praises of God. The use of the Bible is no less universal than that of the Psalm book. Every person, old and young, has a copy of the Scriptures, and follows the minister in the reading of the chapter and of the text. I could not but reflect how potent the influence of this simple custom must be, as well in keeping alive that reverence for the Bible which is so characteristic of the Scotch nation, as in forming intelligent Christians. Another thing which has impressed me in their churches, is, that the people all stand during prayer. That physical debility which has of late years seized upon the Presbyterians and Congregationalists in America, (not, as yet, upon the ministers; I believe they are still able to keep their feet in prayer,) has not extended to this side the water. They tread in the steps of their fathers in this, as in some other particulars, in which we have abandoned them."

THE BIBLE IN EUROPE. The British Bible Society have circulated during the past year, in France 125,000 copies of the Scriptures—in Holland 45,000 copies; 4,000 copies in Switzerland; 30,000 copies in Sweden; 22,000 from the Calcutta Depository, and near 22,000 copies of the Bible and Testament had been sent to Canada.

The Hibernia Bible Society have circulated 105,000 copies of the Scriptures, of which 44,000 copies were by means of colporteurs.

HEATHENISM AT HOME. At the meetings of the British Association, it was asserted, that it had been ascertained as a fact, that in one district of Southampton, out of 1,000 persons of that town above fifteen years of age, no less a number than 957 do not attend any place of worship! In an article in the London City Mission Magazine, it was some time ago stated that, out of a population of 2,000,000, there was not church and chapel accommodation for 600,000; and that not more than two-thirds of this last number attended any place of worship. And in a more recent article in the same work, it is calculated that more than 250,000 persons in London, are not only non-attendants on worship, but are without a Bible in their families and without any knowledge of God. In Mr. Kingscote's letter to the Archbishop of Canterbury, which has been made the subject of comment in several of the newspapers, amongst other things he states that in Lambeth and the five adjoining parishes, there are not less than 20,000 children without the means of education, and the parents as untaught as the children. The population of London increases 30,000 per annum; and, even supposing that it were, once for all, fully supplied, it would take fifteen new churches, and thirty new ministers to be supplied annually, by way of augmentation, in order to keep up with the growth of the people. In several of the parishes, the number of clergy to the people is as one to 10,000. In some there is only a supply of one to fourteen or fifteen thousand. In none is the supply greater than as one in seven or eight thousand.

DECREASE OF METHODISM. The decrease of Methodists within the bounds of the New York Conference has been so great that a "day of fasting and prayer" has been appointed on account of it. One of their bishops stated in a recent address that there had been a falling off of *two thousand members* in the New York Conference in one year; and in the "whole connection" a falling off of *fifty thousand* within the same period! He also called attention to a most extraordinary state of things in that communion.

He is reported in the Christian Advocate to have said as follows:

"Our rules require of members received into the church, that they be subjects of experimental religion; yet it is the practice in more than half the church, to receive persons who have not experienced a change of heart; and there are probably not less than fifty thousand persons whose names on the church-books have the letter S attached, to denote that they are 'seekers' and not believers."

THE SEMINARY OF THE A. R. SYNOD OF THE SOUTH.—The standard of the Associate Reformed Church was first raised in the South by that eminently godly, though eccentric man, Dr. Thomas Clark. In consequence of a petition from the Carolinas to the Synod in New York, he was sent on a mission thither in 1785. The cordial reception of a people famishing for the bread of life awaited him; and in 1786 he was settled in the congregations of Long Cane and Cedar Spring, Abbeville District, S. C. In 1788, Rev. John Boyse from Pennsylvania, and Rev. Peter M'Mullin from Scotland, came to his help. And on the 24th of February, 1790, the three brethren were organized at Long Cane church, into "the Associate Reformed Presbytery of the Carolinas and Georgia." In October, 1800, this Presbytery had enlarged itself so much that it was divided by the Synod into the First and Second Presbyteries, and on the 22d of October, 1802, these Presbyteries were formed into the "Synod of the Carolinas." Thus organized and established, the Church might have been expected to flourish—but, being far from the places where the General Synod usually met, and having no seminaries whence as from fountain-heads streams might flow that would gladden the city of God, it had to contend with many difficulties. In 1821, in great steadfastness to its profession in faith and practice, and witnessing a good confession against latitudinarianism and error, it withdrew from the general body, and constituted "the Associate Reformed Synod of the South." Still it had to struggle. Its ministers were few, aged and infirm. Its field was large and needy. But in their weakness the brethren were much drawn out in counsel and prayer. And at length, as the surest ground of hope, it was determined to institute the means of education in their own bounds with a view to the ministry. In 1835, an academy was opened at Due West Corner, Abbeville District, S. C., and so happily has it advanced, that it is now a college with four professors and about one hundred students. In 1837, a theological school was opened in connexion with the literary, and Rev. E. E. Pressly was appointed professor. Since that time Rev. J. P. Pressly has been associated with him, and a thorough course of study is now pursued in all the branches of theological training. The term of study before licensure extends through two years—in each of which there is a session of five months. A small but well-selected library of about six hundred volumes invites the attention of the students. Twenty-four young men have already gone from this institution into the work of the ministry, and seven are in attendance the present session.—*Chn. Instructor.*

SAILING OF MISSIONARIES. A new band of missionaries, the Rev. Messrs. Benton, Cochran, and Bliss, with their wives, and Miss Mary S. Rice, under the care of the American Board, sailed on the 21st ult. from Boston to Malta. Mr. and Mrs. Cochran and Miss Rice are to proceed to Oroomiah, to join the Nestorian mission. Mr. and Mrs. Bliss will go with them as far as Erzeroum, where they are to labour in behalf of the Armenians. Mr. and Mrs. Benton are expected to join the Syria mission,

THE PREACHER.

WEDNESDAY, JULY 7, 1847.

SYNOD OF NEW YORK. We learn from a member of this Synod, that at its late meeting two hundred dollars were appropriated to the support of the Foreign Mission of the General Synod of the West. The subject of union underwent a protracted discussion, which was concluded by the appointment of delegates to attend the Convention expected to meet in this city in September. Whatever else there may have been of general interest in the proceedings, will be given when we receive the minutes.

"INQUIRER." As the Editor of the Presbyterian Advocate declines our invitation to show us the "divine warrant," for his theory and practice on Psalmody, and has made the "corrections" insisted upon in our last number, we suppose the discussion, so far as we are personally concerned, is at an end.

He will see, however, that "Inquirer" is not yet satisfied. As the Editor has taken the responsibility of "An Admirer of the Psalms," our correspondent now addresses his inquiries to him, in *propria persona*. The questions proposed are sufficiently distinct and pointed to be understood, and if there is a disposition to continue the subject, we trust they will receive a distinct answer. It may be discovered, that this thing of becoming responsible for what correspondents write, sometimes proves troublesome

READING SERMONS. We have often wondered how good men can reconcile this mode of preaching with a sense of duty. It is, indeed, essential to good preaching that the subject should be well-conceived and well expressed; it is better to fail in manner than in matter; but to aim at the latter merely, is certainly short of the true idea of preaching. The minister of reconciliation is not merely to present, but to *press* the Gospel upon the faith and obedience of men. For this purpose, with the great majority of hearers, manner is one-half.

The avenues to the mind are through the senses of the body; and that mode of address which most awakens the senses, and conveys through them the most vivid impressions of the subject, is that by which a public speaker, in every case, will most effectually accomplish his end. And who is insensible of the effect which the expression of the countenance, the beaming of the eye, the intonations of the voice, and even the action of the body have in this respect, when a speaker, in full command of his subject, gives himself up to a free and earnest annunciation of it? And who has not felt how much this effect is lessened in the pulpit, when the countenance of the speaker hangs over the sacred desk inexpressive and almost unseen, his eye fixed upon a manuscript, his voice and action all restrained and hampered, in the unnatural and uneasy position? This is a matter of experience, not mere theory.

The testimony of the past history of the pulpit is to the same effect. What gave Whitfield so much power over his audience? Evidently his manner of speaking. There is nothing remarkable in his sermons as they came from his pen. If he had confined himself to the reading of his manuscript, does any one believe that the effects of his preaching would have been the same? It may be said, every preacher is not a Whitfield. That is very true; but it is just as true, that the same sermon of every man, will have a proportionate difference of effect, in accordance with the difference of manner in which it is presented to an audience. This will be generally conceded.

We ask, then, is it not a duty to preach the Gospel in the manner best adapted to effect the end for which preaching has been appointed? If, in reading his manuscript, the preacher denies himself many advantages by which his subject could be more successfully impressed upon the mind of his audience, is he meeting fully and faithfully the obligations of his office?

ECCLESIASTICAL. Rev. J. B. Scouller was installed, on the 7th of April, by the Presbytery of Caledonia, New York, over the congregation of Cuylerville. The Christian Instructor from which we learn this, says: "On the same day several persons were added to the communion of the church, three worthy men elected to the office of the ruling eldership, and an apparently large door of usefulness and comfort was effectually opened up."

From the same source, we learn, that Rev. A. H. Wright was installed pastor of the Fifth Associate Reformed Church, city of New York, on the 24th of May. This congregation, which has maintained its attachment to the principles and usages of our church through a series of trying circumstances, is now said to have a good prospect of prosperity under the pastoral care of Mr. Wright.

At the late meeting of the Presbytery of Monongahela, Mr. Robert Armstrong was ordained and installed pastor of the united charge of Mount Bethel and Racoon congregations.

Messrs Samuel P. Berry and James Grier were licensed to preach as probationers for the holy ministry.

PROPAGATING THE FAITH. It is estimated, that the Austrian Leopold Society, at Vienna, have in the last fifteen years and a half, expended *two hundred and ninety thousand dollars*, towards propagating the Roman Catholic faith in Canada and the United States.

GOOD POLICY. It is stated, that the city authorities of New York and Philadelphia prohibit the cabs from occupying their usual place, and the omnibuses from pursuing their usual routes on the Sabbath. Have the authorities of Pittsburgh no power to pursue a similar policy in reference to the running of omnibuses through our streets on the sacred day? It is an evil which has but lately sprung up among us, wholly inexcusable, and if pos-

sible to prevent it, should not be allowed in a religious community.

We have been requested by the Rev. J. N. Pressly, to acknowledge the following sums, contributed in this vicinity, to aid the congregation at Inianapolis in building a house of worship:

First Church, Pittsburgh,	\$22.15
Second do. do.,	15.00
First do. Allegheny,	22.92
St. Clair congregation, Pa.,	
cash,	25.75
Subscribed,	41.00

ACKNOWLEDGMENT.

I hereby acknowledge the receipt of a donation of FIFTY DOLLARS from a friend, for the Young Men's Fund. And though I am not permitted to publish the name of the generous donor, yet I may say, that this is not the first substantial proof we have had of his active benevolence. May his noble example provoke others to love and good works.

JOHN T. PRESSLY.
6th July, 1847.

SUMMARY.

The Onderdonk Difficulty. The friends of Bishop Onderdonk in New York, are determined to strain every nerve and use every exertion to have him restored to his diocese by the Council of Bishops. In case they fail in that, they will renew the demand for his salary in the State Convention, which of course will bring about a repetition of the scene and excitement that occurred in the last and preceding sessions.

The Mormon Temple. This celebrated edifice has been sold to a committee of the Roman Catholic Church, for \$75,000. This community have also purchased other property at Nauvoo. The building is to be appropriated to educational purposes. The contract requires only the sanction of the Bishop, to complete it. The last of the Mormons in Nauvoo, consisting of thirty or forty families, under charge of Daniel H. Wells, have left Nauvoo to join the California expedition. These facts are stated in the Warsaw Signal.

Emigration of Hollanders. The Rev. Mr. Scholte and family are now at the Monongahela House in this city. Mr. S. is the principal of an association of emigrants from Holland, consisting of from 1600 to 1800 in all, the most of whom have already arrived in this city on their way to the Far West. We believe they have not yet located their lands, or certainly fixed their point of destination. Their next point from here is Salt Louis.—*American.*

French Evangelical Alliance. We learn that the French organization of the Evangelical Alliance has been formed in Paris under encouraging circumstances. A public meeting was held the large Wesleyan chapel, in Rue Montholon which was crowded to excess. About 50 French pastors were present. Great harmony of opinion and a delightful feeling of Christian love and union prevailed.

Emancipation going on. M. Rumins, one of the principal proprietors in Russia, yielding to impulse of a noble heart, has suddenly given complete enfranchisement to eight thousand of both sexes, who belonged to him in the governments of Nijni and Riazan, and what is most admirable in his conduct is, that completing work of charity, he has abandoned to this portion restored to liberty by him, for a trifling the enjoyment of the domains over which are diffused. The *Democratic Courier*, announces this fact, says:

"If we join this new fact to the efforts already made for the abolition of bondage in Europe, the Prince Worozoff, the Count Protosoff &

Kologrivoff, and especially to the powerful encouragement given by the Sovereign himself, may we not at least hope shortly to see the day of liberty dawn for so many thousands of men who still furnish the odious spectacle of slavery in the bosom of a civilized and Christian nation?"

Surrender of Queen Pomare. The French usurpation at Tahiti is at last accomplished, in the formal surrender of the Queen to the authorities. She is to retain a nominal authority over her native subjects, which of course will amount to nothing, and only furnish a cover for the freer exercise of French cupidity, and sensuality, and priestly domination. Poor Tahiti! The missionary labor of years is as good as effaced for ever, and this interesting people, whose simplicity of manners and delightful progress once awakened the sympathies of Christendom, is now doomed to the vices of civilization without its benefits, and the austerities of religion without its elevating and consoling influences. The world will soon have an opportunity to judge of the relative value of Protestant and Papal missions.

Extent and Population of the Globe. As a member of the human family and an inhabitant of the earth, every person ought to be interested in the numbers of his race, and the extent of their bounds. According to the latest reliable measurements, censuses, and estimates, it may be safely laid down that

Europe contains of square miles,	3,807,195
Asia, " "	17,805,146
Africa, " "	11,247,428
America, " "	13,542,400
Oceanica, (comprising Australia, Polynesia, and Indian Archipelago,) contains,	3,347,840
Total in the whole earth,	50,150,029
In this large territory,	
Europe numbers, in population,	233,240,043
Asia, " "	608,516,019
Africa, " "	101,498,411
America, " "	48,007,150
Oceanica, " "	1,838,194

Total, in all, 993,091,817
—a vast mass of immortal beings, who, according to the usual estimate of time which a generation occupies, are destined in thirty years to go down to death, and thence we know to the judgment-seat of Jesus Christ. Christians, whatsoever thy hand findeth to do on behalf of millions perishing for lack of knowledge, do it with thy might.—"The harvest truly is plenteous." D.—(Christian Instructor.

Mission of the Associate Church. This mission is located in the island of Trinidad. It is directed to the evangelization of the ignorant and degraded descendants of Africa, who were slaves, but are now free under the emancipation act of the British government. For some time Rev. Joseph Banks has been the sole but peculiarly devoted missionary from the A-ssociate church, on that island; and his labors have been happily blessed. A little church has been organized, and already the desert blossoms. Better times, too, are anticipated. A Mr. Thompson and lady sailed from Philadelphia, in the barque Hope, June 3d, 1847, to join the mission. He goes as a teacher, and in that capacity may form a valuable accession to the station.—Id.

Ireland. The horrors of famine are slightly abated, but pestilence in the form of a fatal fever stalks unrestrained over vast districts, and many of those who have most devotedly labored for the relief of the suffering, lie down themselves, pierced by the arrow they had sought to turn away from the bosom of others. The government is doing much. The average daily number of persons employed on relief works during the week ending April 24th, 1847, amounted to 474,650, and the total expense to £138,675. Providence also indicates good. The season promises to be a good one for the agricultural interests, and some of the richest counties are fully sown. If the months of May and June proves favorable, it was hoped a large supply of early planted potatoes would be available for general consumption in July.

Sleeping in Meeting. Some years ago, the following appeared in the New Hampshire Baptist

Register. The request appears very becoming, and it might be well to have it granted in various quarters: "Mr. Editor, I wish, through your paper, which circulates pretty largely in this neighborhood, to request those who sleep in my congregation, to take the four back pews, which will always be reserved for sleepy hearers. There they can be more comfortable, and will not, by their snoring and awkward position, disturb the feelings of their humble servant—the Pastor."

MEXICO.—We have been tantalized for some time with rumors of an early peace. It is said that Gen. Scott was met at Puebla by Commissioners from Mexico, with propositions for peace. If there is any truth in the rumor, it is likely to have been a ruse. Gen. Scott is said to have declined them at once, and to be only waiting reinforcements to march upon the city of Mexico.

Many of the soldiers were sick in the hospitals of Vera Cruz, Jalapa, Perote and Puebla; but, with the reinforcements that were en route from Vera Cruz, he would probably have troops sufficient by the 22d, to march to the capital, perhaps without any serious opposition. He had ordered all our troops to evacuate Jalapa, in order to strengthen his active army. We have very little doubt, says the Union, that General Scott is by this time in the Capital, unless some definitive propositions for peace have been made by the Mexican government.

Later accounts show a determined opposition, on the part of the Mexicans, to the advance of Gen. Scott on their Capital.

All natives of the United States were ordered to leave the city of Mexico, for the states of Jalisco and Morelia, or they would be dealt with according to the laws of nations. In other words, they would be hung as spies.

Bands of National Guards were said to be on their way, and constantly arriving from the adjoining states.

It was believed that from 17,000 to 20,000 troops would be concentrated for the defence of the city.

The Mexicans say that Gen. Scott has only 6,000 men under his command. They did not believe that he would march upon the city, and talk loudly of marching out to meet him.

Letter from Dr. Edgar.

The following letter was received by Rev. Joseph Osborne, in reply to one accompanying a remittance for the relief of Ireland, intrusted to Dr. Edgar for distribution, from the people of Bethel and Turtle Creek congregations and others in the vicinity. It will be read with interest.

BELFAST, Ireland, April 17th, 1847.

MY DEAR SIR:

I beg to express to you and those associated with you in the faith and activities of the gospel, my very sincere gratitude for your generosity to my perishing countrymen, and the confidence reposed in me. All that has been published on behalf of Connaught or other parts of Ireland, as a cry of distress from the famishing, falls far short of the terrible reality. What I wrote from Connaught when there in the beginning of the famine, was considered sufficiently alarming; but was only a closing evening to the horrible night of ruin and death which has brooded over our land ever since.

The worst feature is,—not death from starvation in tens of thousands of cases—not fever and other pestilential diseases so fearfully extensive among both rich and poor,—not the burying of the dead in fields and ditches without coffins, which has become customary—not the killing of asses for food, and feeding on dead horses—not the leaving of whole villages and districts a wilderness, by death and emigration—but the fact of fearful omen and of despair, that multitudes have no seed for their ground, and no prospect but the very worst before them.

I have been enabled to beg six thousand pounds for the destitute; and a fund of which I begged the first two thousand now amounts to eight.

My chief object now is to use the best efforts for turning to spiritual and immortal good this dire calamity. A noble society has sprung out of my first publications on the famine,—to employ and teach poor females; my "Cry from Connaught," of which with other little things I

shall send you a copy, has been responded to liberally; and Roman Catholics are flocking to our missionaries.

JOHN EDGAR.

MEEK, BUT VEHEMENT.—The Christian is meek, but vehement; meek in his own cause, but vehement in the cause of God; as Moses, who was dead to affronts, dead to reproaches, and blind to injuries. He will comply with any thing that is civil, but with nothing that is sinful. He will stoop to the necessities of the meanest, but will not yield to the sinful humors of the greatest. When he is most sensible of his own weakness, and most dependent on Christ's strength, then he stands the safest. When he is most vile in his own eyes, he is most glorious in the eyes of God. He cannot sin, yet he cannot but sin. He cannot sin habitually, and with full consent of will; yet he cannot but sin actually, through weakness. He saith, "O, wretched man that I am! who shall deliver me?" Yet he saith, "O, blessed man that I am, who shall condemn me?" He grieves, yet rejoices, under the stroke of his heavenly Father's hand. He grieves that his Father's hand strikes him, yet rejoices that it is the hand of a father. He knows there is no absolute perfection in this life, yet is continually reaching after it. The less his burden grows, the more he feels it. The less sin he hath, the more sensible he is of sin; not that sin grows, but light, holiness and tenderness are increased. He is content to live, yet willing to die. He desires to serve Christ here, yet desires more to depart, and to be with him in heaven.—Mason.

POWER OF GENTLENESS.—Whoever understands his own interests, and is pleased with the beautiful rather than the deformed, will be careful to cherish the virtue of gentleness. It requires but a slight knowledge of human nature to convince us, that much of our happiness in life must depend upon the cultivation of this virtue. Gentleness will assist its possessor in all his lawful undertakings; it will often make him successful when nothing else could. It is exceedingly lovely and attractive in its appearance; it wins the heart of all; it is even stronger than argument, and often prevails when that would be powerless and ineffectual; it shows that man can put a bridle upon his passions; that he is above the ignoble vulgar, whose characteristic is to storm and rage like the troubled ocean, at every little adversity and disappointment that crosses their path. It shows that he can soar away in the bright atmosphere of good feeling, and live in continual sunshine, when all around him are like maniacs, the sport of their own passions.

RELIEF FOR IRELAND AND SCOTLAND

The A. R. Congregation of Puckety, Westmoreland co. Pa., and citizens of the vicinity, collected and have forwarded—

To Ireland, 82 barrels of Flour,
To Scotland, 31 barrels, ditto,
Making a total of one hundred and thirteen barrels.

- Robert Stewart,
- G. W. Martin,
- P. Donald,
- J. S. M'Kane,
- J. S. Porter.

Committee.

PRESBYTERY OF THE LAKES.

At a meeting of the Presbytery of the Lakes, held in Portersville on the 30th ultimo, the following scale of supplies was adopted:

William Carlile, the first sabbath of July, to preach at Clarksville; 2d sabbath, at Bazetta; 3d sabbath, at Crooked Creek; 4th, at Portersville. First sabbath of August, Crooked Creek; 2d, at Georgetown; 3d, at Evansburgh; 4th, at Portersville; 5th, at Evansburgh. First sabbath of September, Five, Crooked Creek; 2d, Mercer; 3d, Delaware Grove.

Breaden to preach at Mercer, time optional. William Findley to dispense the Supper at Rural Valley, time optional.

Presbytery adjourned to meet at Sugar Creek

on the 2d Wednesday of September, at 10 o'clock, to be opened with a sermon.

The services connected with the ordination and installation of Mr. Thomson, who has accepted a call from that congregation, will take place on the succeeding day at 10 o'clock. Rev. R. W. Oliver was appointed to preside. Rev. J. Niblock to preach the sermon; Rev. J. Neil his alternate; Rev. J. H. Pressly to address the people, and Rev. J. K. Riddle the candidate.

Wm. P. Breaden, Clerk, pro tem.

MARRIED,

By Dr. Pressly, on the 15th ult., Wm. N. KIRK of Lancaster, to Miss ELIZA JANE COOPER of Allegheny city.

By the same, on the same day, JAMES CRANSTON of Manchester, to Miss DIANA JESSUP of Fairview.

By the same, on the 24th ult., GEORGE BRATTIE to Mrs. SUSANNAH M'FADDEN, all of Allegheny city.

By the same, on the 2d instand, HENRY KNIGHT GLASS to Miss ELIZA STEWART, all of Allegheny city.

On Thursday morning, the 3d ult., at Oak Grove, by Rev. Richard Lea, Rev. JOHN G. BROWN to Miss CAROLINE E., daughter of the late Alba Fisk, Esq.

On Wednesday morning, the 23d ult., by Rev. David R. Kerr, Mr. SAMUEL COLVILLE to Miss ISABELLA U. FERGUSON, Pittsburgh.

On Thursday, the 1st instand, by the same, Mr. THOMPSON BENTON to Miss ELIZA M'KNIGHT, of Upper St. Clair Township.

If there be any errors or oversights in the acknowledgments, subscribers will please notify us of them that they may be corrected.

PAYMENTS FOR SUBSCRIPTION TO THE PREACHER—(Not otherwise received for.)

On the Third Volume.

James Black A J Wilson

On the Fourth Volume.

Joseph Hare S H Kirkwood
Rev J Duff M R Bartlett
Robert Leech James Thompson
James Ross James Black
Henry Westby Mrs E Pendrey
A J Wilson Thos R Dobbs

On the Fifth Volume.

Andrew Bryson Joseph M'Carrel
Andrew Brice Samuel R Palmer
Edward Gilchrist Mrs Jane Lorimer
Matthew Gilchrist James Potter
Joseph Hare James Potter, jr.
G Hunter Robert Carson
William White Robert Potter
James Leyde M R Bartlett
James De France Rev A D Clark
James Smith James Lysle
Samuel Thompson Thomas Graham
D M Williams Benjamin Dickey
Colonel Jos Barr James Donaldson
John M'Farland John Patterson
Joseph Mawhorr Thomas M'Corckle
Benjamin Leister Nicholas Reed
John Stewart James Armstrong
Robert Foster Wm Jamieson
David White Hannah M'Combs
R M'Lelland John Wilson
Thomas Warren James Hagerly
J M Douglass James Thompson
Hugh M'Neice Thomas M'Call
James Kirkpatrick Samuel Smith
Wm Henderson Wilson Moore
D Andrews J Simpson
Robert Simpson Samuel Martin
Joseph Burson Jane Beall
Benjamin Shelly Wm Beall
Benjamin Rex James K Bell
Wm Andrews Moses M'Laughlin
James Thompson James Fulton
Wm Warren, Jun. Henry Ferguson
William Pressly Rev D H A M'Lean
N. Rodgers Jesse W Douds
Quinton Brooks Andrew M'Bride
Miss Jane M'Cracken Robt Hopkins
Rev S F Morris Wm M'Ginnis
James Wilson Wm Fisher
Dr S Crawford James Strane
James Pattison Mrs N Gebhart
Samuel Campbell John M'Laughlin
Samuel Hamilton Wm Calvert
Mrs M Sterling Rev S W Coom
Alex Calhoun John White
Samuel Gregg David C Morrow
A J Wilson John Stewart
Rev G Gordon Rev J Shields
Thos R Dobbs, 50 cts. John Linn
David Burns Chas Wavfel
Robert Beard James Love
Joseph Hogan Joseph M'Fadden
W L Smith Ruth M'Fadden

On the Sixth Volume.

Wilson Moore A J Wilson

POETRY.

A DREAM OF SUMMER.

By JOHN G. WHITTIER.

Bland as the morning breath of June,
The southward breezes play:
And, through its haze, the winter noon
Seems warm as summer's day,
The snow-plumed Angel of the North
Has dropped his icy spear;
Again the mossy earth looks forth,
Again the streams gush clear.

The fox his hill-side cell forsakes,
The musk-rat leaves his nook,
The blue-bird in the meadow brakes
Is singing with the brook.
"Bear up, O Mother Nature!" cry
Bird, breeze and streamlet free,
"Our winter voices prophecy
Of summer days to thee?"

So, in those winters in the soul,
By bitter blasts and drear
O'er swept from memory's frozen pole,
Will sunny days appear.
Revising Hope and Faith, they show
The soul its living powers,
And how beneath the winter's snow
Lie germs of summer flowers!

The Night is Mother of the Day,
The Winter of the Spring,
And ever upon old Decay
The greenest mosses cling,
Behind the cloud the starlight lurks,
Through showers the sunbeams fall;
For God, who loveth all his works
Has left His Hope with all!

National Era.

THE SLAVE-TRADE. A correspondent of the North American, writing from on board the frigate United States, at Monrovia, on the 28th of March, says:

"The Colonization Society is a useful institution. It has rescued three hundred miles of African seacoast from the slave-trade. It has done more to extirpate and destroy this inhuman traffic than the combined naval efforts of England, France and America. Ere long you will find that England herself will abandon her present plan of suppressing the slave-trade. She will adopt colonization, civilization, religion. These means, and these alone, will effect the object and regenerate Africa.

"Our cruisers have been constantly and actively employed; and yet, notwithstanding the energy of the English and the watchfulness of the French, the slave-trade flourishes, and wherever slaves are wanted, there they will be carried, the supply will be equal to the demand. I regret to say, that the humane coalition of the three great powers to put down the slave-trade has signally failed. To colonize and settle the coast is the only feasible and available plan."

MISSIONS AMONG THE GERMANS. The Missionary Society of the Methodist Episcopal Church at their recent anniversary made the following report of the conversion of Germans:—*Presb. Adv.*

"The mission among the immigrant Germans was commenced about ten years ago, and has been crowned with signal success. We have already six German districts, raising sixty mission circuits and stations, in which are employed about seventy-five German missionaries. These devoted brethren have been instrumental in the conversion of between four and five thousand Germans, who, with few exceptions, are now acceptable members of the M. E. Church. One-third of these, at least, previous to their conversion had been members of the Roman Catholic Church.

AMERICAN TEMPERANCE UNION. The Anniversary of the American Temperance Union was held at the Tabernacle on Thursday evening, the 13th inst. After prayer by the Rev. Mr. Colburn, of Albany, the Secretary, the Rev. John Marsh, read an abstract of the Annual Report of the Executive Committee, which referred to the meeting of the World's Temperance Convention, at London, and the decision of the license question by the U. S. Supreme Court, as the two distinguishing events of the past year—congratulating the world on the spread of temperance generally, said that seventy thousand American seamen had signed the pledge—that five hundred distilleries had been closed in Sweden—that there were 1,200,000 members of Temperance Societies in Germany—and 2,000,000 in England, Scotland and Wales, although there 62,000,000 bushels of grain were consumed in distilleries and brew-houses, while the people of Ireland were starving; and the cheering fact, that the Irish still maintained the pledge, as they suffered less than they would if they had flown to liquor. It also said, that £50,000,000 was spent in England annually, for liquor; but the cause was steadily progressing, both there and all over the world; and though the census of 1840 showed that there were in the United States 10,306 distilleries, giving out 46,000,000 gallons of spirits, and 406 breweries, turning out 26,000,000 gallons, with a capital invested of \$1,147,000, they anticipated that that of 1850 would show that the weightiest part of the work had been done. The receipts for the year were stated at \$1522.—*Christian Intelligencer.*

SCALE OF APPOINTMENTS,
Made by the Presbytery of Monongahela.

St. Clair, Pa.

Weir, 1st Sabbath July.
Steele, 2d " "
" 3d " "
Grier, 4th " "
Berry, 1st " August.
Steele, 2d " "
Grier, 3d " "
Weir, 4th " "
Grier, 5th " "
Steele, 1st " September.
Weir, 2d " "
Berry, 3d " "

Barr Hill.

D. R. Kerr, 3d Sabbath July.
" 2d " August.
Weir, 1st " September.

Speer Spring.

Grier, 1st Sabbath July.
Burnett, 3d " "
Steele, 1st " August.
Gilmore, 5th " "
Berry, 2d " September.
Grier, 4th " "

Birmingham.

J. H. Buchanan, 1st Sabbath July.
" 2d " "
" 4th " "
Berry, 2d " August.
Steele, 4th " "
Grier, 1st " Septemb.
D. R. Kerr, 2d " "
Steele, 3d " "
Berry, 4th " "

Temperanceville.

Steele, 1st Sabbath July.
J. H. Buchanan, 3d Sabbath July.
" 1st " August.
Steele, 3d " "
" 5th " "
Grier, 2d " Sept'r.
Steele, 4th " "

Hanover.

Weir, 3d Sabbath July.
Grier, 2d " August.

Berry, 5th " August.
Weir, 3d " September.

Hookstown.

Weir, 2d Sabbath July.
Grier, 1st " August.
Berry, 4th " "
Steele, 2d " September.

Rocky Spring.

Berry, 1st Sabbath July.
Grier, 3d " "
Weir, 1st " August.
Berry, 3d " "
Weir, 5th " " to dispense the Supper.
Armstrong, 2d Sabbath September.
Weir, 4th " "

Brighton.

Grier, 2d Sabbath July.
Berry, 4th " "
Weir, 2d " August.
Grier, 4th " "
Berry, 1st " September.
J. G. Brown, 3d Sabbath September.

Beaver.

Berry, 2d Sabbath July.
Clarke, 3d Sabbath August,
D. R. Kerr, 1st Sabbath September.

Mr. Armstrong was appointed to moderate a call for the congregations of Hanover and Hookstown, when called upon.

HILL AND BROWNE,

(Successors to Holdship & Browne.)

IMPORTERS and MANUFACTURERS of PAPER HANGINGS, and dealers in Writing, Printing and Wrapping Paper,
No. 87 Wood Street,

Between Fourth Street and Diamond Alley, Pittsburgh, Pa.

33 Rags and Tanners' Scraps taken in exchange at market price.
January 9, 1847.

SEARS' HISTORY OF THE BIBLE.—A new and beautiful work, 2 volumes in one, giving a clear and comprehensive account of every remarkable transaction recorded in the Sacred Scriptures, during a period of upwards of four thousand years with copious notes, critical and explanatory, illustrated with several hundred engravings, price \$3 00.

SEARS' INFORMATION FOR THE PEOPLE.—A very valuable miscellaneous work, price \$2.50.

DOWLING'S HISTORY OF ROMANISM.—From its earliest origin to the present time. This is universally acknowledged to be the best work ever published on this subject.
Z. WILSON & J. DOUTHETT, Agents.

EDINBURGH ACADEMY.

The Summer Session of the above Institution, will commence on the 10th day of May next, under the superintendence of Rev. Samuel Findley, A. M. Undoubted reference as to success and ability in teaching, has been furnished by Mr. Findley.

This Institution is situated in the village of Edinburg, Wayne county, Ohio, six miles east of Wooster. It is in the midst of a moral and religious community. The situation of the House and Grounds is very favorable for the health of the pupils, and for their progress in study; being quiet, elevated and retired, and affording every opportunity for healthy recreation. The academical year is divided into two sessions—five months each.

TERMS.

Arithmetic (Davies'), English Grammar (Bullion's), and Geography (with the use of Globes), per session, \$4.00
Natural Philosophy, Chemistry and History, 7.00
Ancient Languages, with the higher branches of English Literature, 9.00
Bullion's Latin and Greek Grammars will be used.

Boarding can be had in the village, at from \$1.00 to \$1.25, and in the country at from 87 1/2 cents to \$1.00 per week. Clubs, wishing to board themselves, can obtain rooms in the village on reasonable terms.

A Philosophical and Chemical Apparatus will be connected with the Institution; and the stockholders are resolved to make every exertion to render the advantages of the Institution equal to any of a similar kind in the West.

A. H. JAMESON, President.
JOHN BIGGS, Vice President.
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The Preacher.

VOLUME V.

"I HAVE A MESSAGE FROM GOD UNTO THEE."

NUMBER 15.

REV. DAVID R. KERR, EDITOR.

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From the New York Observer.

To the Right Reverend John Hughes,
BISHOP OF NEW YORK.

MY DEAR SIR:

Agreeably to the promise made to you in my last letter, I now commence a statement of the reasons which, on the most mature reflection, yet prevent me from returning to the pale of your church. I wish to avoid prolixity of statement and minuteness of detail; as I feel that I am addressing one who can see the point, and weigh the force of an argument without either.

When, in the kind providence of God, my mind became interested to know what God would have me to do, I cast around for a true guide to the solution of the question. Where could I find such a one? Books are written by fallible men—priests had already imposed upon my understanding—fond parents, deceived themselves, taught me superstition for religion—all men are liable to err. I felt there was a God, and that I was bound to obey him; but where is the rule of my obedience? This was the question. I was told of the Bible, but of that I knew nothing; and, then, I knew the Bible to be by your church a prohibited book, or to be read only by priestly permission. I sought the Bible and read it. I found it to be the true and only guide to the right solution of the question as to what God would have me to do. And without the fear of the Pope, or the anathemas of the Council of Trent, and without a line of license from prelate or priest, I have continued to read it for years. And the virtual prohibition of the unfettered reading of the Bible by your church, is one of the main reasons why I cannot return to it. That your restrictions amount to a virtual prohibition, your candor will not for a moment deny.

And let me ask you, dear sir, why this virtual prohibition? Who has given you authority to say that I must not read what God has given me to direct me into all the ways of faith and obedience? God has commanded me to "search the Scriptures," who has given you authority to forbid me? Produce your credentials! Where does God place his Revealed Will in the keeping of Pope, prelate or priest, to be doled out to his erring children in such ways and parcels as they may deem best? He has no more placed the Bible under your control, or

that of your church, than he has the sun in heaven, or the vital air. Nor can I conceive of any principle that can possibly induce you to withhold it from the people without gloss or comment, save one. "Every one that doeth evil hateth the light, lest his deeds should be reproved." It is said that Herod, when convinced that he was not of the royal line of the Jews, burned their genealogies and records, that his false pretences might not be confuted by them. Is it for a similar reason that your church withholds the Bible from the people? The Bible lays the axe at the root of the Upas tree of popery; is this the reason why it is withheld?

Another of the reasons which prevent me from returning to your church, is the way and the manner of your public worship of God. On reading the New Testament, I find that Jesus Christ embraced every opportunity of declaring the will of God. After his ascension and the descent of the Spirit, the apostles went every where preaching the gospel of the Kingdom. The worship of God, as taught us in the New Testament, consists in prayer, praise, and the preaching of his word for the instruction and edification of his people. To the instruction and edification of the saints every thing in the church is made subservient. Is it so in the Church of Rome? Do your masses convey any instruction to the common or uncommon mind? Do you ever give, have you ever given one true idea of God, or of religion, to a human soul? If so, I should like to know it. May not individuals attend upon them from green to grey hairs, and yet know not the first principles of the doctrines of Christ? I have attended recently, sir, a high mass at one of your cathedrals. It was on the last Christmas day. I bore the unmeaning pageant for three hours together. There was the bishop in his robes, with his cap, his crook and his crozier—there were priests, in numbers, moving about, making their crosses, obeisances and genuflexions—when the bishop rose, the cross and crozier moved before him, and the priests, as waiters, went behind him—the book was shifted from side to side, and was read and canted in ways that no mortal hearer could comprehend—there was the raising of the host and the bowing down of the people—the incense, and all the other usual accompaniments of such a service;—and it struck me as one of the most farcical pantomimes that I ever witnessed. I left the house without receiving a solitary religious suggestion, and puzzled and confounded for a solution to the question, how intelligent men could possibly submit to such a farce, and to pass it off upon a crowd of poor-looking people for the solemn worship of God? And if your mass, when thus performed with all the splendor and pomp of your ritual, is thus unmeaning, how insipid must it be when performed in your country chapels by ignorant and vulgar priests, who hunt up the sheep only to shear off their wool! God, my dear sir, is an intelligent God, he has given me intelligence with which to worship him. For the intelligence within me, either as to its increase or exercise, your church makes no provision in its public worship. I must not, then, return to your church,

to seek to have my soul, made for the inhabitation of the Spirit, satisfied with the mummery of your muttered masses, in the public worship of my God.

Another of the reasons which prevent me from returning to your church is, the burdens which it places on my conscience, which crush, without correcting it. It institutes a kind of a ceremonial law which restricts where God has given liberty; and which licenses where God has prohibited indulgence. With your Fast and Feast days who can keep up without an almanac in his hand? And how many of your people can read it? Should I blunder in counting the days of the week, and, mistaking Friday for Thursday, eat meat, my conscience is wounded. If, in performing penance, I miscount my beads, and say a less number of pater noster than required, my conscience again suffers. If ignorant of the "Laws of Lent," which have just been published by you, I should eat three meals on a day between Ash Wednesday and Easter Sunday, or should eat meat on the "Thursday after Ash Wednesday," or on "any day in the Holy Week," my conscience would be again burdened. And these are but specimens of the thousand and one ceremonial regulations of your church, as burdensome as they are unmeaning, which fret and crush the conscience without directing or strengthening it. And whilst thus restricted in things indifferent I am freely indulged in things which the divine law prohibits.

Now, sir, who has given you authority to make laws where God has made none? Where is the law in the Statute-Book for your Lents, your Feast days, your Fast days, your Easter days? Why fast or feast at one time more than another? Who has given you authority to say what I shall eat, or how often in any one day of the year? What unutterable arrogance to tell me I cannot eat fish and flesh at the same meal; what priestly intolerance to tell me, with my Bible open before me, that if I transgress these laws I sin against God! You know that the gospel is a law of liberty; you know that if a man eat meat he is not the worse, and if he refrain he is not the better—you know that the Bible teaches that man is defiled, not by that which entereth into him, but by that which cometh out of him; and why burden souls and fetter consciences by silly enactments about things in themselves indifferent, and about which God has made no regulations. O, sir, like the Scribes and the Pharisees of old, you are busied about the mint, the anise and the cummin, forgetful of the weightier matters of the law. And I deeply regret that a man who has forced himself up to station and influence against so many adverse circumstances, had not force enough to break the chains of early religious prejudice, to rise up to the region of intellectual, and moral, and religious freedom! You are too much of a man to stoop to such nonsense.

On these subjects, dear sir, your church must return to the standard of the Bible, and of common sense, before I can return to it.

Another of the reasons which prevent my return is, the obstruction which your church raises between me and my God. My Bible, that hated book by Pope, pre-

late, priest and papal peasant, teaches me that if any man sin he has an Advocate with the Father, Jesus Christ. It every where teaches me, that I may have free access to God through Jesus Christ; that if I sin, I may go for pardon directly to the throne of God, through the mediation of his Son. And this is a precious privilege; a privilege which may be enjoyed by all, "without money and without price." Now, what do you ask of me to do in order to receive the forgiveness of sin, and to be restored to the favor of God? You send me to Peter, or Paul, or some other saint on the catalogue, who may have never known me; and who may never hear me, if I pray unto them. Or you send me to Mary, whom you blasphemously call the Mother of God, to ask her to intercede for me. Nor will this suffice. I must go to your confessional and tell you all my sins; incurring the fearful penalty of refusal of pardon if I withhold one. Thus you take from me the privilege of going to God for myself, a privilege purchased for me by the death of Christ. You tell me I must go to the priest; and from the priest to the saint, or to the Virgin; and the saint or Virgin will go for me to the Saviour; and he will go for me to the Father! And then, when pardon is granted it goes from the Father to the Son—from him to the saint or Virgin—and from him or her to the priest; and when in the hands of the priest he will give me absolution, if I pay for it! Will you say—dare you say—that this is a caricature of your teachings upon this matter? Would to God you could with truth! Why send me to the saints to ask them to intercede for me, if this is untrue? That I am a sinner I know and feel. That there is pardon for me through the atonement of Jesus Christ, on my repentance and faith, is a precious doctrine of the Bible and of my creed. That pardon I receive the moment I sincerely exercise the grace of repentance and faith;—yes, and not a whit the less freely, if all of you were with Pharaoh and his chariots.

And why turn me away from mercy, and compel me to speak to my Heavenly Father by proxy. Why call me away from the cross, and send me to a priest, or a saint, or a virgin, to ask them to do for me what I can better do for myself? Where has my Saviour taught me that I can only address him through a priestly attorney that I must fee, however poor, for his services. O, ask me to do any thing—to bale the ocean—to tame the hurricane—to arrest the sun—rather than ask me to return to your church, until every thing is removed which forbids the free access of my soul to God—which suspends my salvation on any thing else than repentance towards God and faith in our Lord Jesus Christ. You must pull down your toll-gates on the way to life, before you see me back.

The statement of a few additional reasons I hope to give you in my next.

With great respect, yours,

KIRWAN.

NOVELS AND INSANITY. In the fourth annual report of the Mount Hope Institution for the Insane, Dr. W. H. Stokes, he says,

in respect to moral insanity, "Another fertile source of this species of derangement has appeared to be an undue indulgence in the perusal of the numerous works of fiction, with which the press is so prolific of late years, and which are sown broadcast over the land, with the effect of vitiating the taste and corrupting the morals of the young. Parents cannot too cautiously guard their young daughters against this pernicious practice. We have had several cases of moral insanity, for which no other cause could be assigned than excessive novel-reading. And nothing is more likely to induce this disease than the education which fosters sentiment, instead of cherishing real feeling—such as results from the performance of active benevolence, and the sacred duties of life, and of religious obligations—which awakens and strengthens the imagination without warming the heart; and, to borrow the language of an eloquent divine, places the individual upon a romantic theatre—not upon the dust of mortal life."

For the Preacher.

Decline in Religion.

Occasional cases of a dangerous disease, occurring in a neighborhood, awaken a strong and active sympathy. To that sympathy is added a certain feeling of alarm, when the disease becomes widespread and assumes an epidemic and contagious character. Prudence then suggests the employment of sanative measures for arresting its progress, and no time is to be lost in adopting, no expense spared in maintaining them.

Similar are the feelings of an intelligent and devout Christian, in contemplating the decline of piety among the professed followers of Christ. When he sees individuals, here and there, becoming neglectful of outward duties, forsaking public ordinances, yielding themselves up to the gaieties of the world, or prostrating themselves before the idol-car of mammon, he feels the most painful emotions of sorrow that the benevolent heart is susceptible of. But when he discovers that the decline of piety is extensive, and still advancing, that it seizes on great numbers, and involves nearly entire families of the Christian brotherhood, his feeling of sorrow is intermingled with the painful emotions of anxiety and alarm.

And is not the spirit of piety feeble and depressed in the churches of our land, at the present time? Is there not a degree of conformity to the manners and maxims of the world, which it is painful to witness? To those whom our Saviour personally called, he said, "Follow me," "Take my yoke upon you and learn of me;" and these and similar injunctions point us to the path of our duty and privilege. But, in what particular, are many members of our church visibly following Christ? What single lesson, of conduct or of disposition, do many appear to have learned of him? Are we following him, in our intense love of gain? adding house to house, and field to field? O no, not him, who "had not where to lay his head." Do we learn of him our anger, our vanity, our congregational strifes, our sectarian rancor? O no, this is not learned of the meek and lowly Saviour, not of him who reviled not again when the wicked reviled him.

Where a decline of piety exists extensively, in a church or denomination, it will evince itself in a variety of ways. The outward forms of religion may be maintained: they may even be maintained at an expense and with a splendor unknown in the better days of the church. Splendid edifices for worship may be reared; talented and eloquent men may be placed in their pulpits, and large numbers of refined, wealthy and intelligent church members may occupy their pews, and yet true piety,

the religion of Christ, may be exerting but a very slight influence on the hearts or habits of the people.

Sometimes, indeed, this outward display, as indicative of a foolish vanity in the heart, is itself an evidence of religious decline. The neglect of religious ordinances, public and private, also betrays a declining state. When petty jealousies between individuals, or congregations, or denominations are easily produced and easily fanned into flames of open hostility, there is sad reason to apprehend that brotherly love, and with it piety, has declined.

A prevalent taste and preference for the agreeable rather than the useful, in religious ordinances, indicates an unsound condition of the heart. Sermons of sound theological character, including the results of extended research, treasures of Bible-exposition, and illustrations drawn from the government of God as seen in his works and in accredited history, are relished by the faithful disciple of Christ. So are those which give true, Scriptural life-views of Christian experience, and those which urge obligations on men by the thrilling considerations connected with the cross of Christ. A diseased spiritual appetite craves nothing of all this, but indulges its longings for something racy and stimulating, for smart speaking, for flowers—and these from Parnassus rather than from Zion.

The Remedy for this evil is to be earnestly sought and faithfully applied. The cultivation of the spirit of prayer would do much to arrest its progress: Heal our backslidings, O Lord! Self-examination will inform us, if we, ourselves, have backslidden in heart or life, and then we should obey the Saviour's command, "Repent and do the first works." Rev. 2:5. "The things that make for peace, and things whereby one may edify another," should be diligently studied; and the charity that vaunteth not itself, that seeketh not her own, that is not easily provoked, that thinketh no evil, should be sedulously cultivated. And then, by the grace of the Lord, through the merits of the one only Saviour, will the work of the Lord be revived, and, instead of decline in piety, there will be growth in grace, happiness and union in the family of the redeemed. J. F. M.

How we should Deprecate the Spirit's Absence.

We may ask and receive not, because we ask amiss. Action must correspond with prayer; it must be an echo of the prayer, or that will be unavailing. Yet I need not greatly enlarge on this head. If our need of the Spirit be truly and deeply felt, it can hardly fail to call forth the right kind of prayer. It may be briefly remarked, however,—

1. We should pray with *self-examination*. If the Spirit be absent from the church, he is absent from individuals. If absent, he has, as we have all along taken for granted, and as the Scriptures abundantly show, been grieved away. *Individuals* have grieved him. We should not, then, by a vague, general imputation, cast the guilt upon the church, nor yet upon our individual brethren; but each ask for himself, How have I grieved the Spirit? What iniquities of mine have separated between me and my God? What is there in my heart, my speech, my aims, my habits, my domestic life, my business walks, my secular or holy things, inconsistent with the indwelling of the Holy Spirit? Diligently, faithfully, impartially, should we scrutinize ourselves, and pray as we do it, "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

2. We should utter the foregoing prayer

with *penitence*. Not only must we see, we must hate and renounce the sins which have grieved the Spirit; else seeing will only deepen our guilt. No matter though our sins be as the right hand or the right eye, we must part with them. And we must renounce them, not merely because they have brought sorrow on our souls, and threaten danger, but because they are sins—exceeding sinful—sins against God, and Christ, and the Holy Spirit—a Christian's sins—sins against light, and love, and solemn resolves, and a covenant sealed with blood—sins fitted to ruin other souls, and bring dishonor upon the Saviour's name.

3. I add only, we should utter this prayer with *hope*. "The Lord taketh pleasure in those that hope in his mercy." "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." "Return unto me," he says, "and I will return unto you." "I will heal their backslidings, I will love them freely." As to his readiness to give the Holy Spirit, there is a most explicit and wonderful declaration: "If ye, being evil, know how to give good gifts to your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him." If straitened at all, it is in ourselves, not in him. Let us pray, then, with hope. It is a good sign if he stir us up to pray. Will he not give us the blessing he prompts us to ask? Seeing our sins—not excusing, but bewailing and forsaking them—realizing the preciousness of the blessing we ask, and the evils of its absence—taking encouragement from the character of God and his promises, and coming only in the name of Christ—let us cry here, in our closets, in our families, in the prayer-meeting, in the frequent ejaculation of our hearts—let us cry perseveringly,—"Take not thy Holy Spirit from us."—*National Preacher*.

For the Preacher.

MR. EDITOR:

You will please to allow me a place to express my acknowledgments to "An Admirer of the Psalms," who in the last number of the *Presbyterian Advocate* has kindly replied to my inquiries. A more full and explicit reply to some of my inquiries would have been desirable; however, as my friend rather insinuates that I am "hard to please," I must not complain.

It will be remembered, that "An Admirer of the Psalms," some time ago, stated that "the Editor of the Preacher is mistaken in supposing that our system of psalmody excludes any of the 150 psalms. We have the full number." This statement led me to inquire, in a most respectful manner—where shall we find in that system the 109th Psalm? This is a plain question, and there need be no mystery about the answer. And if "An Admirer of the Psalms" does not choose to answer it, I would recommend it to the attention of a "*Plain Man*."

Until then, my friend produces the information which my question calls for, I must be permitted to say that he has spoken incautiously when he asserted that the Presbyterian system of Psalmody includes the 150 Psalms, and that this system contains "the whole number." It appears that at least one of the number is not to be found in that system.

After my friend, "An Admirer of the Psalms," has benevolently labored to give me some information, he seems to regret the necessity of spending his time in such an unprofitable manner. Accordingly, he adds, "We do not perceive, however, that the discussion of such minute points of criticism is of very much practical benefit." It may be so. And yet, if a writer makes an assertion, it may be a matter of some importance to ascertain whether it is

the truth or not; and if the public have been misinformed, it could hardly be regarded as a work of supererogation to correct the mistake.

"As the Editor of the *Presbyterian Advocate* presents his compliments to me, through my friend, "An Admirer of the Psalms," permit me, through you, Mr. Editor, to reciprocate the courtesy, which I make to him a most respectful bow. I had proposed to him the question—Is it an article of faith, in the Presbyterian church in these United States, that the different versions of one psalm is a satisfactory compensation for the suppression of another psalm given by inspiration of God?" This question was founded on the following statement of the Editor, "In regard to the fact, that for the 31 verses of the 109th psalm, Dr. Watts has given only six verses, it may perhaps be some compensation to know, that, as expressed in the original first psalm consisting of 31 verses, the Presbyterian psalmody has three parts of different metres, in all 109 verses." We are now given to understand that this "was intended only as a good-natured example of the argumentum ad hominem; in other words, he designed thus to retort the argument of the Preacher, which seemed to make the excellence of a system of psalmody depend upon the number of its verses." I fear that the excess of the Editor's "good nature" has somewhat obscured his vision. If he will take a second look at the article, he will once perceive that the excellence of a system of psalmody was not the subject of inquiry. I was inquiring after a missing psalm; and with a view to identify it, as was described by the number of verses which it contained. And to make it evident that another composition could not be the one after which I was inquiring, it was described as containing only six verses, whereas ours contains thirty-one verses. And the conclusion, which it was my object to establish was, not that the one was more excellent than the other, but that they could not be the same. It will thus appear that the Editor's "argumentum ad hominem" is unfortunate, as it has no bearing upon my remarks. And I fully concur with him in saying that "we have very little respect for such arguments."

As the Editor of the *Presbyterian Advocate* had said, that in his system of psalmody there are three different versions of the first psalm, I was led to inquire—Do either of these versions give a faithful expression of the sense, of the clause in the first verse of the original, "Walketh not in the counsel of the ungodly?" To this "An Admirer of the Psalms" replies, "We answer, we think we have a better 'expression' than Rouse gives of the first clause of verse 1." But, with your leave, friend "Admirer," &c., we are not now discussing the merits of Rouse. You contend that Dr. Watts has given a faithful expression of the sense of the original. Keep to the text, if you please and let us settle one point before we take up another. Here is a plain question—Has Dr. Watts, in this instance, given a faithful expression of the sense of the original psalm? When this point shall have been satisfactorily determined, it will afford me much pleasure to meet you on the subject of "*perfect blessedness*."

However, after scattering dust, apparently with a view to enable him to escape from a difficulty, under a covering my friend seems to have thought that would not look well to leave the subject in this way. And, accordingly, he turned round after he had seemed to retreat, & remarks—"But the question returns, I Dr. Watts fairly expressed the sense of the clause, "He walketh not in the counsel of the ungodly." To this he replied, that, for "walketh," Dr. Watts writes "fears to tread," and that for "counsel" he has "wicked ways." And then

adds,—“If this does not satisfy Inquirer, that Dr. Watts has given a faithful expression of the sense, he must be hard to please.” To this I reply, that I would not like to be regarded by my friend as unreasonable, and yet I must be permitted to say, that this answer does not entirely please me. And for two reasons:

1. In the first place, it strikes me that my friend has not given a “faithful expression of the sense” of Dr. Watts. Of the expression, “Walketh not in the counsel of the ungodly,” Dr. Watts has given us the three following versions—In the first we have the rendering, “Who shuns the place where sinners love to meet.”

In the second, it is, “Who shuns the sinner’s ways.”

In the third it is, “Whose cautious feet shun the broad way where sinners go.”

That which my friend gives as Dr. Watts’ faithful expression of the sense of the clause, “Walketh not in the counsel of the ungodly,” is his version of an entirely different clause. It is the original clause “nor standeth in the way of sinners,” which Dr. Watts renders, “Who fears to tread their wicked ways.” The first reason, then, why I am not entirely pleased with my friend’s answer, is, that he has not fairly represented Dr. Watts’ version of the clause in question.

2. In the next place, I am not entirely pleased with the answer, because I humbly conceive that Dr. Watts has not, in this instance, given a “faithful expression of the sense” of the original. For the original “counsel,” Dr. Watts gives us the idea of “the place where sinners love to meet,” as though the original signified “council” or assembly, instead of “counsel.”

But here it may be remarked, that the reason why the advocates of an “inspired psalmody” are not willing to adopt Dr. Watts’ Psalms, is not simply because they regard them as a defective version, but because, according to his own honest and candid avowal, they are not, in the proper sense of the word, a version at all. Whatever I may think of Dr. Watts’ principles on this subject, he deserves credit for the candor with which he has stated them. And on this subject his language is plain and intelligible. Instead of designing to give a “faithful expression of the sense” in every instance, Dr. Watts explicitly declares, “I have omitted some whole psalms, and large pieces of many others.” &c. If, then, Dr. Watts understood his own plan, it was not his design to give a “faithful expression of the sense” of the original, but, besides leaving out much of the original, to “teach” David, in other instances, as he expresses it, “to speak like a Christian.”

In conclusion, then, it appears that “An Admirer of the Psalms” was himself mistaken when he said that the Presbyterian psalmody does not “exclude any of the 150 Psalms.” We have inquired for one of them, and he has not been able to tell us where it can be found. And were we to inquire for “large pieces of many others,” he would find it quite as difficult to tell us where they are to be found.

INQUIRER.

For the Preacher

The True Question.

MR. EDITOR:

A writer in the Presbyterian Advocate, who assumes the outlandish cognomen of “Birach,” and whose appearance is greeted by the Editor as one who comes from “another State, and one of our most distinguished seats of learning,” gives us what he calls “the true question at issue” on the subject of Psalmody. And, gentle reader, what do you think it is? “Birach” shall speak for himself. “The true question at issue is, whether it is the appointment of God, that the Psalms com-

posed for the ceremonial worship of the Jewish temple should be sung by the Christian church without alteration to adapt them to the altered circumstances of the Christian church?” In all matters of controversy, it is of importance to have a distinct view of the point in dispute. I have read several discussions on both sides of the controversy, and, to me at least, this is an entirely new exhibition of “the true question at issue.” And it appears to me, that “Birach,” in his statement of the true question, takes for granted, some things of grave importance, which it would be difficult to prove.

1. “Birach” assumes that the Psalms were “composed for the ceremonial worship of the Jewish temple.” I understand his meaning to be, that the Psalms, or at least some of those contained in the Book of Psalms were designed by their author peculiarly for the ceremonial worship of the Jewish temple. Now, if these Psalms were composed for the ceremonial worship of the Jewish temple, as distinct from the worship of the church in every age, “Birach” will confer a favor by directing our attention to the chapter and verse where the mind of the Lord is made known.

2. It is assumed, in the next place, that the church may alter the word of God, so as to adapt it to the altered circumstances of the Christian church. This is a grave assumption, and something more authoritative than the declaration of a man connected with “one of our most distinguished seats of learning,” is requisite to establish it. “Birach” will admit that the Psalms are the word of God. And I would ask, most respectfully,—Has not God revealed his will in these Psalms in the way which he thought best? It is said in one of these psalms, that “The words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times.” And where is the man who has authority to alter these words to adapt them to the altered circumstances of the Christian church? The Christian public would like to know in what “distinguished seat of learning,” such doctrine is taught? No! Mr. “Birach,” if the word of God is perfect, like its Author, then let not man, without a commission from heaven, presume to alter it for the purpose of adapting it to circumstances.

MATHETES.

OUR HOME MISSIONS. Some evils are growing up under our Home Missionary System which require serious attention.

Finding that they can be pretty regularly supplied, and have that *variety* which is so agreeable to itching ears, and have the burden of supporting the gospel among them lessened, congregations are, in some places, becoming less careful to have settled pastors, who shall have the spiritual oversight of them, and perform those duties which are strictly pastoral.

Supposing that the Synod is in possession of some perennial fund, or that there are *somewhere* many rich men, who, after supporting the gospel among themselves, are willing to ease others who are able to support it among themselves, it frequently happens that those who are supplied with preaching, do not feel themselves bound to pay for their privileges to the utmost of their ability, as once they did. Some seem to suppose that after enduring the fatigue and expense of traveling, perhaps a hundred miles, a minister should consider himself richly rewarded if they allow him the privilege of preaching to them. Hence heavy drafts on the missionary fund, which put it out of the power of Synod to aid really feeble congregations.

As a consequence of the foregoing, perhaps, unsettled ministers and probationers have begun to look too much to the Synod for support, and are disposed to blame the

Synod for not devising liberal things, if they have not been supported as they think they ought to have been. Formerly, a minister felt that he must make himself useful to the church if he would expect to be supported,—that he must first communicate to the people of his spiritual things, if he expect them to think it no great matter to communicate to him of their temporal things;—*now*, the order is sometimes reversed; a minister claims that the Synod should support him well, that he *may* be useful. Hence, an unwillingness to go into destitute regions to preach the gospel, without a positive assurance, that, if the people fail, their lack of service will be made good by the Synod.

It is plain, that unless these tendencies be corrected, and that speedily, our missionary operations, instead of deserving the name of Church extension, will prove, in effect, a scheme of church contraction.

From facts which came before the Committee of Missions, at the recent meeting, it appears that a matter which it was thought was well understood, may need some more public explanation. It was never, from the first, intended that all the unsettled ministers and probationers under the care of Synod should be placed on the missionary funds, but such only as were willing to go and labor where the Synod should direct, and these only in such numbers as the means at the disposal of Synod would warrant. For some years this was, perhaps, lost sight of, and the consequence was, the Synod was involved in a large amount of indebtedness to her missionaries. Latterly there has been an effort made to adhere more closely to the rule; and those only are to be regarded as missionaries, having a claim on treasury, who are assigned to particular stations by name; while those who are assigned to some Presbytery, that they may receive particular appointments from the Presbytery, are to expect nothing more than they receive from the people among whom they labor. These last have just to “cast their bread upon the waters,” as all unsettled ministers and probationers had to do, and did without complaining, before our Home Missionary System was introduced. But the people among whom they labor should be aware of this, and be careful not to forget that “the laborer is worthy of his hire.”

United Presbyterian.

CORRECTIONS AGAIN. Our brother of the Presbyterian Advocate, is singularly unfortunate in his constructions of the writings of others. In his number for July 7th, he gives the following as the testimony of the former Editor of the Preacher, against the position which we have taken in favor of the exclusive use of the Book of Psalms: “The question whether it is proper to employ in the worship of God other songs of praise contained in the Bible, is of no practical importance.” And again, “It is not necessary to encumber the subject by agitating the question of the use of the Book of Psalms exclusively.”

These quotations are said to be from the Preacher, Aug. 9th, 1844. On referring to that number of the Preacher we discover that, even as far as they go, they are not in strict accordance with the language of Dr. Pressly, who was then Editor. But their principal defect is, the omission of the very parts which determine the import of the passage. The whole passage is as follows:

“Let then the question be presented in the most simple and unencumbered form. It is not,—What version of the Psalms shall be used in the worship of God? But, Shall we use the Psalms, which God has given in his word, in a faithful and correct translation?”

“Nor is it necessary to encumber the subject by agitating the question, whether it is proper to employ in the worship of God, other songs of praise, contained in the Bible, besides those which are found in the Book of Psalms. It is not necessary, because, at present, it is a question of no practical importance. No branch of the church, which in practice, goes beyond the Book of Psalms for her songs of praise, is willing to be confined to the use of those which are contained in the Bible; nor do any of those who plead for the principle of an inspired Psalmody, use the other songs of Scripture in the worship of God. Though, therefore, our own opinion, is decidedly in favor of the use of the Book of Psalms exclusively, it is altogether unnecessary to introduce a question which is not at present of a practical character, and which would serve only to encumber the subject.”

Such are the quotations—such is the passage from which they are professedly taken—we make no comments—if our brother can reconcile them, or give any satisfactory explanation, we shall be very glad. But farther; according to the Editor of the Advocate, Dr. P. is not merely inconsistent with us, but has been inconsistent with himself. The Dr.’s latest views, the Editor thinks, were “the results of much study and reflection,” “by the light of careful research and larger experience.” The best construction we can put on this is, that our brother sometimes takes *his* positions without either “research” or “reflection.” Indeed we begin to become no little discouraged on account of the carelessness with which he makes some of his quotations and statements. If he had referred to Dr. P.’s work on Psalmody, he would have seen the same views set forth even more strongly, at the very outset of the argument “for the divine appointment of the Book of Psalms to be used in the worship of God.” Referring to the difference of views which obtains between the advocates of an inspired Psalmody, it is said:

“By some it is maintained, that the songs contained in the Book of Psalms, were designed to be permanently used in the worship of God, to the exclusion of all others. By others it is supposed, that any song contained in the Bible may with propriety be employed in the celebration of God’s praise. While I decidedly concur with those who plead for the exclusive use of the Book of Psalms, I do not think that this diversity of opinion should give rise to any difficulty in the church of God. Where there is agreement in relation to the great principle, that an inspired Psalmody only is to be used, to the exclusion of the compositions of men, which give human views of divine truth, there need not, I think, be any difficulty on this subject among brethren.”

We only observe farther, that these extracts from Dr. Pressly’s writings, while they make the corrections for which they have been introduced, serve a good purpose in showing the true state of the question. While there is some difference of opinion among the adherents to an inspired Psalmody, it is not such as affects the harmony of the church. The only difficulties of this kind are such as are the results of a departure from an inspired Psalmody. In controversy with them who have thus departed, the great practical question is, *Inspiration against the compositions of men.*

O! SWEET WERE A SHELTER.

BY REV. J. F. M'LAREN.

It was one of those summer afternoons, sunny and sultry, that betoken an evening thunder-storm. Masses of well-defined and seemingly solid clouds stand around the entire horizon, motionless and majestic, their lofty heads towering into the clear blue sky. They appear like embattled armies, in their varied uniforms of dazzling and of shaded whiteness, of bluff and of crimson, awaiting the command to move forward to combat in the clear blue space that lies between them, while across this open field and along its margin, a few small, bright, fleecy clouds are passing, like couriers, from point to point of the stationary masses around it.

Below, was the city's din, its dust and smoke, its plodding men and gay women, and groans, and noise of revelry, and the jingling of coin was the sweetest music to men's ears, and immortals were forgetful of their God, and brother was over-reaching and insulting brother, smiling sycophancy overtrod honest and assiduous friendship, and men were playing solemn Harlequin within the magic circle of the dollar.

To seeing, thinking, feeling mind, like the soft whisperings of a friendly voice came the plaintive and beautiful words—was it fancy or was it faith that prompted them?—"O! that I had wings like a dove, for then would I fly away and be at rest."

O sweet were a shelter by yon lofty cloud
That lifts its high head above all in the sky,
Where the sordid, deceitful, the base and the proud
Could vex me no further, nor force me to sigh.

There, alone, I would climb on the bright misty ledge,
I would traverse those plains, freed from envy and wo;
Unfearing would stand on the cloud's glittering edge
And look down, with compassion, on earth far below.

From on high, I would view the world's splendor and show,
As manhood the playthings of infantile years;
Nor would envy its joy nor delight in its wo,
Though it rudely had caused, and then laughed at my tears.

Lo! the fortress of thunder, the red lightning's home!
On those battlements, stately and strong, I would stand,
And smile when the tempest wrapped ocean in foam,
Or shrieking tornadoes swept over the land.

I would take, for my watch-tower, yon huge heap of air,
And look out, unalarmed, at the sky in a blaze,
When loud-roaring thunder and lightning's red glare,
Should proud, puny mortals alarm and amaze.

I would sit, undismayed, in the bright airy boat,
That rides sail-less and oarless aloft in the sky,
And in tempests would fly, and in calms gently float
On ethereal seas that are pendent on high.

For repose, to some calm, shaded cloud I'd retire—
To the fair, tranquil bosom of that in the east,
Or the tapestried couch, by the sun's evening fire,
With golden-fringed canopy, far in the west.

For death, too, I see where to lay myself down,
And the pillow to welcome my faint, drooping head;
That pinnacle cloud with the pure snowy crown
Shall be my last, sweetest, my angel-watched bed.

O! and thence, yon baloon, in its silvery car
Ascending, ascending, to melt out of sight,
Shall carry me upward and upward afar,
From this dark to that pure world of love and of light.

Mount Carmel.

Mount Carmel stands by the sea, lifting its head two thousand feet above the water, looking off on Sharon towards the South, while inland Tabor shows dim through the hazy atmosphere. Its shape is that of a flattened cone, and it is one of the most picturesque objects in that land of glorious associations. Two scenes, totally different, yet thrilling in the extreme, have transpired on its summit. Elijah and Mount Carmel go together, and no time nor change can separate them in human history.

Under the reign of the despot Ahab, Israel had forsaken the commandments of God and his worship, and gone over to idolatry, till vice and cruelty covered the land. To bring the nation to reflection, God declared through Elijah that no rain should fall on the earth for years; and lo, the heavens were shut up and became like brass over the thirsty fields. Every thing withered up—the corn shrivelled and died—the grass shrunk away and turned red in the fierce heat—the very trees drooped and died, and the once fat herds, reduced to skeletons, swarmed over the fields in search of food and water. The harvest remained ungathered, and the husbandman looked with anxious and then despairing heart on his barren fields and empty granaries. Men husbanded the little grain that was left, and all over Israel, food was measured out by piecemeal, for want began to stare them in the face. The first year men were impoverished, the second ruined in their fortunes, but the third brought famine and all its horrors. Children pleading for bread died in their parents' arms—the old yielded up the ghost with a groan, and the strong-limbed, fell bloated, on their own thresholds, and wo and wretchedness, were on every side. At first, Ahab was angry with Elijah, who had predicted this calamity, and attempted to slay him as the cause of it; but the prophet fled from his hand. But, at length, the haughty king was frightened into apparent meekness, and then the prophet presented himself before him. The hunted fugitive trod the courts of the palace without fear, and more like a king than their owner, and stood with a stern and haughty brow before the royal despot. The king looked on him a moment in surprise, as he stood wrapped in his mantle before him, then said, "Art thou he that troubleth Israel?" The roused prophet, whose heart had bled over the sufferings of his beloved country, who would gladly have sacrificed his life to have saved it, could not brook the charge implied in this question. Hurling back the accusation in the very teeth of the king, he said, "I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baal-*im*." "Thou, proud monarch, art the enemy of thy country; thou has brought down the curse of Heaven; on thy head rests the guilt of all this wo and death." Such was the language the despised, and poor, and exiled prophet uttered in the ears of the astonished Ahab. Conscience had at length awoke, and he dared not resent it, but allowed himself to be bearded on his very throne, surrounded by his vassals. Elijah saw that he was partially humbled by fear—and well he might be at the spectacle his country presented—and so immediately proposed a trial of the respective claims of the prophets of the Lord and those of Baal: "Gather me," said he, "all Israel unto Mount Carmel, and with them four hundred and fifty of the prophets of Baal, and four hundred more of the prophets of the groves who sit at Jezebel's table." A strange proposal for a public criminal to make to a king, but there was something about him that awed the monarch, so that he dared not refuse his consent. That plain-clad man in his mantle,

who had been a by-word for children for years, now dictated to the king, who had hunted him like a common felon, the length and breadth of Israel. His order was obeyed, and lo! all Israel came flocking to Carmel. Every road was thronged with the eager thousands: on foot, in carriages, and on horseback they went streaming onward, till every highway leading to the mountain was filled with the dust of hasty travellers. In the barren fields through which they rode—in the wan and haggard faces that stared on them as they passed, they saw evidence enough that Israel was troubled, and that it was time the cause was made known.

The prophets of Baal and of the groves, eight hundred and fifty of them all, went in the pomp becoming their high station and power, and thus priest and people thronged together to this strange rendezvous. Without a friend to cheer him, unless perchance Obadiah was with him,—on foot and alone, Elijah trod his weary way to the same solemn gathering. Behold the top of Carmel covered with the multitude! Below them heaves the blue Mediterranean, whose restless waters lose themselves in the distance; behind them is Palestine in its beauty, and, far away, the snow-capt heights of Lebanon fringe the horizon. It is a glorious spectacle beneath and around, and the solemn murmur of the sea perchance rises over the hum of the multitude. But soon one form and one voice arrest every eye and ear. Wrapped in his mantle, Elijah stands on the lordly summit, and casting his eye over the landscape, and over the throng, at length breaks forth, "How long halt ye between two opinions? If the Lord be God follow him; but if Baal, then follow him." He paused, and gazed sternly on the thousands about him, but not a voice broke the ominous silence. There was an air of authority about him that awed even the prophets of Baal; and, in the confidence of a king rather than with the humility of a proscribed man, he made a proposal which should for ever settle who was the true God, and which were the false. "I," said Elijah, "am the only prophet of the Lord left, while here are four hundred and fifty prophets of Baal. But let them now take two bullocks, and cut one in pieces, and lay it on wood without fire; and I will dress the other bullock and lay it on wood, and put no fire under; and they shall call on their god, and I will call on the Lord, and the God that answereth by fire let him be God." "It is well-spoken," murmured the multitude; "let it be tried." Whether the prophets wished to come to this conclusive issue or not, they were forced to it by the people. Doubtless, they feared a failure, but they hoped their numbers and their power might overawe Elijah, and it might be a mutual failure, and then the prophet's doom was sealed. He had called all Israel together, and the people were on the stretch of expectation, and any thing short of an overwhelming success would be disgrace and death. "And I am left alone." Yes, thou art alone, Elijah, and around thee are nearly a thousand vindictive foes, thirsting for thy blood; and if thy God answers not by fire, then wilt thou thyself be offered up here on the mountain, a sacrifice to human hate. True, thou standest proudly there, with thy uplifted arm pointing towards heaven, and thy prophet's mantle wrapped about thee, and thy voice is like one who knows the secrets of God; but wo to thee if thou hast deceived thyself and this mighty assembly. Thus thought many a heart as they saw Elijah, by one single act, bring the reputation of God and his own life into apparent jeopardy. But now there was no retreat to either party, and the prophets of Baal cut their bullock in pieces, and laid it on the wood, under the open sky, and began to pray. There was no room for deception here—all was open and clear, and

every eye could see the fire that should fall from the cloudless heavens above. All was silent expectation and breathless anxiety as this strange scene commenced. The sun had just risen over the Holy Land, flooding Mount Carmel with his beams, as those four hundred and fifty prophets knelt, in one dense mass, around the altar, and began their supplications. At first, solemn and fervent, as became the dignity of the occasion, they besought Baal, for his honor and for the sake of his followers, to hear them. To send down fire, and thus for ever to silence the tongue of this hostile prophet, was a small matter for one so powerful, but no fire descended,—the sun rode quietly up the heavens,—the deep heaved calmly below, and the morning wind went seaward as gaily as ever. Thus they prayed till noon, while the people looked on. But at length frenzy took the place of supplication, and it was one wild shout around that bullock, as it lay smoking in the mid-day sun. Elijah had now had stood apart and quietly surveyed the scene, but as the excited throng began their mad outcries and frantic gestures, crying, "O, Baal hear us!" his long suppressed scorn broke forth, and he taunted them in the midst of their ravings, and said, "Cry aloud, for he is a god; perhaps he is busy talking, and cannot attend to you immediately; or he is pursuing his life, and cannot stop; or perhaps he is on a journey, or asleep. Shout louder and wake up your God." Bitter words, that only increased the frenzy of those to whom they were addressed, and they leaped upon the altar, flinging their arms aloft, crying out still more frantically, "O Baal, hear us!" They cut themselves with knives and lancets, till the blood streamed over the bullock, and shouted till Mount Carmel rung with their turbulent cries, and became a scene of indescribable confusion; but still the heavens were silent and serene as ever;—no voice answered them—no fire came down.

At length the people began to tire of this exciting but useless scene, and the prophets themselves gave up in despair. Then came Elijah's turn. The sun was stooping towards the sea, and the time of the evening sacrifice approached. Standing up, he called the people to him, and, as they clustered around, he repaired the long-neglected altar of the Lord, and placed upon it twelve stones for the twelve tribes of Israel. He then dug a trench around it, and having placed the wood on the altar, and the bullock on the wood, told the spectators to pour four barrels of water over them. They did so. "Do it the second time," said he, and they did it the second time, and the third time, till the trench was full to the brim, and the wood and the sacrifice were flooded. Here could be no deception, no concealed fire, nothing which could allow the prophet of Baal to declare the whole a trick. The altar was flowing with water.

All is now ready; the disappointed prophets and Israel's thousands are looking anxiously on. The blazing fireball is hanging over the waves below, and already the sea-breeze, is stealing landward, for the time of the evening sacrifice has arrived. Elijah advances towards the altar, with uncovered head and solemn countenance, but with no hesitation or alarm in his glance. His step is firm and his eye serene, as he moves across the space between him and the spectators. Yet, methinks, hear a voice saying, "Gird now thy loins, Elijah, for thine hour has come." God, and the God of Abraham, Isaac, and Jacob, thou hast cast on a bold issue. Wo for thee, and wo for Israel, if thou failest!

But he shall not fail. He kneels and prays. There is no confession of sin, no pleading for pardon, for he is not asking for blessings on his own head, or on that of his country: he is asking God to

cate himself, and make good his given word. There seems no necessity for strong crying and earnest supplication; yet in that sudden outburst of, "Hear me, O Lord, hear me!" I see the mighty wrestling of a mighty soul. He prays fervently, but solemnly. There is no contortion, no assumed tone or manner, as with uplifted hands he exclaims, "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things by thy word. Hear me, O Lord, hear me; that this people may know that thou art the Lord God, and that thou hast turned their heart back again." He ceased, and lo! from the cloudless heavens fire fell like falling lightning, and the bullock smoked amid the water that flooded it, and a swift vapor rose from the top of Carmel, and all was over! There lay the ashes of the sacrifice, and there the dry trenches, and there, too, knelt the awe-struck prophet. For a moment the silence of the grave hung over that solitary mountain, as the astonished multitude hid their faces in the earth, but the next moment there arose a murmur, swelling gradually louder like the gathering roar of the sea, till drowning every other sound, it rolled gloriously towards heaven—"The Lord he is the God; Jehovah he is the God!" 'Twas done; Truth had triumphed, and Israel was saved.

But Elijah had not yet fulfilled his mission. Turning sternly to the people, he bade them seize the prophets of Baal, and not let one of them escape. Prayers and entreaties were alike in vain. Though they crowd around the just now despised exile with tears, he has no pity for their fate. God and his country demand their death, and down the mountain-slope they are dragged by the indignant people, and there, by the margin of the brook Kishon, Elijah slays them, and the parched earth drinks up their blood.

Still the prophet's work is not done; his country's enemies are destroyed, but her sufferings are not allayed. The crowd may return home, but he, accompanied by his servant, re-ascends Carmel. Standing on the now silent and solitary summit, in sight of the forsaken altars, he surveys for a moment the heavens above him, and the scene around him; the sun is just bathing his burning forehead in the western wave ere he sinks to rest, and not a cloud is on the brazen sky. Casting himself upon the earth, and burying his face between his knees, again he prays. But where is the lofty bearing and stern aspect that just now awed the people, as he brought fire from heaven? Gone with the fulfillment of his task. He was then defending the God of Israel before scoffers and idolaters, and his voice and aspect became his great mission. But now he is pleading for pardon for his suffering, sinful country; he is entreating God to take his erring people once more to his arms, and pour upon them his blessings, and he is in the dust, as it becomes such a mediator. For three years and a-half not a drop of rain has fallen in Israel, and he now beseeches the Lord to water the earth, and stay the famine and wo of the land.

As he closed his prayer, he bade his servant go and look towards the sea. He obeyed and returned, saying, "I see nothing." Again the prophet poured his supplications into the bosom of the God of Jacob, and again sent his servant to see if there were signs of rain. Again he returned as before. Still Elijah's faith did not falter. Again he prayed, and again sent his servant, till the seventh time. But the seventh time he came back, saying, "There is a little cloud rising out of the sea, like a man's hand." It was enough—faith was satisfied, and Elijah arose and said to his servant, "Go up, say unto Ahab, Prepare thy chariot, and get thee

down that the rain stop thee not." He heard the sound of the coming storm before it arrived, aye, heard it long before, in the silence that followed the death of the prophets. And lo! what a sight appeared from Mount Carmel. Dark and angry clouds began to roll up the scorching heavens,—the sun went down in gloom,—the sea rose and shook itself to meet the coming tempest,—fierce lightnings traversed the angry masses, as they pushed themselves upward,—the thunder came muttering over the Mediterranean, as it rolled its vexed waters against the base of the mountain,—the sound of wind and rain was borne landward, and day was turned into sudden night, as the storm burst on the land of Israel. The thirsty and barren earth again smiled in verdure, and the long curse was removed. What a day of terror and of grace that had been to Israel, and as the prophet lay that night and listened to the descending rain, methinks his heart swelled with deeper gratitude than ever before to the God of his fathers.

Mount Carmel still stands by the sea, and overlooks the same prospect, but the people of God are no longer there. Priest and people have disappeared, and there is no Elijah now to plead in their behalf. A Turkish mosque stands where arose the altar of God, and the Muezzin's voice rings where arose the prayer of the prophet.

Headley's Sacred Mountains.

EDITORIAL CORRESPONDENCE.

GERMAN REFORMED CHURCH. There are 235 ministers belonging to the three Synods of the German Reformed Church. Of this number, 74 officiate exclusively in the German language, 66 exclusively in the English language, and 95 in both the German and English languages. The exclusively English portion of the Church is tolerably well supplied with the ministrations of the gospel; the supply from the Seminary being nearly equal to the demand of this department. The main deficiency exists in the portion of the Church requiring services both in the German and English languages. Ministers, therefore, who can officiate in both of these languages, are greatly needed.

In addition to the demands for missionary labor by the immigrant German population, there are about 800 organized congregations in connection with the church, for the supply of which, there are only about 200 ministers. There are about 80,000 persons in communion with the church. According to the published statistics, which, however, are very imperfect, 3,416 have been added to the church during the last Synodical year.

The Theological Seminary has an original permanent fund of \$14,000. The Professors have been supported for some time, mainly by collections taken up in the churches for that purpose.

A foreign missionary station at Broosa is sustained by the church, under the direction of the American Board.

There is also a nominal Board of Domestic Missions, but nearly all the Classes have their separate Classical Missionary Boards, each having one or more missionaries under their care.

PROTESTANT EPISCOPAL BOARD OF MISSIONS. The Board of Missions of the Episcopal Church in the United States, met at St. Bartholomew's Church, Thursday morning, Bishop Brownell of Connecticut presiding. An exceedingly animated debate arose on a motion for the appointment of a committee to report at the Triennial Convention, to be held in this city [New York] in October next, on the character, management and efficiency of the mission at Constantinople. The motion was rejected—chiefly on the ground, that

Bishop Southgate, who is at the head of the mission, will himself transmit a full report on the whole subject, for presentation on the same occasion.

RELIGIOUS FREEDOM IN VERA CRUZ. By the terms of the late surrender, religious freedom is secured at Vera Cruz, so long as the city remains in the hands of Americans. Why should not such a moment be improved for scattering the Bible, and wholesome religious books here? Not only will a valuable service be performed by the diffusion of truth, but an argument for peace, of greater weight than American ball be brought to bear on the Mexican clergy. They would soon seek peace if they foresaw that the triumph of American arms, would be the triumph of religious liberty—a thing which the Catholic church hates and crushes, except when she can make it subserve her own purpose.

SUCCESSOR OF DR. CHALMERS. The office of Principal and Primarius Professor of Theology in the New College, created by the death of Dr. Chalmers, was unanimously and immediately tendered to Dr. Gordon, who was obliged to decline it on the ground of the infirm state of his health. The matter was then left to the disposal of the commission to be held in August.

CHURCH MISSIONARY SOCIETY. (ENGLAND.) The forty-seventh annual meeting of the above Society, was held on the 4th of May, in Exeter Hall, where a crowded audience assembled. The Earl of Chichester was in the Chair, surrounded by several clergymen and gentlemen. The report was read by the Rev. R. Davis, and the Rev. Henry Venn. A considerable increase was announced in the receipts, the total amount of which reaches £116,827, showing an increase of £14,369 over last year; but it should be mentioned, that of the whole income, £10,429 arose from legacies, one large bequest of £7,321 having been made by the late John Scott, Esq. The present state of the Society's finances left it an ample working capital. The report was, on the whole, very cheering. The one great difficulty experienced by the Society had been to obtain fresh recruits for the missionary service.

THE BRITISH AND FOREIGN BIBLE SOCIETY. The usual annual meeting of this Society took place, May 5, at Exeter Hall, the large room of which was filled in every part. The chair was taken by the Marquis of Colmondeley, who occupied it in the absence of the venerable president of the Society, who, from the state of his health, was unable to attend. The Secretary then read the report of which the following is an abstract:

"The entire receipts of the year amounting to £117,440 9s. 6d., being an increase on the previous year of £16,134 13s. 3d., and nearly £6,000 more than in any previous year. The receipts for Bibles and Testaments during the year, have amounted to £61,436 1s. 5d., being an increase over the preceding year of £5,459 10s. 8d. The total sum applicable to the general purposes of the Society is £56,004 7s. 10d., including £30,851 01s. 11d., free contributions from auxiliary society. The issues of the Society have amounted to 1,419,283 volumes: viz., from the depository at home, 1,109,224, and from the depots abroad, 310,059; being 22,368 copies less than in the preceding year, but 473,223 more than in any former year. The total issues of the Society have been 19,741,770 volumes. The expenditure during the year has been £128,525 5s. 3d., being £26,749 7s. more than the previous year, and, with one exception, the largest expenditure in any one year. The engagements of the Society exceed £48,000."

IRISH SOCIETY, LONDON. On May 6, the twenty-fifth anniversary of this Society, founded for promoting the education and religious instruction of the Native Irish, through the medium of their own language, was held at the Hanover Square Rooms, the Earl of Galway in the chair. The number of schools is upwards of 700, and the pupils are on the increase. A great number of Bibles, Testaments, Portions, Prayer-Books, &c., have been distributed. The funds exceeded those of the past year, the receipts being £9,681 6s. 9d., and the expenditure, £8,420 2d.; leaving a balance of £1,261 6s. 7d.

PROGRESS OF AFFAIRS IN TURKEY. The New England Puritan glean the following interesting intelligence from a letter of the missionary Schneider, as recently published in the Weekly Messenger. "From this it appears that the Turkish government are taking measures to dissolve all connection between Church and State, so far as Christian sects in the empire are concerned. The Patriarchs, according to this representation, are to be deprived of all political power. This of course will act to the same result on all the clergy under them. This will remove the greatest hindrance to the progress of the gospel. And what is remarkable in the case, the example of the United States is quoted by the Turks, to sustain this new doctrine of toleration. At the Monthly Concert for April, in Constantinople, 80 persons were present. In Amtab, near Aleppo, 600 Armenian families have declared themselves Protestants."

SCHOOLS IN UPPER EGYPT. The Rev. Messrs. Leider & Kruse, German Missionaries, says Zion's Herald, have planted schools among the Copts, the remnants of the ancient Egyptians, in which they have 300 pupils. Their female school is the first that has existed in Egypt for centuries. There are 100 young men in the service of the Pasha, who have been educated by Mr. Leider. But in reference to the progress of pure Christianity, Egypt is still covered with Egyptian darkness.

The Missionary Herald tell us that in all Africa, in 1843, there were 170 mission stations, 434 laborers, 15,000 communicants, and 20,000 scholars.

THE BAPTISM OF HENRY CLAY. He was baptized in the little parlor at Ashland, on Tuesday afternoon the 22d inst., (together with one of his daughters-in-law, the other being already a member of the church, and her four children,) by the Rev Edward F. Berkly, Rector of Christ Church, Lexington.

In the middle of the room stood a large centre table, on which was placed, filled with water, the magnificent cut glass vase, presented to Mr. Clay by some gentlemen of Pittsburgh.

What a noble and powerful recommendation of Christianity to the world! to see this great old man, the greatest man of his day, in all the vigor of intellect and ardency of feeling, bending the knee before God, and with the simplicity of a little child, receiving upon his head, a handful of water, in the name of the Holy Trinity! Thus attesting his faith in the Christian religion, and his determination to live and die by its sacred principles.—*Episcopal Recorder.*

BAPTISM OF A DEAD BODY. The following fact is related by a correspondent of the Paris Archives of Christianity, of 24 April, 1847.

"An English blacksmith in Derrin (department of the north) died the 16th of March last, after several months' illness, and was baptized on the 18th, about two hours before being interred.

"I have inquired into the matter, says the writer, and find as follows: the man was a Protestant, and never, so far as is

known, showed the least intention to become a catholic; but his relatives, being more attached to poms and shows than to evangelical faith, made as an excuse their remoteness from a minister of their own religion, and applied to the curate of the parish to obtain admittance for the corpse into his church and that it be buried according to catholic rites. The curate did not refuse so good an opportunity, knowing that this would be according to his services, and that he would in this case make more money from the body than from the soul. But first he would resort to a pious stratagem! As he had not been able to make the deceased a believer nor an obedient member of the Romish church during his life, he found it easier to make him one after his death. Accordingly two hours before carrying him from his dwelling, and twenty four hours after he had breathed his last, he was *baptized* and then buried with due pomp, as being a protestant converted to catholicism.

THE PREACHER.

WEDNESDAY, JULY 21, 1847.

With much sorrow, we have to announce the death of Rev. J. P. Pinkerton, late pastor of Peoria and Harmony congregations, Ill. He died at the residence of Mrs. Cabbage, Allegheny city, on Saturday morning, the 10th instant.

A REMARKABLE PROVIDENCE.—At a recent communion occasion of the Associate Congregation, (Mr. Hanna's,) near Cadiz, O., while at the communion table, it is said, some six or eight persons were attacked with a violent fever, so suddenly that they were compelled to leave the church for home and a sick bed. The disease spread rapidly through the congregation, and upwards of one hundred members have since been dangerously ill—whole families have been prostrated, and a number of persons have died.

MEXICO. It is gratifying to see the interest which the friends of an enlightened and liberal Christianity begin to take in this unhappy country. The call which has been made from various quarters, to give the light of Truth, now that there is an opportunity, to its blindfolded and miserable population, has touched the hearts of the benevolent, and is likely to receive a liberal response. In a late number of the New York Observer, we see a single individual has given five hundred dollars for this purpose.

In this, we think, we can see some indication of the good to which, we have all along hoped, the God of Sabaoth and of Truth would overrule our present difficulties with Mexico. The time has come for action, prompt and efficient; and if the friends of truth will but act worthily of the occasion, Mexico may yet have reason to acknowledge, that the calamity now upon her, has been her greatest good. Already there are favorable openings for the introduction of a pure gospel. And whether religious freedom be formally secured in any treaty that may be made, or not, that country can never again settle down in the exclusiveness in which it has hitherto rested, closely shut up to its own religious and politi-

cal evils. The energy and enterprise of the Anglo-Saxon now in its midst, immoral as the representation is, and unfavorable as are the circumstances, will have an effect upon the Mexican population in awakening a like spirit, and may be, as we trust it will be, the precursor of those better influences by which that country, so much and so long enslaved, debased, paralyzed, physically and morally, may be elevated to an honorable place among the civilized and Christian nations of the earth.

The Editor of the Presbyterian Advocate thinks, that the ideas which we have advanced in reference to Dr. Watts' Psalms, are likely "to receive a pretty serious shaking," from what he and his correspondents have said on the subject. He is no doubt serious in this; and to give the best opportunity of accomplishing what appears to him so desirable, we submit the following proposition: If he will publish our article in this number, on the claims of Dr. Watts' Psalms to be the Psalms of David, we will publish a reply of equal length—after that, say, two articles on each side, each article not to be longer than two columns of the Preacher. We make these restrictions, first, because we do not wish to have our paper too much or too long filled with the same subject; and, second, because it is sufficient for the purpose. If our cotemporary cannot effect his object in that time and space, further effort will be useless.

HAS DR. WATTS GIVEN A FAITHFUL EXPRESSION OF THE SENSE OF DAVID?

We have to come before our readers again on the subject of Psalmody. We make no more apologies, but must ask a dispensation for a time. Our disposition to dismiss the subject appears to have been misunderstood, and our cotemporary, the Presbyterian Advocate, has only labored away, waxing warmer and warmer. We have no alternative, but to take up the subject, or adopt a silence which, if not assent, would indicate too much indifference to statements and reasonings, which have not more astonished us on account of what we believe to be their incorrectness, than the boldness with which they are put forth.

A word of narration. Our brother appears to be under the impression, that he has been called upon to repel a fierce assault upon the Presbyterian Church; such, at least, is the impression he has made upon his readers, as is evident from the tone of his correspondents. The truth is, the origin of the matter was but an incidental expression of a correspondent of the Preacher, in the discussion of a different subject, and without an application to members of any particular church. It may have been worthy the attention which the Advocate has given it, but we have not thought so. We have looked upon the matter rather as an editorial flourish. Having no taste for too much of such a thing, and believing no good would result from its continuance, we suggested, that if it were thought necessary to take up the subject of Psalmody, it would be better to take

some point involving its merits. We were the more inclined to this, from some expressions in the Advocate which indicated a compassionate regard for those who felt themselves restricted, in their matter of praise, to the Psalms of David. Accordingly we stated, that the reason of this was, because we were not assured of any authority to extend our system. The want of a "divine warrant," we stated, was our difficulty, and as our brother had professed to have this warrant, we invited him to show it, promising that all important discoveries should be announced to our readers. This invitation he declined, thinking "the proprieties of logic" required the negative of a proposition to be proven first! Obviously, to shift the point back to the original issue was no relief to our brother. That issue did not require us to prove the exclusive use of the Psalms of David; but merely that Dr. Watts' Psalms were not a version of David's. From this fact alone, it followed as an inference, not to be evaded, that they who use the former in preference to the latter, practically attest that "Watts can write psalms for the church as well as David." Our brother had a perfect right to decline our invitation, but to decline it for the reason given, was "exceedingly lame and impotent."

Since it has been declined, and we are not to be allowed to dismiss the subject, we will take up the point to which the columns of the Advocate have been principally devoted: the claims of Dr. Watts' Psalms to be "a faithful expression of the sense of David." To prove that they are such, has been the gist of all that the Editor and his correspondents have written, and so much has been written, that the Editor begins to congratulate himself and his readers with the idea, that the contrary opinion has received "a pretty serious shaking." He flatters himself that as many of us "as are willing to read, are in a fair way of being delivered of that error."

The position which has been taken may be stated in the two following particulars:

- 1st. It was "the plan" of Dr. Watts to make "David plainly to appear—that is, of course, David's inspired sentiments."
- 2d. "An examination of his Psalmody proves that this was his design and that he carried it into execution."

There can be no mistaking the impression which the editor wishes to make upon his readers. For while he has stated his own views in the language already quoted, and in similar language, over and over again, he has a correspondent, writing over the signature of "A Plain Man," analyzing some of Watts' Psalms, to show that "not merely the ideas but the very words of the prose in our Bibles are retained." As yet three psalms have been found in which there is a comparative closeness to the original, and these are offered to the readers of the Advocate, as specimens of the style in which Dr. Watts has executed his "Plan." In a note to one of them, the Editor says: "The foregoing is a striking exemplification of Dr. Watts' plan.

It forcibly illustrates what he meant by making 'David plainly to appear' in his Psalms versified by him."

Such is the position from which our brother thinks he has given us a very "serious shaking." How much of our "popular error" has been shaken out of us, will appear from the sequel. Our own opinion is, that our good brother, by the impetuosity of his zeal for Dr. Watts, has been carried away so far from his moorings, and has so entirely lost his bearings, and his ballast, that he is likely of himself, to make shipwreck of his cause. We shall show him where, and in what plight he is, from the best authority.

In the Preface with which Dr. Watts introduces his Psalms to the world, he makes the following announcements. In one place he says: "I have chosen rather to imitate than to translate." In another: "I am bold to maintain the great principle on which my present work is founded; and that is, that if the brightest genius on earth, or an angel from heaven, should translate David, and keep close to the sense and style of the inspired author, we should only obtain thereby a bright and heavenly copy of the deviations of the Jewish king; but it would never make the fittest psalm-book for a Christian people." In another place, speaking of the manner in which he had carried out "the great principle" of his work, he says: "Where the Psalms uses sharp invectives against his personal enemies, I have endeavored to turn the edge of them against our spiritual enemies, sin, Satan and temptation. When the flights of his faith and love are sublime, I have often sunk the expression within the reach of an ordinary Christian. Where the words imply some peculiar wants or distresses, joys or blessings, I have used words of greater latitude and comprehension, suited to the general circumstances of men." The manner in which he executed his plan is perhaps more explicitly stated in another passage, quoted in a previous article, but to which it is necessary to recur. "I have entirely omitted some whole psalms, and large pieces of many others; and have chosen, out of all of them, such parts only as might easily and naturally be accommodated to the various occasions of the Christian life." In disposing of this passage, as previously quoted by us, our brother has told his readers, that it is "a garbled misrepresentation"—that he has reason to believe we "never saw the original Preface"—that the words have been "taken second-handed," "torn from the middle of a long sentence," &c. We are at a loss how to regard this. We do not charge our brother with a deliberate design of abusing the minds of his readers. We will rather believe, that he has never seen that Preface himself, or that his memory is remarkably treacherous. The passage occurs at the beginning of a paragraph, only preceded by the words, "Attempting the work in this view;" and in the entire paragraph there is not one word which alters the import of the passage, as quoted. Watts' Works, London edition, Vol.

118th page. If our brother has not the work, we can show it to him.

Assuming that Dr. Watts understood the use of language, we will venture a few questions.

When Dr. Watts says, "I have chosen rather to imitate than to translate," does he give any encouragement to believe that his psalms are the Psalms of David? Can an imitation be, at the same time, the thing imitated? With all due deference, we must be allowed to say, there is something like an absurdity here, and in a good deal of what our brother has written, when in one sentence he admits that "An imitation" is perhaps the best designation of Dr. Watts' work, and yet in another, insists that his productions are the veritable psalms of David.

Again; when the Dr. says he is "bold to maintain the great principle" of his work, "that if the brightest genius on earth, or an angel from heaven, should translate David, and keep close to the sense," he could not make a suitable psalm-book, did he himself think of attempting what he believed an angel from heaven could not do?

Again; when he says, "Where the Psalmist uses sharp invectives against his personal enemies, I have endeavored to turn the edge of them against our spiritual adversaries," &c., does he pretend to give the inspired sentiments of David? We have nothing to say now of the irreverence of such language, which we are glad to see the Princeton Review (authority which our brother should respect) has discarded as German Rationalism. Our question is simply this, If he who took the liberty of turning the representations of the psalmist, to suit his own views of propriety, sinking them when they were too sublime, extending them when they were too contracted, made any show of confining himself to "the inspired sentiments" of his text?

Once more; when Dr. Watts acknowledges, in so many words, that he has merely omitted some whole psalms, and urged pieces of many others, and has chosen out of all of them only such parts suited his purpose, does our brother really think that by the magic of his pen, he can persuade us that the Dr. "could not mean" what he has said; or that, in spite of himself, his productions are "a faithful expression of the sense" of David?

That will not likely be attempted again; but we will be told, if Dr. Watts has taken such liberties with the inspired psalms, it was merely to "leave Judaism behind." No such thing. The slightest examination of Dr. Watts' psalms will show that the editor is as much mistaken here as in what we have been considering.

Take the 17th Psalm of David, consisting of fifteen verses. This psalm Dr. Watts gives in six verses. Three of these are his own; the other three are professedly founded upon four verses of the original psalm. The remaining eleven, he Dr. admits, in a note attached, he has omitted. The verses which he professes to have taken are the 3d, 13th, 14th and 15th. Now let any Christian reader

turn to his Bible, and read that psalm, and see if it is merely *Judaism that is left behind*. We would like the Editor of the Advocate to tell us, and also of what part of David's the last three verses of Dr. Watts, are a version.

Take another specimen: the 41st psalm. As it came from David, it consists of thirteen verses. Dr. Watts has a poem professedly on the first three verses, to which he has suffixed the following characteristic note. "The positive blessings of long life, health, recovery and security in the midst of dangers, being so much promised in the Old Testament, and so little in the New, I have given a turn at the end of this hymn, to discourage a too confident expectation of these temporal things, and led the soul to heavenly hopes, more agreeable to the gospel." The remaining ten verses he acknowledges, he has omitted. Now, we desire our brother to tell us, if this way of turning things, is giving "the sentiments of David," or if it is merely *Judaism that is left behind*, in the ten verses omitted.

We have not room, and it is not necessary, to give farther illustrations at this time. We only add the following note to Dr. Watts' 39th psalm. "I have not confined myself here to the sense of the Psalmist, but have taken occasion, from the first three verses, to write a short hymn on the government of the tongue."

Now, we submit it to the candid consideration of all, to the frankness of the Editor himself, if he has not ventured a little too far, when he has asserted, and attempted to prove, that it was "the design of Dr. Watts," and "that he executed it," to "make David plainly to appear, only leaving Judaism behind."

We conclude this article, with the following language of one of the most distinguished men of the church to which the Editor of the Advocate belongs. We thank Dr. Junkin for the frank and manly avowal, and commend it to the serious consideration of our brother.

"Dr. Watts has attempted, professedly to improve upon the sentiment, the very matter and order, by various omissions and additions, to fit the Psalms for Christian worship. This is unfair. If Pope had taken the same license with the Poems of Homer, all the amateurs of Greek poetry in the world would have cried, shame on the presumptuous intruder! But it is a pious and zealous Christian divine who has taken this liberty with the songs of Zion, and almost the whole church acquiesce in it. What would we think of the French poet, who proposing to enrich French literature with a versification of the master-piece of the English muse, should mangle and transpose the torn limbs of the Paradise Lost, until Milton himself might meet his first-born on the highway and not recognize it. And must this literary butchery be tolerated, because forsooth the victim is the inspired Psalmist? Why should the heaven-taught bard be misrepresented thus? Let us rather have the songs of Inspiration as God inspired them, as nearly as is possible and consistent with the laws of English versification—God's order is doubtless better for the church. If any one thinks he can write better spiritual songs than the sweet singer of Israel, let him do it; but let him not dress the savory meat which God hath prepared, until all its substance

and savor are gone, and then present it to us as an imitation of David's Psalms." *Junkin on the Prophecies, page 231.*

The Editor acknowledges the receipt of the following sums—Harmony Congregation, Ill., Rev. J. P. Pinkerton, for Home Missions, \$7.00.

Middle Wheeling Congregation, Rev. J. S. Buchanan, Gen. Synods Fund, \$5.50. From ditto, Foreign Miss. Fund, \$4.00. Deer Creek Congregation, for Indianapolis, \$10.06.

SUMMARY.

Funeral of Dr. Chalmers.—Dust to dust;—the grave now holds all that was mortal of Thomas Chalmers. Never before did we witness such a funeral; nay, never before, at least in the memory of man, did Scotland witness such a funeral. Greatness of the mere extrinsic type can always command a showy pageant; but mere extrinsic greatness never yet succeeded in purchasing the tears of a people; and the spectacle of yesterday—in which the trappings of grief, worn not as idle signs, but as the representatives of a real sorrow, were borne by well nigh half the population of the metropolis, and blackened the public ways for furlong after furlong, and mile after mile—was such as Scotland has rarely witnessed, and which mere rank or wealth, when at the highest or the fullest, were never yet able to buy. It was a solemn tribute, spontaneously paid to departed goodness and greatness by the public mind.—*Scottish Paper.*

Threatened Intervention in Switzerland.—The chief article of Continental news by the Caledonia is a threat of the French Ambassador to interfere with the affairs of Switzerland. The Liberal party has the ascendancy in that country. Louis Philippe has intimated that France and Austria will interfere, if a United government, instead of Federal, is established in Switzerland. The President of Berne coolly intimated to the Freeman, that the Canton would suffer no foreign interference in their domestic affairs. Charles the Bold once made a wrong calculation in regard to these mountaineers, and we hope the cunning old Frenchman and his German ally will share the same fate, if they should carry their threat into execution. Prussia and Great Britain could never suffer Switzerland to be oppressed.

NOTICE.

An adjourned meeting of the Presbytery of Monongahela will be held in Dr. Pressly's Church, Allegheny city, on Tuesday, the 3d of August, at 2 o'clock, P. M. JOHN G. BROWN, Clerk.

ACKNOWLEDGMENTS.

The Treasurer of General Synod acknowledges the receipt of the following sums: Sharon congregation, Rev. S. Wallace, by Dr. Pressly for Home Missions, \$2.00. Sugar Creek, Pa., by Mrs. Smith, for Home Missions, 9.75. David Kennedy, by Rev. D. R. Kerr, for Home Missions, 3.00. Sewickley and Mountpleasant, Rev. Gailey, by Rev. D. R. Kerr, for do., 15.00. W. C. McCune, of Mississippi, by Rev. D. R. Kerr, for do., 4.00. East Brook, Rev. R. A. Browne, for do., 6.50. Antrim, Rev. S. Findley, Sen., for do., 26.00. Centreville cong., Rev. A. Young, by Rev. D. R. Kerr, for For. Missions, 5.00. A. G. F., by do., for do., 3.00. Jemima Lowrie, Jacksonville, Ill., by Rev. Sawyer, for do., 2.00. Mount Pleasant (O) cong., by Rev. Jas. Prestley, for Synod's Fund, 20.00. Allegheny cong., by Dr. Pressly, for do., 5.00. The Treasurer of the First Synod, acknowledges the receipt of the following sums: Centreville cong., Rev. A. Young, by Rev. D. Kerr, for Synod's Fund, \$3.00. Antrim cong., S. Findley, Sen., for do., 14.73.

MARRIED.

On the 24th ult., by Rev. J. H. Buchanan, Mr. THOMAS T. IRWIN to Miss CATHARINE H. SEITZ, both of Birmingham, Pa. On the 5th instant, by the same, Mr. WILLIAM NEWLAND to Mrs. LOUISA RAN. DAL, of Birmingham, Pa.

On the 11th instant, by Rev. Robert Audley Browne, Miss REBECCA, daughter of Mr. Samuel Casteel, to Mr. R. R. ROBERTS FISHER, all of Nishannock Township, Mercer County, Pa.

June 22d, by Rev. J. K. Riddle, JAMES BELL, to Miss ISABELLA PHILLIPS, all of Butler County, Pa.

Same evening, by the same, JAMES HANNA to Miss MARY SHIRA, all of Butler County, Pa.

OBITUARY.

DIED, on Sabbath morning, the 9th of May, 1847, of consumption, in Randolph County, Illinois, DAVID S. HATHORN, son of David and Mary Hathorn, in the 23d year of his age.

His disease was slow in its progress. In the end, he bore his affliction with great Christian patience. A few hours before his dissolution, he called up all his friends to his bedside, and told them he must soon leave them, and wanted to shake hands with them and bid them a last farewell. He expressed a hope that he should meet them in a better world, and then repeated the following passage from the 31st psalm:

Into thine hands I do commit My spirit: for thou art He, O Thou, JEHOVAH, God of truth, That hast redeemed me.

If there be any errors or oversights in the acknowledgments, subscribers will please notify us of them that they may be corrected.

PAYMENTS FOR SUBSCRIPTION TO THE PREACHER—(Not otherwise received for.)

On the Fourth Volume.

James Cooper, Robt Humill, Wm Bruce, Mrs S Wallace, John Smith, John Trimble, A A Richie, David Kennedy, Robt Stewart, Thos Mains, D Bigham, James Bigham, John Blean, Rev Wm Carlisle, John S Patton, Rev Thos C Guthrie, Saml Giffin, Wm Timpleton, Andrew Douglass, Wm M'Ginnis, John Wilkeson.

On the Fifth Volume.

Elijah Forsythe, Joseph Lyons, Alex Culberson, Wm M'Causland, Saml Jelly, Wm Elliott, Geo Ford, Wm Marshall, John Patterson, Wm Allison, James Leech, James Francis, James Reed, John Glass, S R Hamilton, James Taylor, John Giffin, James Cooper, John Adair, A A Richie, James Renfrow, Robt Lorimer, Joseph M'Causland, Paul Warden, Alex R Dickey, Hans Wiley, Rev J R Bonner, Margaret Space, Wm M'Watty, Hugh Dalzell, John Kile, Wm Akin, Wm Miller, Mrs Jane Pollock, David Wallace, Sr., John Armstrong, Wm Armstrong, Thos Carlisle, John H Reed, Nancy Pritts, M L Peach, Wm Douglass, John Blean, Saml M'Kee, Wm Buck, Saml M'Bride, James Raitt, Rev James Miller, John Evers, James White, Robt Thompson, David Beggs, Rev Wm Carlisle, James Findley, Wm M'Crakon, John Taylor, John Stewart, George M'Connell, Robt Wilkin, Saml Farmer, Thos M'Master, James Henry, Elizabeth M'Kinley, Thos Clark, Sarah Lawton, Esther Buchanan, Alex Eddy, Andrew Mitchell, Rev Thos C Guthrie, Matthew Gilleland, John Beatty, Hugh C Harris, Captain J F Harper, James Andrews, Joseph Meholin, Isaac Berry, James Kinney, Wm Thompson, Matthew Cherry, Wm H Bull, J G Madden, Hugh G M'Croskey, Joseph Kyle, Saml Barber, Dr J M Stewart, Matthew Gordon, James Gibson, J F Wright, Thos A Reed, Wm Pressly, John M'Kissen, James Patterson, Wm Gailey, Marshall Means, Rev Alex M Stewart, Andrew Douglass, Andrew Young, R A Cunningham, John M'Clean, James Ralston, Thomas Wasson, Mrs Carnahan, Jesse Gray, Mrs Rebecca Robinson, Richard M'Clure, Wm Adams—right, John Watson, John Wilkeson, Wm A M'Lung, Richard M'Lelland.

On the Sixth Volume.

Wm Thompson, Joseph Meholin.

POETRY.

BE THOU READY.

BY SAMUEL M'NUTT.

Be thou ready, fellow mortal,
In the pilgrimage of life,
Ever ready to uphold thee
In the toil and in the strife.
Let no hope however pleasant,
Lure thy footsteps from the right;
Nor the sunshine leave thee straying
In the sudden gloom of night.

Be thou ready, when thy brother
Bows in dark affliction's shade;
Be thou ready when thy sister
Needs thy kindness and thy aid;
Let thine arm sustain and cheer them,
They have claims upon us all,
And thy deeds like morning sunlight,
On their weary hearts shall fall.

Be thou ready when the erring
List to sin's enchanting strain,
Ready with kind words to woo them
Back to virtue's path again
Be thou ready, in thy meekness,
To do good to friend and foe,
As thy Father sheddeth freely
Light on all that dwell below.

Be thou ready for the morrow,
When delight shall please no more;
When the rose and lily fade,
And the charm of song is o'er;
When the voices of thy kindred
Faintly move the dying ear,
Be thou ready for thy journey
To a higher, brighter sphere.

MISCELLANY.

INFLUENCE OF AMERICA. The New York Journal of Commerce contains the following remarks from a correspondent in Constantinople:

"Your missionaries both here and in Persia, are re-introducing a pure Christianity into the East, which, in spite of all opposition will certainly spread, and which cannot fail to have effects that would appear to most people almost beyond any possibility, were they to be spoken of just now."

The same writer says, under a subsequent date—

"The despotic powers seem just now to be about to make a great rally against free nations and the principles of freedom—and with the best prospect of success—because France will be with them. France and Russia will certainly act conjointly in the great struggle of nations that is impending. And England is likely to stand alone; for although Prussia must eventually be on the popular and progressive side, she is at present, and must remain for a time under the shadow of Russia and Austria.

But will it be fitting that America should be a bare looker-on, an indifferent spectator, rejoicing in her own security selfishly, whilst the mighty strife, in which the cause of humanity in every religious and every social point of view, must be so vitally involved, is going on? I think not. It appears to me to be your mission to bring your intelligence, your free principles and free press, to bear directly upon Europe in aid of freedom wherever it may be promoted, and into collision with despotism wherever it attempts encroachment or conquest.

Remark this further—That the great contention of European nations, when it breaks out, will surely have the East and the Ottoman empire for its scene of action; and in this scene of action you are providentially engaged, in a question which of and in all Eastern questions is the central one—the religious question: so that, despite yourselves, you must take

part in the political events which are ripening fast to some great critical development in this part of the world.

EARLY IMPRESSIONS. The manner of speaking to or looking at a child when it is tempted to do wrong, is a thing of great importance. Some mothers have a way of dallying with sin (for all waywardness is sin) which, I am convinced, acts unfavorably on the characters they are forming. Instead of a grave and mild rebuke, there is a mawkish effort to coax the wayward pet into a kind of half good humor. Now I really do not see that all this can escape the awful charge of Solomon, "Fools make a mock at sin." It is trifling with what is no trifle. It is making a plaything of a child's religion; for in proportion as a child is naughty, it is irreligious; it is as wicked as a child can be, and as unfit for heaven if it should be early removed from hence. Violent fits of passion, stamping and screaming because a child cannot obtain at once whatever it may fancy, and dishonoring father and mother—these are sins, sins against the law, and in the sight of God; and for parents to make a mere frolic of these sins, is a decided neglect of duty. The fact is, that if a mother's first paramount object were to impress the image of Christ upon her own heart, she could not regard so lightly the marring of that image upon her infant's soul. Nor could she gain credit with herself and others for that complacency and serenity which she exhibits, while her children are violating the laws of heaven before her eyes. The fact is, that the child whose follies are thus wheedled and dandled upon the knee, is a complete miniature of the unjust judge, "who feared not God nor regarded man." And nothing, I repeat it, can be more deleterious to the child, than that mode of treating its acts of disrespect and insubordination towards those it ought to reverence; as if there was no difference between mothers or grandmothers, and dogs and cats.

A PRETTY INCIDENT. The Jalapa Star, of the 9th ult. contains the following: "As the column of Mexican prisoners were marching by us on the afternoon of the 18th, we observed, moving on with the rest, a little boy and a lamb. Amidst the fire and smoke and roar of musketry and artillery, which had so lately enveloped the hill, these weak and defenceless creatures had stood unharmed. As they passed along our line, they were every where greeted with a kind look and word. Countenances dark with the fierce passions of the recent conflict, clouded with the remembrance of fallen friends, and of revenge but half sated, relaxed into a smile of mingled pleasure and pity—pity that they had been thus exposed, and pleasure, that He who guards the sparrow had sheltered them from the ravages of the storm."

UNJUST SUSPICIONS. How often has evil been attributed, when an acquaintance with a few circumstances, or even one additional fact, has shown the accusation to be unjust! Even when conduct has not been entirely unexceptionable, the censure pronounced has been often excessive; it originated, it may be, in ignorance rather than malice; it was the result of accident, not of design.

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?

Love reposes at the bottom of pure souls like a drop of dew in the chalice of a flower.—*La Menais.*

AN IDOL CHEARED BY THE HORSEWHIP. A mile below Serampore there is a large pagoda, held in extreme veneration. The principal idol is brought once a year on a car, like that of Juggernaut, to visit some of his neighbors. An immense concourse is always collected on these occasions; and here, as at Juggernaut, the poor wretches throw themselves under the wheels of the car to be crushed to death.

Mr. Packenham, Lord William Bentinck's private secretary, happened to be passing through the place on horseback, last year, at the time of the ceremony. He saw a Hindoo throw himself down in the way of the car—the wheels were near upon him, when Mr. Packenham galloped up and belabored the martyr with his horsewhip. The poor fellow jumped up, and ran as fast as his legs would carry him, into the jungle, shouting murder. He was quite prepared to endure a most horrible death, but the application of a horsewhip to his naked body was a thing that had never entered into his calculations. What a capricious principle is courage! Timid and spiritless as these people are, there are forms under which death appears to them a matter perfectly indifferent.

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July 1, 1847.

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The Preacher.

VOLUME V.

"I HAVE A MESSAGE FROM GOD UNTO THEE."

NUMBER 17.

REV. DAVID R. KERR, EDITOR.

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From the New York Observer.

To the Right Reverend John Hughes,
BISHOP OF NEW YORK.

DEAR SIR:

I will proceed with the statement of the reasons which prevent me from returning to the pale of your church. I have reached my fifth reason; your teaching for doctrines of divine authority the commandments of men. I enter upon the illustration of the way in which you do this in my last, and without ending my illustrations ended my letter. Permit me to state a few more for your candid consideration.

The doctrine of Purgatory is one of the peculiar doctrines of your church. You teach that nearly all Christians when they die are "neither so perfectly pure and clean as to exempt them from the least spot or stain; nor yet so unhappy as to die under the guilt of unrepented and sadly sin." It is for these *middling* Christians that you make a purgatory, where they remain until they make full satisfaction for sin; and then they go to heaven. And the "Profession of Faith" of Pius IV. tells us "that the souls therein detained are helped by the suffrages of the faithful; that is, by the prayers and alms offered for them, and principally by the holy sacrifice of the Mass." And the doctrine of your church is so expounded upon this matter that but few, if any, die, however good, without needing purgatorial purification; and that but few are so bad but that they may be here fitted for heaven. This you will admit is a fair statement. The more you get into Purgatory, the more you will receive of the "suffrages of the faithful," that is, of their money.

I have already told you my estimate of this doctrine. It is that by which your church traffics in the souls of men; and an amazingly profitable traffic it makes of it. It has placed in your possession riches far exceeding in value the mines of Peru. And because of the value of this doctrine you seek in all possible ways to sustain it. With me the authority of your popes and councils is not worth a penny. I would rather have one text of Scripture bearing upon the point than the teachings of as many such as you could string between here and Jupiter. Let us then look at the chief texts adduced to sustain a purgatory.

One of these texts is Matt. 12:32:

"Whoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world which is to come." Matt. 5:26 is another: "Verily I say unto thee, thou shalt by no means come out thence till thou hast paid the uttermost farthing." Both these, you say, refer to purgatory. From the one you conclude that sins may be forgiven in the next world—from the other, that none can get out of purgatory till the last farthing is paid. Now, dear sir, let me ask you, how you put these texts together? If sins are forgiven, how or why is payment also required to the last farthing? Can I forgive a debt and yet require its payment? Look at the first text again; you find purgatory in it, but how? In this way; because there is a sin which will not be forgiven in this world nor in the world to come, therefore there is a sin that will be forgiven in the world to come!! Such is the logic of infallible Rome! Because a certain sin is not to be forgiven here or hereafter, therefore many sins will be forgiven hereafter! And because "this world" and "the world to come" is inclusive of all time and place, Popery builds up a place which belongs neither to this world nor the world to come, and fills it with fire, and calls it Purgatory! Like Mohammed's coffin, it floats somewhere between heaven and hell. Into this world of fire you drive the souls of men as they leave the body, and let them out only on the reception of "the suffrages of the faithful"—that is, their money! Now, sir, what do you say to all this?

But, you ask, are there not other texts quoted by our writers to sustain Purgatory as a Scriptural institution? O yes, but they are as far from the point as the most vivid imagination can well conceive. They are by the diameter of the heavens farther from the point, than those just quoted. Let any intelligent man read chapter 14 of Challoner's "Catholic Christian," and he will rise from it with amazement that God could ever leave men to the folly of so perverting Scripture; or that even the devil could permit them so absurdly to misapply it. Permit me to quote an instance by way of illustration. We are taught in Matt. 12:36, that we must give an account for every idle word in the day of judgment. Now how does this text prove a Purgatory? In this wise: "No one can think that God will condemn a soul to hell for every idle word, therefore there must be a purgatory to punish those guilty of these little transgressions." If you or any mortal man, think I am joking, let him turn to the chapter. Let me quote the answer in full to the question, Are not souls in Purgatory capable of relief in that state? "Yes, they are, but not for any thing that they can do for themselves, but from the prayers, alms, and other suffrages offered to God for them by the faithful upon earth, which God in his mercy is pleased to accept of, by reason of that communion which we have with them, by being fellow members of the same body of the Church, under the same head, which is Jesus Christ." Now, sir, if in this answer you substitute the word "priest" for "God," then we come to the facts in the case.

The "alms" and the other "suffrages of the faithful," are pocketed by the priest. And purgatory was invented for the special purpose of securing these alms, and other suffrages of the faithful, to pope, prelates, and priests.

Now, sir, let me ask you a few questions. Perhaps I have asked you too many already; but you will bear with a fellow countryman, anxious, not so much to embarrass you, as to bring out the truth. What has the blood of Christ which cleanses from all sin, to do with the venial sins of those middling Christians who die; not good enough to go to heaven, nor bad enough to go to hell? What has the blood of Christ, his atonement, his finished work, at all to do, on your plan, with the saving of the sinner? If my child should die and go to purgatory, would a thousand dollars given to you at once, have the same effect as a hundred dollars a year for ten years? How can you tell when enough is given to get the soul out; or has your purse no bottom? As souls are spirits without bodies, how can you tell one soul from another as they issue from the gates of Purgatory? In the prayer "Hail Mary," we are made to utter at its conclusion, the following petition: "Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death;" why not solicit her to pray for us after our death, to get us out of purgatory? Is it because you are afraid the good woman would get us out before the priests had gotten enough of the "alms and suffrages of the faithful?"

My dear sir, the absurdities connected with your doctrine of purgatory are sickening. It is based on the love of money. The Bishop of Air candidly confesses that it is not revealed in the Scriptures. It came into the church in the seventh century, it was affirmed in the twelfth;—it was stereotyped at Trent; and fearful anathemas are hurled at all who deny it. It puts away the work of Jesus Christ, and sends the sinner, not to "the blood of sprinkling," but to the fire of purgatory, in order to secure a meetness for heaven. And why this parody—this caricature of the religion of God? Simply to put "the alms and suffrages of the faithful" in the pockets of your priests! What an outrage upon the common sense of the world, to have men, dressed up in canonicals, teaching things as true, of which the beast that Balaam rode might well be ashamed!

I entreat you, my dear sir, to review this doctrine of your church. You, surely, must see its absurdity. Neither in the word of God, nor in the common reason of man, is there the shadow of an argument to sustain it. Nor is there a class of men upon the face of the earth who deserve a purgatory from which "the alms and other suffrages of the faithful" would never release them, as do those who preach up a purgatory and its fearful torments, for the sake of filthy lucre. But, as Father O'Leary said to Canning, "I am afraid many of them will go farther and fare worse." My high respect for you renders me solicitous that you should not be of the number. I wish you not to be one of the dumb herd who hold the truth in un-

righteousness, and believe a lie that they may be damned.

Transubstantiation is another of the peculiar doctrines of your church. By this you teach, that, in the Lord's Supper, the bread and the wine are converted into the real body and blood of Christ, by the consecration of the priest. The thing is so absurd as to confute itself; and as, therefore, to require from me but a brief statement. Challoner, chapter 5, thus states the doctrine: "The bread and wine are changed by the consecration into the body, and blood of Christ." "Is it then the belief of the Church that Jesus Christ himself, true God and true man, is truly, really, and substantially present in the blessed sacrament? It is, for where the body and blood of Christ are, there his soul also and his divinity must needs be. And consequently there must be whole Christ, God and man: there is no taking him to pieces." And all this is proven to demonstration by the quoting of the words of Christ at the institution of the Supper, "This is my body," "This is my blood."

Now, sir, if you and your church had only the common sense to look for the true meaning of the two little words "is" and "this" in the above sentences of the Saviour, it would have saved you a world of trouble. Look at one or two similar passages: "The seven good kings are seven years—and the seven good ears are seven years." Gen. 41:26. "The seven stars are the angels of the seven churches." Rev. 1:20. "The seven heads are the seven mountains." Rev. 17:9. The sense is plain here. They signify those things. So the word "is" may mean to signify. Now for the word "this." It obviously refers to the bread. I will have none of your nonsense about the "substance contained under the species." It is darkening counsel by words without knowledge. So that the simple, natural, reasonable, Scriptural sense is: "This bread signifies or represents my body"—"This wine signifies or represents my blood." Just see how a little common sense simplifies every thing!

Now, turning back to your interpretation, permit me in view of it to ask you a few questions: Did the apostles at the first institution of the Supper, eat the real body and blood of Christ? So your church must, does teach! What power have you, more than I have, to work such a miracle as to change a little wafer into the real body and blood of Christ? If you stickle so much for the letter in your interpretation of "This is my body," "This is my blood," why withhold the wine from all but the priests? Why give up the bread for a wafer? If some wag should mix arsenic with the water before consecration, would you be willing to take it after you had changed it into the real body and blood of Christ? You place great dependence on John 6:56. You take it literally. Will you take the whole connection literally? Then he that eateth this bread shall live for ever. He that eats this bread will never hunger. All that you have to do, if your principle is true, is to give your wafer to the poor, famishing Irish, and they hunger no more! But the thing is too outrageously ab-

surd to dwell upon! Nothing equals it in absurdity in all paganism. If a man should mumble a few words over a stone, and tell you it was converted by these words into bread, what would you say to him? If, against all the evidences of your senses, he should seriously assert that it was bread;—and if, in addition, he should seriously assert that unless you believed that stone to be bread you must be damned, would you not be for putting him in a strait jacket?

But I must bring this letter to a close. These are but few of the illustrations of the way and manner in which you teach for doctrines the commandments of men. And without at all exhausting the subject, I must here close my statement of the reasons which forbid me to return to the pale of your church. When I give up my Bible for the commandments of men, they must have learning, or genius, or wit, or something to recommend them. There must be, at least, good nonsense, which, you know, to an Irishman, is quite interesting.

With great respect, yours,

KIRWAN.

For the Preacher.

"The Position."

MR. EDITOR:

A writer in the Presbyterian Advocate, over the signature of "A Presbyterian," addressing the Editor, observes, "I am much surprised at the brethren of the Preacher in not comprehending the position maintained by yourself, and other sound Presbyterians." It has sometimes seemed to me that it would require the acumen of one skillful in deciphering Egyptian hieroglyphics, to comprehend the "position" occupied by our "excellent brother" Annan, at any given time. He has to such a degree the art of shifting his "position," when in danger of being surrounded, that in following him, (if you will pardon the familiar allusion,) I have been reminded of the Frenchman's flea,— "When you lay your finger upon him, he is not there."

A little while ago, he maintained the "position," that Dr. Watts has, in general, given a better version of the Psalms, than that which he calls Rouse's. (By the way, will you ask brother Annan, if he has ever seen Rouse's version? I strongly suspect that he has not.) And, you may remember that he gave you a fraternal rebuke for saying that the Presbyterian system of Psalmody excludes any of the 150 Psalms. Now in a very affectionate manner, he chides you for "contending without an opponent," when you prove from Dr. Watts himself, that he "omitted some whole Psalms and large pieces of many others." In his peculiarly "good natured" manner, he says, "It is perfect folly for our brother to run on in his peculiar style, asserting over and over again that Watts did not design a version, nor the translation of the Psalms, (which nobody maintains,) that he omitted some whole Psalms, (who questions it?) that he left out large pieces of many others, (agreed!) that he imitates rather than translates, (exactly so.)" Well! I think, we can understand brother Annan's present "position," if he will only stick to it.

A little while ago, brother Annan defined his "position" on this wise, "We regard the Psalms used by us, as, the faithful expression of the sense of David, and the other inspired writers." But, in the last definition of the "position" which he maintains, we are told, that Dr. Watts "gives the correct meaning, though not always the minute sense of David." Can there be a faithful expression of the sense of an author, where the minute sense is not given? But, brother Annan, do you not know full well, that in many instances, Dr. Watts has not given any thing like

the meaning of the original? Since, in the course of this "fraternal discussion," there has been frequent reference to a particular Psalm, will you allow me to say that you know very well, that Dr. Watts has not given a "faithful expression of the sense," nor yet the "correct meaning" of what the "Holy Ghost, by the mouth of David, spake before concerning Judas," in the 109th Psalm. It was no part of Dr. Watts' design in this and similar cases, to give a faithful expression of the sense of the original. His object, he very candidly states. Instead of giving utterance to such curses as hardly become the lips of a follower of Jesus, Dr. Watts tells us, that he aimed at using language which he regarded as more consistent with the New Testament; and instead of giving the "correct meaning" of David, his object was to teach his "author to speak like a Christian." Now, brother Annan, if you please, when you undertake the defence of Dr. Watts, defend him upon his own avowed principles.

Let me give you another example as an illustration of the difficulty in comprehending brother Annan's "position." A short time ago, "A Plain Man" gave us Dr. Watts' versification of the first Psalm, with a view to make it appear that it is substantially a correct exhibition of the sense of the original. And it is conceded that in this Psalm and in parts of other Psalms, there is in Dr. Watts a near approximation to a literal version. In relation to this Psalm, "A Plain Man" says, "I have simply divested the well measured and beautiful lines of Dr. Watts of their poetry,—and the result is, as you perceive, an almost literal version of the Psalm as it appears in our Bibles." And brother Annan appends the following note of approbation, "The foregoing is a striking exemplification of Dr. Watts' plan." Would you not suppose that brother Annan's "position" now, is that Dr. Watts' plan is that of a literal version. But when you show from the authority of Dr. Watts himself, that he neither has given, nor intended to give a version, brother Annan responds,— "Which nobody maintains." Now, the question is, after all that has been written in the Advocate, What is brother Annan's "position?"

There is one "position" which brother Annan occupies which I think I can comprehend, and which (pardon me) it appears to me you have not discovered. It is this. Whenever brother Annan is worsted in argument he contrives to bring forward a correspondent or two, to cry out, "Well done, brother Annan!" In a late number of the Advocate, you were charged with making a quotation from Dr. Watts, "at second hand, a garbled misrepresentation of which not our brother, but his authority stands convicted; three lines detached, torn from the middle of a long sentence." But in your next Preacher, you produced the original document and made it as clear as the light, that the above charge is utterly inconsistent with what is required in the ninth commandment. One would have thought, that after such an exposure, a man of a little modesty would have been silent. But, immediately, a correspondent is brought forward, who says, Brother Annan, "I am happy to see the spirit in which you conduct the defence. A few more discharges like your last will demolish their citadel." Let me tell you, that a great deal depends on keeping up appearances. You remember how lustily Santa Anna proclaimed his victory after the battle of Buena Vista! I would, therefore, suggest to you, that if you do not wish to seem to occupy a disadvantageous "position," in your "fraternal discussion" with brother Annan, you keep ready "to order," three or four correspondents, who, whenever you get into any difficulty, may come forward and commend "the spirit with which you con-

duct" the controversy; praise your arguments, and every now and then cry out, victory! victory!

One of this class of correspondents exults in the fond conceit that the Advocate "has gotten the Preacher men on the right horn." And with much complacency he adds,— "I have been wishing for several weeks that some one would gore them a little with this." And what do you suppose is the terrible "horn," by which the "Preacher men," have been gored? We object to the system of Psalmody used by our brethren, on the ground that "large pieces" of many of the Psalms are omitted, and that much of the remainder is so altered as not to correspond with the original. We regard this as taking an unwarrantable liberty with the songs of the Spirit. Well then, replies our friend, If it is wrong in us, to omit some passages of the Psalms, much more are you faulty, in omitting in your system of Psalmody a large portion of the Bible! That is, the Book of Psalms, or songs of praise, which God has given us in his word, we use in singing his praise; but the other parts of the Bible, which are not given to us in the form of songs of praise, we use as the word of God, but not as songs of praise. I would just observe that if the writer supposes that we "Preacher men" can be gored by such a horn, he must himself be a green horn.

SPECTATOR.

For the Preacher.

MR. EDITOR:

The following discourse was prepared by Rev. James Buchanan, in the regular and ordinary exercise of his youthful ministry to the congregation of Cedarville, (O.) It was his intention to have delivered it on Sabbath, the 7th of February. On the previous night, however, he was attacked by hemorrhage from the lungs, which prevented him from addressing his people, and of which he died on the 11th of April last, at the age of twenty-five years. This circumstance throws a hallowed solemnity around it, and may perhaps give it an interest with some. "By it he being dead, yet speaketh." I feel that it would gratify the people among whom he labored, to see it. If, then, you think it worthy a place in your columns, it is at your disposal. Respectfully yours, H.

CHRIST OUR EXAMPLE.

1 John 2:6. "He that saith he abideth in him, ought himself also so to walk, even as he walked."

We claim for Christianity a superiority over every other system of religion. And this claim is supported not only by the evidence of its divine origin and the greater clearness of its teachings on all the great subjects connected with the welfare of man, but likewise on its wise adaptation to the actual condition of our race. It not only teaches us what is truth and what is duty, but affords the most efficient means for securing credit to its instructions and obedience to its commands. Here the systems of all mere moralists or heathen sages have signally failed. Some have overlooked the depravity of our natures, and framed their teachings to suit a state of innocence which does not exist. They were consequently all out of place. Others contained many beautiful and useful maxims, which if observed by men would have gone far to advance the happiness and improvement of mankind. But they fell short in presenting no motive sufficient to secure a regular and constant obedience. The better judgments of men at once approved the correctness of their sentiments, and in favorable circumstances attempted compliance, but the force of temptation would often arouse within the principle of depravity to such a height as overruled and swept away all the convictions and resolutions of the understanding in its calmer hours. Hence, one seeing the futility of

all their attempts to reform mankind, in despair cursed the folly of his race, and giving them over to a hopeless abandonment, declared, in language which expressed the truth and the fatal secret of their failure, that men were diseased with an incurable madness which defied all human skill.

But worst of all, these pretended reformers too often lived themselves in violation of their own precepts. They afforded indubitable evidence of the fact that they were by no means exempt from the influence of that universal malady which hurried all others along in paths of sin. Their principles and practice were sadly at variance with each other. They knew the better but the worse pursued. They could afford therefore no perfect exemplification of the practicability and utility of their systems. And the efficacy of example in enforcing precepts, and the efficacy of instruction where the practice of the teacher does not correspond are proverbial. There was little encouragement for their disciples to attempt a strict compliance with their dogmas when they saw how little they were regarded in the conduct of their masters. Lessons of temperance come with a bad grace and powerless from the glutton or the drunkard;—or, of chastity, from the libertine; or, sobriety, from the profligate.

Here, however, can the religion of Jesus substantiate its claim to superiority. Leaving entirely out of view the fact that it secures, through the operation of the Spirit, the gradual removal from our nature of that principle of evil which has always rendered, in a great measure, ineffectual every other system, and presents considerations drawn from eternal things, more important and powerful than any they could produce, it had the advantage of a perfect example. In this respect the gospel excels even the same system as enjoyed by the Jews. They had indeed set before them for imitation the lives of the patriarchs and prophets, but it was in a restricted sense. None of them could show a perfect character. They exhibited illustrious examples of some traits, while in others they were deficient, and in all sometimes failed. Even Moses, the meekest of men, was angry with the children of Israel at the rock of Meribah, and for his sin was excluded from the land of Canaan. And of those who sat in Moses' seat, the great Teacher could only bid his hearers to do as they said and not as they did; to obey their instructions but avoid their example; for they say and do not. Jesus has reserved for himself a pre-eminence here. He has given as far as possible a practical illustration of all his own commands. He has shown us human nature with the divine image impressed distinctly on every part. He has placed himself in a variety of circumstances, such as men usually encounter, and taught us by his own conduct how we ought to act. And the history of his life is set before us and we are commanded to study it and be followers of him. He is the great model after which our characters are to be cast in being assimilated to God. In him dwelt all the fulness of the Godhead bodily, and his character is an exact transcript of the divine perfections as exhibited in human nature. And it is our duty to gaze steadfastly and affectionately on this image as portrayed in his actions, till we are changed into the same image from glory to glory, as by the Spirit of the Lord. It is evident, then, that all upon whom the Spirit has operated savingly, have this image of Christ, more or less distinctly, impressed upon their souls. In the likeness of man was formed in the likeness of God—in wisdom, righteousness and holiness—by the fall this image was effaced, and men became spiritually ignorant and depraved, and the grand design of the gospel scheme is to restore this likeness to the

From these Scripture facts it will appear, that it is the duty of every pros- sessed Christian to imitate Christ in his de- scription, and the conformity of our lives to his is a certain evidence of our interest in him. These are truths clearly taught in our text. "He that saith he abideth in him, ought himself also so to walk, even as he walked." Abiding in Christ is an expression which designates the connexion between him and believers constituted by faith, and their constant and entire depend- ence on him for spiritual life. This relation is exhibited by our Saviour himself, John 15:1, under the figure of a vine and its branches. As the branch cannot bring forth fruit when disconnected from the vine, no more can men live spiritually, or do good works, except they maintain their connection with him who is the source of their life. Such a union all the members of Christ's visible body the church, profess to have and maintain with him as their head. It is the apostle takes notice of the fact, that there may be such professions where there is no reality. And to test this matter, he rests it upon this one point—the branches should yield just such fruit as the parent stock—the same kind of life is in the members as in the head—the younger children of the family of heaven have the same likeness as seen in the elder brother—the same image of the Father must be, and should be the same in all. Do we know men to be descendants of the first Adam, because they bear the image of the earthly upon them? Or may we know the sons of God by their exhibiting the likeness which is heavenly. Let us, then, all make trial of our charac- ters and conduct by the rule of our text. Let us view attentively the disposition of our Master, as exhibited in his conduct—see if we can find any certain evidence of our interest in him by our resemblance to him, and be stirred up to walk even as he also walked. We cannot pretend to give you a perfect picture of him who is the rightness of his Father's glory and the express image of his person. That is a task to which the power of the Spirit alone is adequate. The utmost we may attempt, is to paint an outline of the more promi- nent features of this glorious and spotless portrait—to compare and measure our- selves with it, and exhort you to strive for still greater conformity to the image of the Son of God.

1. One trait most apparent in the charac- ter and life of Jesus, was his pure and dis- interested benevolence. This feeling is one of good-will toward our fellow crea- tures, having for its object their good. It prompts its possessor to seek out objects upon which to lavish its beneficence, and is the parent of every act of kindness and compassion. This spirit of universal sym- pathy burned always in the bosom of our great Redeemer. He came to earth on an errand peculiarly characterized by benevo- lence. It was the fulness of this perfection existing in the divine mind, and seeking to vent itself upon our race, that devised the plan of salvation, that sent the Son of God to die on earth. God so loved the world that he gave his only begotten Son. And anticipating his work, even while he yet dwelt in the bosom of the Father, his de- lights were with the sons of men. His advent was proclaimed with glory to God, and peace and good-will toward men. Even his name Jesus, proclaimed him an agent of mercy, and benevolence is in- scribed in glowing characters on every part of the plan he came to fulfill. And his feelings, and teachings, and actions all beautifully exemplified his character, as one commissioned to offer all the treasures of heaven for the benefit of men. And, as the plan of salvation originated in the pure goodness of God, and was not moved by any thing meritorious in the creature or selfishness in the Creator, but was a spontaneous outbreak of this divine feeling—so the benevolence of Christ was purely

disinterested in its nature. True, it was to him a gratifying return to receive the warm expressions of gratitude which arose from the hearts and were uttered by the lips of the subjects of his compassion. But to many he did good, who little appreciated his kindness. A living embodi- ment of divine goodness, he stood amid his fellow men. He cast his eyes around him and his sight rested on one wide scene of ignorance, and sin, and suffering, and death. He a perfect and sinless man bound in the ties of a common nature with such a world as this. The great enemy of souls had invaded and ruined this fair earth, and the sad evidences of his triumph were visible on every side. There were the dead and the dying, the agonizing mother, the bereaved father, the inconsolate brothers and sisters, weeping with un- availing regret for the departed objects of their affection. A knowledge of these things came home to the heart of Jesus, and he groaned in his spirit as his bowels of compassion yearned over the suffering condition of our guilty race. But did he, like an ascetic, immure himself in the depths of the wilderness, or seclude him- self in the cell of an Anchorite from this sorrowful scene? Did he sit him down in idleness and weep tears of sentimental charity, while his fellow men were suffer- ing—benighted and dying around? No. He came into the world with a high com- mission to do good—the powers of heaven were given into his hand for this end, and he issued forth in his career of active benevolence. Were men ignorant—did they need to be instructed in the gospel of the kingdom? On the mount, by the sea- shore—in the wilderness—in every syna- gogue—in the temple—in the markets—in their houses—by the way-side—in the country—in villages, and in the city, he taught them as never man taught. And ever as he went, disease fled from his presence. The blind received their sight—the deaf heard—the dumb spake—the lame were healed—the lepers were cleansed—the demoniacs were restored—and even the wild and raving maniac was seen sitting at his feet, clothed and in his right mind. And he turned scenes of weeping and sor- row into gladness and joy, by reclaiming his subjects from the cold embrace of death. And not content to confine his benevolent operations to his own personal presence merely, he selected a number of his disciples and endowing them with miraculous healing power, sent them forth to assist him in this work. And his kind offices were not confined to the rich and the worthy whose wealth might enrich or whose favor exalt him. No, the poor and the worthless were more generally the ob- jects of his pity. His whole course well deserved this testimony at its close, that he went about doing good. And such a benevolence—active—disinterested and universal, he has solemnly enjoined on all his followers. Love thy neighbor as thyself is a maxim in his religion. Hatred to our brother man, and love to the Father, are feelings which he has taught us cannot co- exist in the human heart. If a man say, I love God and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this com- mandment have we from him, That he who loveth God, love his brother also. Our charity must not be of that selfish and inactive kind which prefers our own ease or advantage to the welfare of others. If a fellow man call upon us, even at mid- night, for a favor, we must not excuse ourselves, if it is within our power to con- fer it. Such is neither the command nor the conduct of Jesus. There are multi- tudes about us to whom we have daily op- portunities of doing good. To us, like the good Samaritan, it should be enough for us to know that these are our neighbors, of the same nature with ourselves—bone

of our bone and flesh of our flesh. When ye make a feast call not the wealthy, lest they bid you again and a recompense be made, but call the poor, for they cannot recompense you. Say not in your assem- blies to the man with the gold ring and godly apparel, sit here in a good place, and to the poor man in vile raiment, stand thou there, or sit here under my footstool; for remember, God hath chosen the poor of this world, rich in faith, and we must be like him. By good wishes and kind words and deeds to all, let us diffuse happiness along our pathway through life, and be- come assimilated in our benevolence to God himself. Love your enemies—bless them that curse you—do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and the good, and send- eth rain on the just and on the unjust. So Jesus walked, and he that saith he abideth in him, ought himself also so to walk, even as he walked.—(To be continued.)

The following brief article should have appeared two numbers since, and is now a little out of date; but as our brother of the Advocate is disposed to go back and dwell on incidents at the beginning of the discussion, it might be well enough to exercise himself a little on this.

For the Preacher.

Begging the Question.

MR. EDITOR:

I have been honored far beyond my ex- pectation, by the attention which my in- quiries have received from the Editor of the Presbyterian Advocate and his learned correspondents. Some remarks which lately appeared in that periodical induced me to inquire:

"Is it an article of faith in the Presby- terian Church in these United States, that three different versions of one psalm, is a satisfactory 'compensation' for the sup- pression of another psalm given by in- spiration of God?"

The "good natured" Editor sends his compliments to me by an Admirer of the Psalms, and "permits" him to explain what he intended by the remark which gave rise to my question. But lest his friend should fail to perform the task as- signed to him, exactly to his mind, the Editor appears in propria persona, and under the head of "Suppressing a Psalm" has given me a considerable portion of a column. Among other remarks which display much penetration, he is pleased to represent me as employing a "suppress- ing argument," in relation to which he says, "As it is possible, however, that our anonymous friend may still think there is some force in this argument, we will try to explain to him wherein it is defective, viz., *It begs the main question*, taking for granted the very point to be proved." Not exactly so, my good friend. I was not using any argument at all, but simply asking you a question. You and your correspondent had said, that your system of Psalms did not exclude "any of the 150 psalms." I inquired for one which neither you nor your correspondent has been able to produce. Instead of producing the missing psalm, you informed me that in your system of Psalms you had three versions of the first psalm. And of course, if "this does not satisfy Inquirer," as your correspondent would say, "he must be hard to please." But it so happened, that this did not satisfy Inquirer, and, therefore, he asked the question, which you style a "suppressing argument." It is not an "argument" my "excellent brother;" it is only a plain question. But after all, it may be a *hard question*, and, therefore, it may possibly partake some- what of the nature of an argument.

INQUIRER.

A GOOD HEARER.

We hear much said about good preach- ers, but the text above named is worthy of a discourse.

1. A good hearer will come to the sanctuary to hear. He is hungry and thirsty, and wants living bread and living drink. Other people come there for divers other purposes than that of hearing; but that is his errand. Therefore he will have ears to hear.

2. And he will come promptly. He is interested, and in earnest, and he feels that he has something to do with the Alpha as well as the Omega of divine ser- vice; and he cannot interrupt other peo- ple's hearing by a late arrival. You will find the good hearer in his place in good time.

3. And he must hear with much prayer. He did not forget that before he left home, but warmed up his heart into a fit state to receive the word ere the hour of public worship arrived, and he kept on keeping his heart warm, by frequently lifting it up to the throne of grace. "These frequent looks of the heart to heaven," says Leigh- ton, "exceedingly sweeten and sanctify our other employments, and diffuse some- what of heaven through all our actions." So the good hearer thinks, and his own practice eminently sanctifies the employ- ment of hearing the word, and makes it profitable.

4. The good hearer hears for himself. There are a plenty of people, who turn all the arrows of divine truth to the souls of other people, and apply the discourse most carefully and faithfully, to the cases of those about them. But the good hearer ventures to suppose that the being address- ed by the speaker is himself, and acts ac- cordingly.

5. The good hearer is a doer of what he hears. Some go on swimmingly with most other matters about hearing till they come to this; but here they fetch up. *Hearing* is one thing, and a pretty com- fortable and easy thing. But *doing* is an- other thing, and quite often a very uncom- fortable affair. People are not very fond of putting them together. But the good hearer will not suffer them to be separ- ated.

Besides all the good they do to them- selves, good hearers accomplish another most important object: they make good preachers. How it sets a speaker on fire to see the hearers wide awake; all eyes and ears are drinking in his words, as if life hung upon them. The sight kindles him wonderfully. The warm blood shoots rapidly along his veins. There is a pow- erfully increased energy and zeal. He preaches an hundred fold better for having those good hearers.

I have heard of "preachers preaching people to sleep;" but I have seen hearers hearing preachers to sleep. They heard so stupidly, languidly, sleepily, that they put out all the fire there was in the speak- er's heart. Their indifference disheartened him. How could he preach zealously and fervently when those who had not gone already to sleep were nodding around him, on the verge of it, in all directions?

"But it is his business to keep us awake by his zeal and energy." But so is it your business to keep him awake by your felt and manifest intense interest in his preaching. Such attention would rouse, comfort and animate him. Why not give it to him? If you wish him to be a good preacher, be a good hearer. It will do more toward that object than all the other things together which you can do. Try it.—N. E. Puritan.

A little girl walking in the cemetery of Pere la Chaise, and reading one after an- other the praises upon the tombstones, sud- denly exclaimed, "I wonder where they bury all the bad people."

For the Preacher.

"Is the Associate Reformed Church Anti-Slavery?"

The above question has frequently been asked, not only by members of our own church but also by members of other religious denominations; and as they and the world also have a right to know our position on the important subject of Slavery, we deemed it our duty to comply with the request of some of the most ardent friends of the church, to present anew the views of the General Synod of the Associate Reformed Church on "that vexed question." Besides, the opposition of some of our own members to the views of the church, on the subject of Slavery, convinced me that either they were not acquainted with her sentiments on that subject, or, if they were, their pure minds should be stirred up by way of remembrance. We fondly hoped that the agitation of the subject in other churches would have induced some abler writer to have spoken through one of our periodicals, and declared whether the Associate Reformed Church was on the side of the oppressor or the oppressed. But we have hoped in vain. Therefore, we feel it our duty as a witness for God and a lover of truth to express our own sentiments and recall the attention of the members of the Associate Reformed Church to Synod's acts upon the subject. And that we may not misrepresent, we will give her own definition of slaveholding, as adopted at her late General Synod. "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."

With the aid of this definition we will be better able to give a correct answer to the above interrogatory. The first pointed action of the Synod on the subject of Slavery was in the year 1830. In the year 1838, the subject was again introduced and some amendments made to the resolutions of 1830. At that time there were four resolutions passed: the first and second having reference to the *sin* of Slavery: the third and fourth to the manner of removing the evil. But as the third and fourth are not necessary to a correct answer to our question, we will omit them and give the first and second which are,

"1. Resolved, That the religion of the Lord Jesus requires, that involuntary Slavery should be removed from the church, as soon as an opportunity in the providence of God is afforded to slave-owners for the liberation of their slaves."

"2. Resolved, That an opportunity in the providence of God shall be considered as afforded when the master can emancipate his slave and place him in circumstances, where he shall not be liable to be immediately sold into bondage."

By involuntary slavery I suppose the Synod meant all kinds of slavery created and maintained by law, for we could not conceive of a sane person, who understood the nature of liberty and slavery, who would choose the latter. Nullify the slave laws, and the slaves would escape as a bird out of a snare! Slavery is as unnatural as it is unscriptural, and owes its existence to unholy and tyrannical laws. Synod's action of 1839 was misunderstood by some and misinterpreted by others; so that in 1842 she was compelled to issue a *Keter* explanatory of her acts, and a warning to those who persisted in the violation of them. As this letter is more pointed on the subject than any of the above decisions, and is at the same time explanatory of both, we have deferred reference to it until the present. Our limits will not permit us to give it in full, but we would refer our readers to it as a valuable document, well worthy their careful perusal. See Religi-

ous Examiner, Vol. 5, No. 12, page 371. The reasons (says the Synod) for issuing the letter of warning were, "the resolutions passed on Slavery were considered by many too indefinite, and they were differently construed by different persons: therefore, we consider it our duty to declare in language which cannot be misunderstood, our views of the *moral turpitude* of Slavery, and of the duty of Christians concerning it." Then after stating that Synod was unanimously of the opinion that Slavery was not only a political but *flagrant moral evil*, proceeded to testify against it:

1. "Because it deprives men of their inalienable rights."
2. "Because of its attendant cruelties."
3. "Because of its immoral tendency."
4. "Because of the connection of Slavery with the slave trade."

These reasons are established in the letter of warning, by short but pointed and Scriptural arguments. Now, let no one say that Synod did not design to condemn the *relation* of slavery, but only its abuses! Such an idea could scarcely be wrested from the language of Synod. Synod has clearly informed us what she understands by slavery: The "*holding* of unoffending beings in involuntary bondage, and *considering and treating them as property subject to be bought and sold.*"

Then Synod declares the *relation* existing between master and slave, which authorizes the master to *consider and treat* his slave as property, subject to be bought and sold, a *moral evil*. Hence one of her reasons for passing the above resolutions was, "the condemnation of *slavery* (not its abuses) and of every person who willfully persisted in the practice of it." Doubtless Synod was aware, that among the many reasons which would be assigned for indulgence in the unhallowed relation, one which would act as an opiate would be, that "many slaves fared well, far better than if they were free." But to this she replies, "It is admitted that there are those who treat their slaves humanely; but it is essential to the system that many will treat them inhumanly; and no man can hold slaves, without being liable, either in their own persons or in their descendants, or both, in the event of his decease to pass into other hands, and so become exposed to the worst ills of their condition." And further that Synod designed to condemn the *relation* of Slavery is evident from two considerations:

1. She requires her members to cease the practice of slaveholding. "Synod is, therefore, to be considered as condemning Slavery as a *moral evil* which the religion of the Bible requires all Christians to *remove* as soon as practicable."

2. She considers "it *essential* to the system that many will treat their slaves, inhumanly."

But further, Synod, that she might not be misunderstood, sums up her arguments in the following words: "Therefore, because *Slavery* deprives men of their inalienable rights; because of its attendant cruelties; because of its immoral tendencies; and because of its supporting the slave trade with all its iniquity and horrors, we do condemn *it* (not its abuses) as contrary to the word of God and the spirit of the Christian religion, by which we are taught to consider all men as made of one blood and created equal—to render to all their due—to do justly and love mercy—to be kind and tender-hearted—to do good unto all men—to give to servants that which is just and equal—to cherish that love which worketh no ill to his neighbors—to love our neighbor as ourselves, and all things whatsoever we would that men should do to us, do even the same to them."

The practice of Synod corroborates her principles. She has withdrawn from connection with the Southern Associate Reformed Synod, on account of her relation

to that institution, and requires that ministers coming from the Southern Synod, be examined on the subject of Slavery, before they are admitted into her pulpits; and has withheld sealing ordinances from petitioning congregations, because they refused to abandon this flagitious system.

Then with these facts before us we may readily return an answer to the question: "Is the Associate Reformed Church *Anti-Slavery*?" *She is*. True, from the silence of many of her pulpits and periodicals, and the opposition manifested to anti-slavery sentiments by some of her members, one unacquainted with her actions would be ready to infer that she is *pro-slavery*. Though this is not the fact. But it is not to be concealed that notwithstanding the church has condemned slavery in unqualified terms, and required its removal, that some of her members can scarcely endure a prayer for its abolition, and are almost ready to leave the place of worship, when the minister speaks the sentiments of the church and Bible on the subject. A glaring inconsistency. With as much propriety might they become offended when the minister contends for the *exclusive* use of the Book of Psalms. The one is as much a term of communion as the other. And here a question of importance arises whether ecclesiastical courts should forbear with those members who apologize for slavery, &c., refuse to hear it exposed, and withdraw from their place of worship because of its exposure? We merely suggest the question, hoping some abler disciplinarian and divine will return an answer.

Then, in conclusion, permit us to remark, that we are proud that our church is anti-slavery, that seventeen years ago she testified against that heaven-daring sin, that no advantages could bribe her to permit her members to continue their connection with that monster vice. And although some of her members are not anti-slavery in their prayers and speeches, we hope that all that is necessary to form a harmony between their principles and the principles and actions of the church, is greater fidelity on the part of her ministers and editors to inculcate the principles of the church and the religion of Jesus.

We are not much surprised to find some in our church who are not *thorough* anti-slavery persons, when we consider that fifteen years has elapsed since Synod's most pointed action on the subject, and that during that time many lay as well as ministerial members have been received into her communion, some of whom were not aware that Synod had passed such an act. Others knew that there was such an act, but had forgotten its particulars. Therefore, we think it would be well to remind the church frequently of Synod's doings. "For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little." Is. 28:10.

By so doing, with the blessing of God, the principles, practices and prayers of the whole church will soon correspond, and with one heart and one mind they will immediately obey the Divine injunction, "to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and break every yoke." Is. 58:6. H.

MAKE PROGRESS. Let us try every day for some superiority to the preceding day, something that will distinctly mark the passing scene with progress; something that shall inspire an humble hope that we are rather less unfit for heaven to-day than we were yesterday. The celebrated artist who has recorded that he passed no day without drawing a line, drew it not for repetition but for progress, not to produce a given number of strokes; but to forward his work,

to complete his design. The Christian, like the painter, does not draw his lines at random, he has a model to imitate, as well as an outline to fill. Every touch conforms him more and more to the great original. He who has transferred most of the life of God into his soul, has copied it the most successfully.

H. More.

RELIGIOUS INTELLIGENCE.

Ecclesiastical.

"THE FIRST PRESBYTERY OF OHIO met at Fairhaven Church, on the third Tuesday of July, at 11 o'clock, A. M. Ten discourses for Ordination were heard from Mr. John Y. Scouler, which, with his examination, were unanimously sustained. His ordination and installation as pastor of Fairhaven Church was ordered to take place on the following day, at 10 o'clock, A. M., at which time, in the presence of a very large and attentive audience, he was set apart by prayer, and the laying on of the hands of the Presbytery, to the responsible and honorable office of the Gospel Ministry, and installed pastor of the congregation. The exercises were peculiarly solemn and impressive. The ordination sermon was preached by Dr. Macdill; the charge to the minister by Rev. S. W. M. Cracken; and that to the people by Rev. Wm. Boyse."—*United Presbyterian*.

THE PRESBYTERY OF INDIANA met at Shiloh on the last Wednesday of June.

Mr. Miller, probationer, was ordained and installed pastor of Shiloh congregation. "Rev. William Holliday, of the Old School General Assembly, Presbyterian Church, presented a certificate from the stated clerk, that the Presbytery of Indianapolis, had ordered him, on his application, testimonials of good ministerial standing, up to the date of their meeting, which was on the 25th of May last. Mr. Holliday also petitioned to be admitted a member of the Presbytery of Indiana. To all questions on matters of difference between the church of his former connection, and the Associate Reformed Church, he returned entirely satisfactory answers. He gave, as his reason for seeking a change of ecclesiastical connection, that he wished to become a member of the Associate Reformed Church, because, it was now the church of his choice. His petition was granted."—*Ibid*.

INSTALLATION. The Rev. Alexander Blaikie was on the 18th ult. installed pastor of the church worshipping in Philip's Place, Tremont street, Boston. The official duties prescribed on the occasion, the Rev. William M'Laren, of the Franklin street church, New York city, performed by order of Presbytery. An attentive audience witnessed the solemn and interesting exercises. This church is under the inspection of the New York Presbytery of the Associate Reformed Synod of New York.

As it is the only Presbyterian Church in this city, Presbyterians and all friendly to its interests are respectfully invited to join in worship with its officers and members, on each Sabbath, at the usual hours. Seats free.—*Alliance & Visitor*.

Associate Reformed Synod of New York
This Synod met at Stamford on the 17th of June and continued its session until the 22d. The meeting is said to have been unusually large, both of ministers and elders, and its proceedings have been harmonious, interesting and pleasant.

The subject of missions, we are glad to see, occupied much of the time a

deliberation of Synod. The Home Missionary field in that Synod is becoming more and more interesting from year to year. At this meeting, petitions were received from a number of places, where the beginnings had been small, but which are now well nigh ripe for settlement, earnestly petitioning for stated supplies during the whole year. During the past year but one pastoral charge has been demitted, and six promising settlements have been made, and several others are reported to be in prospect. Another encouraging feature in the Domestic Missionary operations of this Synod is, that in no case has a mission station been attempted and at length failed, through lack of interest or effort on the part of the people whom it was sought to benefit. Encouraged by such evidences of divine favor, the Synod appear determined to occupy their field more thoroughly and efficiently in future.

† On the subject of Foreign Missions the Synod has taken the incipient steps for sending a missionary to the Jews. Mr. Joseph Fulton, of Seneca congregation, proposed to pay \$600 per annum for this purpose: and the Board of Foreign Missions was directed to take the establishment of such a mission into consideration. In addition to this, as previously announced, the Synod ordered \$200 to be tendered to our Synod for the support of our Foreign Mission. If our brethren of that Synod send a missionary to the Jews, would it not be desirable that he should co-operate with our missionaries now in Damascus? †

A committee, consisting of Rev. J. B. Dales, Dr. Forsyth, Rev. Messrs. W. M' Laren and Alexander Blaikie, were appointed to correspond with the Free and United Presbyterian Churches of Scotland, and United Presbyterian Church of Ireland. This is a matter that has been too long neglected. We are nearer these churches in doctrine and worship than any body of Christians in this country, and a correspondence, in which this would be made manifest, should have been had long since.

On the subject of union Synod adopted the following preamble and resolution:

Whereas, this Synod has co-operated with the Convention of Reformed Churches since its commencement, and does not yet feel prepared entirely to abandon the important object contemplated, and is willing to promote the object at least for one year more,—therefore,

Resolved, That delegates be appointed to meet in convention with those delegates already appointed by the Associate and Associate Reformed Churches.

Under this resolution Synod appointed as delegates,—Rev. Messrs. D. C. M' Laren, J. B. Dales and G. Mairs; alternates, A. H. Wright, A. Bower and H. Connelly.

PRESBYTERIAN CHURCH IN IRELAND. The General Assembly met in Belfast, July 6. Rev. W. M'Clure of Derry, was elected Moderator. The next place of meeting is also Belfast. The Foreign correspondent of the Commercial Journal gives the following summary of proceedings:

“Deputations attended from the Scottish Free Church, the English Presbyterian Church, and the Southern Presbytery of

Ireland. This latter body differs from the Assembly, on the ground of subscription to the Westminster Confession; but is orthodox. On the Home Mission, in which the Free Church deputation expressed a determination in future to participate—£5,644 had been expended: exceeding the income by £1,200. The scene of the Foreign Mission is chiefly India, where seven are employed, and where the Assembly is about to erect a college, with Mrs. Magee's bequest, which will amount to some £27,000; and Ceylon, where the Governor, Sir James Emerson Tenant—himself a Belfast man—is particularly friendly. The Jewish Mission is conducted at Hamburg and Damascus; and for it £1,741 had been raised.

“The £20,000 for a College for the Presbyterian Church in Ireland, which was a part of Mrs. Magee's bequest, it has been determined to expend for that purpose, in Belfast. The government have just determined on granting endowments for four professorships—additional to four previously endowed,—quite distinct from the annual grant to the Belfast Academical Institution. Theology being thus amply provided for, the above sum will be employed in buildings and the endowment of Professors in the Classics, Logic, Mathematics and Physics. The Presbyterian College will thus be complete in itself.”

Rev. Dr. Cook, who will return to the Assembly, is to be Principal, and Dr. Edgar resigns his congregation and becomes a Professor.—*Presb. Adv.*

Letter from Mr. Barnett.

DAMASCUS, May 8th, 1847.

REV. AND DEAR SIR:

Within the last two months I have taken notes in relation to several topics, which it may be proper to refer to in this communication. While we have not much of a personal nature, it is best to notice those other things which, in the providence of God, have any bearing on the cause. During the early part of last month, the two great feasts of the Jews and Christians were observed, that is, the Passover and Easter. A few days previous, a Mussulman girl was missing from the city, and the old rumor came up that the Jews had killed her for her blood in the feast. But as a firman had been granted by the Porte, on the persecutions of the Jews, in the case of Padre Tume, (to the effect that they should not be persecuted as a nation on any such charge, but that they should be dealt with as individuals, and the offender alone seized and punished,) the trepidation was not so great as it otherwise would have been. But the same charge has been made, as we hear, in Nazareth, Jerusalem and Dier el Romer. At Dier el Romer, a principle mountain village, there was a Christian child missing and afterwards found dead; how killed, or by whom, reports vary as much as could well be conceived. However, the Jews were at once charged with the crime; and the enraged Christian populace would have destroyed them all, had not the Turkish Authorities interfered, as they are ordered by the firman to do, on such charges being raised against them. These rumors made the Jews very friendly to us in their most fanatical season, and they not only invited us to their houses, which, by way of compliment, is no uncommon thing, but they came to take us there according to appointment, which of course we improved in increasing our acquaintance and showing them kindness. These charges appear to have been permitted to come up at this time anew, that they might seek and find friends in Protestant Christians, in this age. Any kindness shown to the Jews by us, strongly contrasts with the treatment which they receive from others here who bear the name by which we are known as fol-

lowers of the Lamb, the only representation of Christianity by which they have had an opportunity of becoming acquainted with its principles. But while these are mentioned or alluded to, it ought to be with that feeling of compassionate love and piety with which Christ contemplated the devoted city, when yearning over it he said, “O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” Christianity here holds much the same position now, that Judaism did in the days of Christ. Though they have here the name and form of godliness, they show by their works that the spirit has fled. I took occasion to attend some of the services in their churches during the feast. On account of the noise, confusion, the rapid, undevout and senseless manner of reading the services, and my slight knowledge of the language, I only partially understood their mummeries; but by the assistance of a bystander, I learnt that they pertained to the scenes of the crucifixion of our Saviour. An allegorical sermon was preached or read, for, unless we adopt the idea of some moderns that the terms are synonymous, there is a difference. This is one of the three which are preached or read per year, and these three are all of the kind which the people hear of their priests during each twelve months. The idea of preaching, with these three exceptions, being an innovation of, as they seem to think, fanatical Protestants. A procession is made round the church, they not being permitted to make it in the streets, under the government of the Turks, in imitation of the chief priest, Judas, and the band of soldiers with torches and lanterns in search, as they blasphemously say, of Christ. In one of their prayers connected with the representation, they invoke the blessed Virgin to intercede for them with her Son, and almost in the same breath imprecate the curse of God upon the Jews who crucified him. The Jews also pray to God to curse the Christians, but not in such plain terms, their meaning being hidden in words which do not at first appear to convey this sense, but it is as hearty as the other. I charged the Jews with this. Of course to me they denied it; but it is well known that it is true. No one can have an idea of the rancorous hatred existing between the two sects, until he has by some considerable intercourse become acquainted with them. Where such fanaticism and bigotry reign, the oppression of the Turk is no general curse; if not as mild a government as the circumstances of the case would admit. The Turk rules, but it is more than likely that the condition of all would be worse had either of the others the power in their hands. The present oppression is restrained and the condition of the people rendered more easy by the influence of the European powers, and the progress of the age towards civil and religious liberty. Oh, for more of the light of truth and the spirit of love!—for more to assist in the work—for more prayer—for more grace to improve every opportunity to advance the cause!

On date of last letter, 14th April, the school numbered 18 scholars—all Christians. By the last of the month, it had increased to thirty-one, of whom ten were Jews. One was turned off for bad conduct, and the average for the first month was twenty. This move of ours and the Greek Patriarch's schoolmaster, of course, would not go along unobserved by the heads of the church. The Patriarch endeavored to win him to his favor by offering him a bribe of 200 piastres per month, about the price we pay him. But, as he felt him a dangerous person to have in a school, he refused to give him employment as a teacher as he had formerly done. He also

threatened that he would have the Jewish children withdrawn from the school, as we were left to suppose, by inducing the khakhames (Rabbies) of the Jews to interfere and compel their children to stay away. But he continued his school as we had agreed to keep him even could he procure but eight or ten scholars; for we had determined to make a commencement, if possible, in bringing schools under our control. The Patriarch finding a bribe of no avail, there was some rumor that the schoolmaster would be beaten. We told him to never fear that, and that as he was now in our employ we would see that any thing of this kind should be fully adjusted. But still another way has been tried. On last Sabbath word was given out in the Greek Church, that a new school, for teaching Arabic, under the care of the church, had been opened. The priest told the people that they must send their children to the two schools now under the care of the church, and threatened that if they sent to any other (not naming but meaning ours,) they should be cursed. The mode is to threaten three times before they curse. If the offence is persisted in and an anathema is thought necessary, it is the highest penalty, accompanied with various disabilities and prohibitions of intercourse with the person condemned. This produced considerable sensation among some of the Christians. Twenty Christian boys had been in the school, and on Monday there were only twelve. But the Jewish boys had increased to fifteen. Wednesday, 5th of the month, was Aeed Mar Gurgus (feast of St. George,) and the second threat was given out, accompanied as before with admonitions, to send the children to the schools under the care of the Patriarch. When the third will come, and whether it will be followed by an anathema, we do not know. After this the Christian children dwindled down to six, on the day following. While I write, I hear that to-day there are only three. But we do not much dread even the effect of an anathema. It will not be regarded long. We are somewhat behind the age of the sea coast. There some of the schools are anathematized regularly every year. The children stay away for a few days or a week and then return, and so it will soon be here. Until the first month was more than half out, none of us visited the school, as it was a new move, and especially as it was the desire of the teacher; he thinking, as indeed we did also, that it would be best, not to be seen too much about it until it has got fairly established. Yet our teacher reported to us every few days. I last saw the school on Thursday, there were twenty-one scholars, fifteen Jews and six Christians. It is kept by the master in a part of his own house, which is located near the Greek Church and school rooms of the Patriarch. This, perhaps, was one circumstance which made it more galling to him. We have for some time been endeavoring to procure another room, which we think will answer better. In this we have succeeded so far that the writings are drawn, and only need a signature of an officer of the government; some time next week the school will be removed to it. We get the rooms for three hundred piastres, less than fifteen dollars per year; something for seats besides. I think I stated that we only bear the half of the expense in all matters of this kind, which pertain to the mission work, the other missionaries uniting, and we all acting together as one mission, as it would have been impossible to act separately without frequently clashing with each other's interests. Some Mussulmans have promised to send their children to the new school.

To prevent mistakes, I will dwell more in detail. The Druses will send their children to Christian schools, and will permit them to use all the books used for Christian instruction. But we have not

yet found out any of these in the city. They reside principally in the surrounding villages. The Mussulmans also will send their children to Christian schools, but only to learn arithmetic and to write. They pretend to hold to the Old Testament and also to the New, but they use the Koran as a school-book, and think that their children must be taught to read in it. Of course, it is not admitted into any Christian school. The Jews will send their children to the Christian schools to learn to read, as the principal book we use is the Psalter; and some do not hesitate to read the New Testament. But in any part of the Old Testament they will read at once, and in any school in which it is used none will hesitate a moment to put their boys in a class with the Christian children. Nor, indeed, is there much more danger to the Jews in reading the New, than to the Christians here in reading the Old Testament. The history and sin of idolatry, and denunciation against it being more dwelt upon in the latter than the former, image and saint worship must give way where its principles are inculcated. The Jews learn Hebrew part of the day in their own schools, some attending our school in the forenoon, and others in the afternoon. The Christians remain all day, except an hour or so, which some spend in learning Italian or Greek in other schools. These evils must be borne with, but we will modify as soon as possible. The mission of the A. B. C. F. M., in the mountains and at Beirut, now do as they please. We here, of course, must wait a little. You also see by this, that although thirty scholars should have their names attached to the list, the month's actual schooling may not amount to more than fifteen or twenty regular scholars. We must do the best we can, and our brethren who sustain us must exercise patience and forbearance. There is not a wish of your hearts for the prosperity of the mission, which is not our most fervent desire, while what may appear tardiness in us, would be accounted for to you, could you see the difficulties attending our every movement. Yet it is to be remembered, that every child brought in the least under our influence, is led one way or other into new trains of thought, which in after life may lead to the conversion of those who are to stand as reformers or martyrs. If we cannot instill into their young minds all the truth which we desire, it shall be our care that no error shall be charged to our account. We rejoice that we are privileged to do what good we can, and we look to God for his blessing on our labors.

(To be continued)

CONVERSION AT AN ANNIVERSARY. At the Anniversary of the British and Foreign Bible Society in London, in 1844, the Earl of Roden made an address, in the course of which he said, "That he knew at Dublin a man of the world, immersed in the business and the pleasures of life, who from curiosity went to a Bible Society Meeting; but false shame induced him to sit down in a corner, that he might not be recognized. What he heard struck his soul so forcibly that he said to himself, 'If these things are true, and I do not follow them, I am a lost man; my past life has been all wrong.' He began to read the Scriptures, became a penitent, and was brought home to the flock of Christ." Bursting into tears, his lordship added, "I am that individual," or words to that effect; and there were few present from whom those manly tears did not extort a kindred tribute.—*Presbyterian.*

DEMAND FOR GERMAN MINISTERS. The German Reformed Church of the United States, has but two hundred and thirty ministers in connection; with three Synods, to supply eight hundred congrega-

tions. Of this number, seventy-four officiate exclusively in the German language, sixty-six exclusively in the English, and ninety-five in both German and English. Ministers who can officiate in both languages are greatly needed.

THE PREACHER.

WEDNESDAY, AUGUST 18, 1847.

MR. BARNETT'S LETTER. Our readers will see on the 5th page, a part of an interesting letter, lately received from Damascus, by the Chairman of the Board of Agency for Foreign Missions.

UNION CONVENTION OF THE PEOPLE. We have been requested to remind our readers of the Call, published in our last number, inviting a convention of the people of the different churches seeking organic union, to meet in the First A. R. Church, Pittsburgh, on the 1st Monday of September, at 2 o'clock, P. M.

PRINCETON REVIEW. The opinion which has been expressed in this work, of those "who attribute the imprecatory passages of the Psalms to the unsanctified ire of the Psalmist," &c., to which we referred in a previous number, may be seen in the Review of HENGSTENBERG ON THE PSALMS, in the volume for 1844, page 46.

In calling for this statement, our brother of the Advocate, professes to be very anxious to answer our arguments, if we will only point them out. We have had an opinion for some time, that the editor was disposed to look any place else sooner than where he was pointed. But we may have wronged him, and take this occasion to direct his attention once more to the question: *Has Dr. Watts given a faithful expression of the sense of David?* At the same time, we would remind him, that our argument in support of the answer we give to this question, does not rest upon the opinion of the Princeton Reviewers, or "Presidents of Colleges," much as we may respect them. We referred to the Princeton Review, merely to put our brother on his guard against the Rationalistic views on which he appeared to be verging. The point in question, in itself, needed no such reference. All that is necessary to determine it, is simply a reference to the writings of Dr. Watts himself. It is there you will find *the* argument, my brother. Would you be good enough to take it up, and in view of the passages to which you were directed in the close of the leading article, in our last number, tell us if it appears, that it was the *design* of Dr. Watts to give "a faithful expression of the sense of David?"

PROGRESS OF THE DISCUSSION. We are sorry to announce to our readers that the discussion in which we have become involved with the Presbyterian Advocate, has made no progress since our last. Our brother, the editor, has indeed been writing away, as for obvious reasons was necessary, even "shedding

ink like water," but has not allowed one word to flow from his pen on the point immediately under discussion, viz., That it was the *design* of Dr. Watts, and that he has executed it, to give a *faithful expression of the sense* of David.

His pretext for the course he has taken is still, that to make out our case, we must first prove that the Book of Psalms is to be used in the praise of God exclusively. If our brother is serious in this, it is a pity he had not taken up some point involving that question at first, as we desired him. We have no doubt he would now feel more comfortable if he had. Since, however, we have been constrained to engage with him in the investigation of a different point, and as it is a good rule which was laid down in the Advocate at the beginning of the discussion—"one thing at a time"—we prefer to adhere to this point until it is disposed of. And, especially, since it is altogether independent of the question to which there is now so strong a disposition to go back. Our brother may deceive himself by confounding the one with the other, but it is not likely he can mislead the more thinking portion even of his own readers. Although they have seen but one side of the question, they have seen enough to know, that the "comparison" at which offence was taken, was not between the Book of Psalms and other parts of the Bible. If it had been, then to maintain a position similar to that which we now occupy, it would have been necessary to prove the exclusive appointment of the Book of Psalms, as the matter of praise. But this is not our case. The interrogation for which we have been called to an account, was not, Why cannot Isaiah, or any other of the inspired penmen to whom our brother so frequently refers, but "Why cannot Watts write psalms for the church as well as David?" Unless therefore Dr. Watts was inspired, or has given a version of inspired writings, as any thinking mind can see at a glance, the "comparison" is really and only between inspired and uninspired compositions.

Of course, it is not pretended that Dr. Watts himself was inspired; and the turning point of the discussion, as we have all along insisted, is, the claims of his Psalms to be a version of the Psalms of David. If they are, it is conceded there is no ground for the comparison which has been made; if they are not, then, it is just as evident that there is ground for it, and that by those who use them, the "comparison" is made in its strongest possible expression. That they are not a version, however, has been conceded, as announced in our last number. It is true, our brother has had an afterthought, in which he appears to have had some doubt whether he should have made this concession or not. He has discovered the names of some Presidents of Colleges who have called Dr. Watts' work a version. We thought at the time he had expressed himself too strongly, when he said, "no one maintains that Dr. Watts designed a version or translation of the Psalms." We had the impression then, as we have yet, that many, even the

great majority of those who use these psalms, believe that they are a version of the Psalms of David. But taking the language of our brother as, at least, expressive of *his own opinion*, we did not think it of any importance to trouble him with the opinions of others. We have very much the same ideas of propriety still. To us it does not matter just now what the opinion even of Presidents of Colleges is, while the Advocate concedes that Dr. Watts' Psalms are neither a version nor a translation of the inspired Psalms.

So far, then, as the question of version is concerned, we are perfectly satisfied. And all that now remains, to dispose of the matter in hand, is, that what has been asserted in respect to Dr. Watts' having "given a faithful expression of the sense of David," be made good, or in the broad sense in which it has been affirmed, admitted to be erroneous. To this point the whole subject is now narrowed down. If the Editor of the Advocate is not prepared to concede this, we trust he will not shrink from a fair investigation of it. No position could be taken with more boldness than that with which he asserted the design of Dr. Watts to give "a faithful expression of the sense of David," and "that he had executed" this design. No confidence could exceed that with which he congratulated his readers on the impression which, he flattered himself, he and his correspondents had made upon the minds of those who differed from them. Then, he would neither allow us to dismiss the subject, nor to take it up in any other form. Now, his effort, as it appears to us, is only to divert attention from it. What are we to understand by this? Has the position at first taken so boldly, and for a time adhered to with so much confidence, been at last abandoned as untenable? If so, let it be frankly acknowledged, and we will proceed with our brother to the investigation of any other point connected with the subject, which he may be disposed to take up. And first, if he please, that on which he is now so much inclined to dwell: *the connection of the use of the Scripture Psalms with purity of doctrine in the church.* We are willing, very willing, to bring our principles on Psalmody to this infallible test: "by their fruits ye shall know them."

But the matter in hand must be disposed of first. Our brother's rule—"one thing at a time"—is a good one; and if he cannot be confined to one point until it is fairly disposed of, we would have little encouragement to proceed with him to the investigation of any other.

AN EXCHANGE OF ARTICLES. Our proposition to this effect, with the Presbyterian Advocate, has been declined. The modifications promised by the editor in his first notice of it, are a new and entirely different proposition.

It will be remembered that what was offered, was an exchange of articles the claims which had been so boldly up for Dr. Watts psalms, as the Psalm of David, to be a version as we un-

stood our brother at that time, at least, "a faithful expression of the sense." The readers of the Advocate had been told, that our views on this particular point had received "a pretty serious shaking," and that as many of our way of thinking "as were willing to read, were in a fair way of being delivered of that error."

We thought at the time, that all this might possibly be intended merely for the readers of the Advocate, but as it had some appearance of seriousness, we concluded to offer our brother the opportunity of having his views laid before all the readers of the Preacher. Our liberality in this, as it seems to us, was but poorly appreciated. Our brother does not appear to have regarded it with one grateful emotion. But we must not complain, as it may all have been the result of embarrassment. Indeed, the nature of the proposition which has been submitted in the Advocate, shows that the editor was so "bewildered" as to have entirely forgotten the nature of the one submitted by us, and also the particular point on which we understood our brother to be desirous of readers. He agrees, that if we go back to the beginning of the discussion, and publish articles which have appeared in the Advocate, we might almost say, months since, and on various points, which with replies of equal length, would allow us to give little else to our readers for months to come—that if we consent to this, we can have an exchange of articles!

Now, seriously, is not this somewhat marvellous, after the demonstration which had been made in the Advocate? After so much congratulation on account of the impression which had been made upon those who denied the claims which had been set up for Dr. Watts' psalms, when "a few more discharges would demolish the citadel," and all that was asked for this purpose was offered—after all this, the "turn" which has been taken does really surprise us much. Of course, it is an agreeable surprise. We had had some rather fearful apprehensions. We did not feel exactly, "as the Alpine traveller awaits the descent of the thundering avalanche, whose terrific approach he has heard in the distance;" but we did look for at least "one more discharge!" That it did not come when, in our recklessness, perhaps, we had furnished so favorable an opportunity, is to us a matter of much amazement. But wonders will never cease. Things as strange have occurred before. "The King of France, with twenty thousand men, Marched up the hill, and then—marched down again."

CONGREGATIONAL SINGING.

The Church of the Pilgrims, Boston, have resolved to dispense with choir singing, when they enter their new house of worship, and restore the mode of congregational singing, after the manner of the Puritans. Lowel Mason, Esq., whose musical talents and experience entitle his judgment to great weight, in a lecture which he was called to deliver on the subject, is represented by the Boston

Recorder, as presenting the following views:

"Mr. Mason took the ground that a reform was called for in church music. Now it can be kept up only at great expense and great toil. It does not answer great purposes for which singing the praises of God are designed. On the part of the choir it is display. On the part of the audience it is a pleasing exhibition, or a matter of criticism. The practicability of congregational singing, was proved by the fact that it was the mode universal in the church from the beginning till within a few years. When corruption came in like a flood, choir-singing was one of its earliest developments. That congregational singing would promote the ends of music in the sanctuary, was clearly shown. Mr. Mason congratulated the church on the step they had taken—said he had no question of its perfect success, and had no doubt that in one, two, or three years, it would be very generally adopted. The church for a time might be regarded as old-fashioned, or perhaps as introducing a new fashion; but it is one, he said, that is destined to exert great influence upon this important subject. Several fine specimens of congregational singing were given during the evening, and the audience separated instructed and delighted."

SUMMARY.

Telegraphs. Over one thousand five hundred miles are already finished in America, and five thousand miles under contract, to be completed within a year.

A Theological Challenge. Rev. James C. Richmond has challenged Harvard University to "attack the Divine doctrines of the episcopacy, the holy Trinity, and the atonement of sins," and purposes to defend them at such time and place as the University shall select.

Rongeism in the United States. Dr. Roch. of Germany, a disciple of Ronge, is now in Washington, where he is endeavoring to establish a sort of Popish Church, independent of the See of Rome.

The cost of Bishop Southgate's mission at Constantinople, during the last year, according to a statement in the Protestant Churchman, was \$3,721.71, exclusive of \$756 of the quarter's salary, which is to be remitted to him.

The French Case of Corruption. The foreign papers are filled with details of the trials of M. M. Teste, Cubieres, and Parmentier, before the Court of Peers, in Paris, on the charges of fraud and corruption. M. Pellapra, formerly receiver general, an old man of seventy-five, worth one hundred and fifty thousand dollars per annum, and related to the highest families in the state, was, perhaps, the chief offender, but he had absconded. Cubieres and Teste were both examiners. The disclosures made on the trial demonstrated the most stupendous corruption, the parties being convicted of having received immense sums of money to secure their goodwill. M. Teste undertook to save his honor (?) by taking his life, but failed. It was also reported that the King had refused to accept the resignation of General Cubieres, as peer of France, wishing to leave justice its entire action over the accused.

"The three prisoners were convicted of corruption, and sentenced—M. Teste to restore the 95,000 francs he had received from General Cubieres, which were to be confiscated for the benefit of the hospitals, to three years' imprisonment, to deprivation of his civil rights, and to a fine of 94,000 francs;—M. Cubieres to deprivation of his civil rights, and 10,000 francs fine;—and M. Parmentier to deprivation of civil rights, 10,000 francs fine, and all the costs."

Relief for Ireland. The Cork Examiner, of June 19th, mentions the arrival of a large fleet of merchant ships in that harbor, from the Mediterranean, American, and other ports, laden with breadstuffs. The bay before the Cove, it says, is covered with them; and they certainly present, at this time, a more exhilarating spectacle than ever did a squadron of battle-ships on the same noble waters. It is stated, that outside of the mouth of the harbor, or on their way to it, were no less than hundreds of other vessels, bearing a similar welcome freightage for the great wants of the people.

Magnificent Project in England. A company, with a large capital, are engaged in the erection of twelve hundred houses, for the use of the laboring classes, who are to be conveyed back and forth from home to their daily toil by the railway. It is, also, in contemplation to erect villages, at convenient distances from all large cities and towns, to which the working classes can travel every morning, and return home at night, without costing more than is now expended for badly-ventilated and unhealthily-located dwellings for the poor, under the present system.

Annexation in Africa. Seven of the native kings of Africa have, by formal deeds, ceded their country and subjects to the Maryland Colony, at Cape Palmas, and thus become subjects and citizens of that colony. Their rights as such have been formally acknowledged by proclamation by Governor Russwurm.

The Jewish Sabbath. The Journal des Debats publishes a letter dated Konigsburg, May 16th, which states that seven hundred Jews of that city had agreed to transfer the celebration of their Sabbath from Saturday to Sunday. This measure is regarded as a remarkable proof of the tendency felt by the Jews to assimilate themselves to the Christians in religious practices.

Temperance in Oregon.—The people of this colony have taken a high stand in the cause of Temperance. The governor of the colony stated in his message, that "among our earliest efforts may be found the abolishing of ardent spirits from our land; and to this in a great measure may be attributed our peace and prosperity." If this course be faithfully adhered to, there will be but little hazard in predicting for Oregon a rapid and cheering growth.

In addition to the demands for missionary labor by the immigrant German population, there are 800 organized congregations, for the supply of which there are only about 200 ministers. There are about 80,000 persons in communion with the church.

Norwegians.—It is stated on undoubted authority, that there are already twenty thousand Norwegians between Lake Michigan and the Mississippi River, and that immigration from Norway is still large and constantly increasing. Their religion is the Lutheran.

Swedish Emigrants. Four hundred Swedes lately arrived at Chicago, on their way to Henry county, Illinois, where 500 of their countrymen located themselves a year ago. The community, about 11,000, have purchased nearly the whole of Henry county, and hold their property in common. They are linen manufacturers. Their religion is a modification of Lutheranism, rejecting, however, the forms and ceremonies of that church, and acknowledging no spiritual guide but the Bible, and no spiritual authority but God's.

Russia. Dr. Baird estimates that there are 46,000,000 of people in Russia, who are (nominally, at least) of the Greek Church; 5,000,000 Roman Catholics, chiefly in Poland; 3,000,000 Protestants; 1,800,000 Jews; 1,000,000 Armenians; 4,500,000 Mohammedans; and 3,500,000 Pagans.

Pagan Festival in New York. A Pagan festival was celebrated last week, on board the Chinese Junk. Divine honors were paid to the idols, costly offerings were presented, and heathen forms and ceremonies of worship gone through with, the whole ending with a luxurious feast, in presence of Josh, the great idol of the Chinese. Josh is a large doll, made of wood; he has one hundred arms projecting out from his body, and the whole idol is beautifully gilded. The idolatrous scenes on board the Junk, were probably the first of the kind ever witnessed in a Christian country; and to the credit of our citizens be it said, there was not the slightest insult offered to the deluded worshippers. Some of the agents of the Missionary Societies distributed Chinese tracts among the crew, which were received in a very friendly manner.—N. Y. Sun.

CHINA. The Chinese have again come into collision with European power. Sir John Davis, Governor of Hong Kong, having in vain endeavored to obtain redress for aggressions upon British subjects and property by the Chinese, resolved to strike a heavy blow at once. Accordingly, taking with him sufficient force, he entered the Bocca Tigris on the 2d of April, blew up divers forts, sailed up to Whampoa, performing similar exploits there, and thence proceeded to Canton, where he went through the same ceremonies, having in the course of thirty-six hours disabled 850 pieces of heavy ordnance. Having opened a communication with Keying, that functionary asked time to consider; it was granted. He asked further time; it was not granted; and Sir John made arrangements for bombarding the city. Forthwith Keying submitted, and granted the redress and securities demanded.

The French fleet in the bay of Thourane have also had a brush with the Cochinchinese, blowing up men, forts, and magazines, in consequence of having failed to obtain redress for the imprisonment of a French Bishop.

MARRIED.

On the 10th instant, by Rev. William Barnett, Mr. ARCHIBALD HAMILTON to Miss MARY, daughter of Mr. HUGH THOMPSON, all of Ohio Township, Allegheny County, Pa.

On the 12th inst., by the Rev. Mr. Knadar, Mr. WILLIAM GETTY, of Pittsburgh, to Miss ALICE KEEPERS, of Carlisle, Pa.

On Tuesday morning, 17th inst., by Rev. J. F. McLaren, Rev. M. H. WILSON, to Miss MARY BLASDELL, of this city.

OBITUARY.

Died, on the 18th of May, 1847, at the residence of her son, David Wilson, in Guernsey county, Ohio, Mrs. ELIZABETH WILSON, in the eighty-fourth year of her age.

In early life Mrs. Wilson became a church member; lived orderly and adorned her profession. She was under the pastoral care of the Rev. Matthew Henderson during the whole time of his ministry. In the spring of 1834 she removed to Ohio. On the bed of death she was remarkably composed, and departed in peace. B. W.

Died, at her residence in Juniata county, Pa., on Saturday the 15th of May, Mrs. SARAH WHITE, aged 46 years.

The deceased was a consistent member of that branch of the Associate Reformed Church now under the pastoral care of Rev. James Shields; and in all her intercourse with the world she manifested a spirit of meekness and charity. She sympathized with those in distress, and readily contributed of her substance for their relief—she was given to hospitality, and patient in tribulation. During a protracted illness of near two years she talked much of human depravity—her own unworthiness—and the precious value of the soul; and expressed a well-grounded hope of a blessed immortality through the merits of an exalted Redeemer.

One of many passages of Scripture often repeated near the close of her earthly pilgrimage, is:

"Whom have I in the heavens high
But thee, O Lord, alone?
And in the earth whom I desire
Beside thee there is none." W.

If there be any errors or oversights in the acknowledgments, subscribers will please notify us of them that they may be corrected.

PAYMENTS FOR SUBSCRIPTION TO THE PREACHER—(Not otherwise received for.)

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POETRY.

FORGIVENESS.

BY J. G. WHITTIER.

My heart was heavy, for its trust had been
Abused, its kindness answered with foul wrong;
So, turning gloomily from my fellow-men,
One summer Sabbath-day, I strolled among
The green mounds of the village burial place;
Where, pondering how all human love and hate
Find one sad level—and how, soon or late,
Wronged and wrong-doer, each with meekened
face
And cold hands folded over a still heart,
Pass the green threshold of our common grave,
Whither all footsteps tend, whence none de-
part,
Awed for myself, and pitying my race,
Our common sorrow, like a mighty wave,
Swept all my pride away, and trembling, I for-
gave!

MISCELLANY.

THE REMORSE OF DUELLISTS. It has fallen to our lot, in days when we thought duelling no sin, if we could be said to have thought about it at all, to meet with many, to know well some, who had killed their men. We never knew one who had lived in peace after the murder; we know only two who survive, and they are sots.

The first time we were called upon to witness a duel was in Augusta, Georgia, in 1829. We were just entering manhood. The parties were from our native state. We knew them both well. They were stationed at their place, and at the word, *fire*, the elder of the two, a man of promise and place, fell dead. We saw him, saw his brother who gazed wildly into his pale face, just now so full of life, saw friends as they hurriedly took up his body, and bore him onward to his home. And we saw afterwards the gray-haired father as he bent over that body, hot tears coursing down his cheeks, fall as one struck with palsy, for his prop, the boy of his hopes, was taken away, and there was no longer happiness for him on earth!

But the survivor! Business relations brought us together; we were his attorney; and we had to see him at his home, and our house. In company, we saw no change in him; he was light-hearted, almost frolicsome in his gaiety. He never spoke of the murder; by unuttered, but well understood compact, (and how terrible did this describe the deed,) none ever referred to it. But soon we learned that he never slept without a light in his room. Soon after we found that he was fast becoming a drunkard, and scarce three years had passed since the duel ere he was stricken down in early manhood, and laid near his antagonist in the earth!

But his death! we were present at it, and never may we witness such another! That subject—so long kept sealed by himself—so long untouched by family or friend—the murder of his school companion and neighbor, was at last broken by himself. "I could not help it," said he, as his eyes glared upon us, and his breathing became painful from his quick and audible action. We knew to what he referred; and endeavored to direct his thoughts into other channels. In vain. "I could not help it; I was forced into it; could I help it?" And all this was, in duelling sense, true. He had every excuse a man could have to fight; but when so assured, he exclaimed wildly, "It will not do—I murdered him—I see him now—I have seen him as he lay dead in the field, ever since I slew him. My God!—My God!" And muttering these, and like sentences, with a shriek

such as I never heard mortal utter, he died!

Another instance. A young Scotchman came to Charleston, S. C., and settled there. He gave offence to a noted duellist, and was challenged; fought and killed him. He removed afterwards to New Orleans; was engaged in successful business, and was regarded the merriest fellow about. His intimate friends thought the murder had made no impression upon him; not one of his relatives believed he cared any thing about it.

In 1834 or '35, he was engaged in large cotton speculations. News of a rise in prices reached New Orleans, soon after he had shipped a large number of bales to New York. It was necessary to go to that city. He jumped on board a steamer, went to Montgomery, Alabama, and pushed rapidly on by land for Washington city. Over excitement brought on fever, and he was obliged to stop in the interior of South Carolina.

Full fifteen years, or more, had elapsed, since he had killed his man. For the first time he lay on a bed of sickness. He had fever and delirium with it. And in that delirium, with terrible anguish and maniac fury, he spoke of this deed of death! It made those of us who heard him, shudder as we listened! Was his laughter all along forced? Had his merriment been lip deep; of the intellect and not of the heart? He grew better and his physician thought him convalescent. Now and then he would in his sleep exclaim, "Take him off me, don't tie his dead body to me;" but the fever had abated and we all thought he would soon be well. He did grow better, but watching his opportunity, he went to a chest of drawers, as if for some clothing, stealthily took from it a razor and drew it rapidly across his throat! It was a dreadful gash that he made, and would have been fatal had not one who was near struck his elbow, as he was making the attempt upon his life!

Poor man! He knew, and had known no peace, since the day he killed his opponent. When he thought his end near, he made the confession. "He felt," he said, "as if he was a murderer, though no one charges him with the crime."

And our belief is, that no man who kills another ever feels otherwise! The mark of Cain is upon him, and he sees it if no other eye does.—*Louisville Exam.*

BLESSEDNESS OF THE JUST. Let it be remembered that nothing is admitted into heaven which worketh wickedness or maketh a lie; and that, therefore, with every virulence of evil detached and discovered from the mass, there is nought in heaven but the pure, the transparent element of goodness. Think of its unbounded love, its tried and unaltered faithfulness, its confiding sincerity; think of the expressive designation given it in the Bible—"The land of uprightness."

Above all, think of the revealed and invisible glory of the righteous God, who loveth righteousness, there sitting upon His throne in the midst of a rejoicing family, Himself rejoicing over them, because formed in His own likeness; they love what He loves; they rejoice at what He rejoices in. There may be palms of triumph, I do not know; there may be crowns of unfading lustre; there may be pavements of emerald; there may be rivers of pleasure, and groves of surpassing loveliness, and palaces of delight, and high arches in heaven, which ring with sweetest melody; but mainly and essentially it is a moral glory which is lighted up there; it is virtue which blooms, and is the myrtle there; it is true goodness by which the spirits of the holy are regaled there; it is thus it forms the beatitude of eternity. The righteous dying now, when they rise again shall be

righteous still—have heaven already in their bosoms, and when they enter its portals, they carry the very being and substance of its blessedness along with them—the character which is the whole of heaven's worth—the character which is the very essence of heaven's enjoyments.—*Chalmers.*

THE BIBLE. Casting away the fear of being accounted superstitious, cultivate the habit of looking at a Bible with respect and reverence. Open it with a kind of solemn pleasure; for God is there in all his greatness, and holiness, and love. Read it with thankfulness, for it is a grant to you, under the hand of God, and it is sealed to you by the blood of Christ, and the grant secures to you, if you be an humble believer, forgiveness and sanctification, and victory, and heaven. It secures to you "all things," for "you are Christ's, and Christ is God's." When good old bishop Latimer was led to the stake, he took the Bible with him. He clung to it with holy affection. It had pointed out to him a Saviour; it had taught him how to live with comfort; it was now to teach him how to die in triumph.

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The Preacher.

VOLUME V.

"I HAVE A MESSAGE FROM GOD UNTO THEE."

NUMBER 18.

REV. DAVID R. KERR, EDITOR.

PITTSBURGH, SEPTEMBER 1, 1847.

W. ALLINDER, PRINTER.

TERMS.

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Where a private conveyance does not offer, subscribers will please transmit by mail.

From the New York Observer.

To the Right Reverend John Hughes,
BISHOP OF NEW YORK.

MY DEAR SIR:

The letters which I have had the honor of addressing to you, I must now bring to a close. I have stated to you, with all frankness and sincerity, my reasons for leaving the church in which I was born, baptized and confirmed; and which, on the most mature deliberation, yet prevent me from returning to it. I can assure you, on the word of an Irishman, and which is far more, on the word of a Christian, that I have had no end in view but the exposure of error, and the development of the truth. Thirty years have almost run their course since I left your church; and although not utterly unknown to the men of our age, nor unsolicited, these letters form my first appearance on Popery. Unless some unexpected ripple is excited on the current of my feelings, they will, probably, form my last.

Now, dear sir, what think you of these reasons? Are they, or are they not, sufficient to excuse, to forbid my return to your church? Had I an ear sufficiently acute to hear the decision of your conscience, I believe in my soul that it pronounces them sufficient. Yes, I believe, that were it not for your sad doctrine of Infallibility, which stereotypes and perpetuates every absurdity, you and multitudes like you, men of sense and education, would rise and cast a firebrand amid the rubbish which ignorance and wickedness have, in the progress of ages, collected around your church, and send its smoke heavenward like the smoke of a furnace. But, sir, I am not ignorant of the slow progress of truth against bigotry—of the great difficulty of exchanging bad opinions and customs, hallowed by usage, for better ones. Nor have I read history so inattentively as not to learn from it the great difficulty of converting high ecclesiastics to the knowledge of the truth. The mitre has shielded many a head from the weapons of sense and logic; and under the surplice many a conscience has gone to rest that, without it, would have contended to the death for the faith once delivered to the saints. I must not forget that it was the high priest who occupied Moses' seat that put our Lord to death; nor can I forget that those claiming to be the suc-

cessors of Peter, and the vicegerents of Christ, have been the greatest persecutors of the saints. They have shed Christian blood enough for pope and cardinals to swim in. Would to God that you could see things as I see them; your influence would be strong in freeing our fellow countrymen from that bondage of the soul which degrades them. But despairing of this, I turn from you to the victims of your system. Roman Catholics, and especially Irish Roman Catholics, to you I now turn. From your bishop, whom, with you, I respect as a man, though I oppose his religious principles, I appeal to you. With you is the power to bring to a perpetual end that system of ghostly tyranny the most oppressive that man has ever felt. Subjects and sceptres depart together; the farce of the Mass will soon end when there are none to witness it,—and popes, bishops, and priests will soon seek an honest calling when there are none to be edified by their jugglery.—“when the aims and suffrages of the faithful” cease to flow.

Will you give an honest perusal to these letters; and candidly weigh the reasons and the arguments which they contain? That I was born in Ireland, is my pride. My sympathies are all with Ireland in its civil, social, and moral degradation. The blood of my kindred, shed to defend it against English oppression, mingles with its soil. Your present feelings as to your church, I have had, and in all their force. I can entirely appreciate them. I have cordially hated Protestantism and Protestants; and I have seen the time when I regarded the man as my personal enemy who would utter a word against my religion. But those were the happy days of my youth, and of my ignorance. When I became a man, I put away childish things. And my reasons for doing so are spread out before you in these letters; and all I ask of you is, kindly and candidly to consider them, and then to act accordingly. If they are not sufficiently cogent to cause you, as they have caused me, to leave the Church of Rome, then you will have my entire consent to be oppressed, fleeced, and ridden by your priests, as long as you live.

Yet permit me to entreat you to give to the subject of these letters the attention which it demands. I know that many of you are sincere; but this is no test of truth. I know many of you to be devout; but so are Mohammedans and Pagans. I know that many of you are prepared to make any sacrifice which religion demands. But we may give all our goods to feed the poor, and our bodies to be burned, and yet be strangers to the only true religion. My heart is deeply affected in view of your state. A noble people, you are shut out from the joys to which God invites you. You are hoodwinked and manacled by a system of the grossest fraud and delusion; you are denied the common birthright of a citizen of the world—seeing with your own eyes and hearing with your own ears. You are robbed of the only volume that can guide you—and are forbidden to enter the way of life, save through the gate which is guarded by your priests. O! suffer the entreaties of one who suf-

fered as you now do under the galling chains of papal tyranny. Break the fetters which priests have forged, and in which they have bound you. You are now in a land where you may laugh at the excommunications and anathemas of popes, prelates, and priests. God has given you his word; let no man filch it from you. God has given you a mind, to think for yourselves; let no man usurp the power of thinking for you. God invites you to himself, to receive at his own hand pardon and forgiveness. O! submit not to go and pay for these, and on your knees, to a priest. Go to the Bible for your religion. Receive nothing as religious truth, which is not there taught; and your mental, social, and moral regeneration is commenced.

But you meet this appeal with the objection, that I am a deserter from your church; and that I am not, therefore, to be heard. If your priests take any notice at all of these letters, I know well the changes they will ring upon this idea. But was not Peter a deserter from the Jewish Church; and must he not be heard on that account? Must a man who renounces error never be heard by those who continue it? And what think you of the persecution by your church of those who renounce its authority? To say the least of it, it is in bad company. The Jews put Christ to death for deserting the faith of Moses. The Mohammedans put to death any man of their number who rejects the Koran for Christianity. The Hindoos expel from their society all who reject their religion for ours. And Popery has shed, in rivers, the blood of those who could not receive its follies and absurdities. In this happy land, the bull of a pope is as harmless as a lamb—and the thunders of the Vatican have no lightning that injures. Priests may prejudice you against these letters, but they are the interested party,—their craft is in danger. And all I ask of you is, to give my reasons the candid consideration which you owe to yourself, and which their importance requires.

But you may ask, What! do you wish me to give up my religion? Is not mine the oldest religion? Here, I well know, is the invincible argument with many of you; but has it any weight? Are the oldest things always the best? If so, then the Jews were right in resisting Christianity; and the pagans are right in clinging to their false systems—and you do wrong in ever exchanging an old garment or an old house for a new one. But is Popery the oldest religion? O, no, Christianity is older. Popery and Mohammedanism arose at the same time, and centuries after the establishment of Christianity. They are alike corruptions of the religion of Jesus, though the prophet has apostatized farther than the pope. They both appeal to the senses, and are both idolatrous. If the pope has his holy water, the prophet has his holy well. If the one has his holy bones, and coats, and relics, the other has his holy pieces of tapestry from the temple of Mecca. They have alike their pilgrimages—their senseless repetition of prayers—their Lenten—their penances, and their external symbols which alike adorn the church and the mosque. And if the Papist can object to Christianity, saying,

Is not mine the oldest religion? then can the Mohammedan do the same.

But yours is not the oldest religion. I could here give you the time, did the limits of a letter permit, when the distinguishing doctrines of your church were introduced. The celibacy of the clergy came into the church in the 4th Century; purgatory appeared in the Seventh, and was affirmed in the Twelfth; auricular confessions, and the worship of the Host, in the Thirteenth; and so on to the end of the chapter. And instead of wishing you to give up the oldest religion, we wish you only to give up Popery for Christianity;—to give up the new, and return to the old. All that I have done myself, and all that I desire you to do is, to lay aside every thing that pope, bishops, and priests have added to the religion of Jesus, and to embrace that religion just as it is taught in the Bible.

Convinced that you have been deceived by those to whom you were looking for guidance—that priests have sought your money more than your salvation—that instead of bread they have given you stones, and for eggs, serpents—that they have sought to brutalize, instead of enlightening you—to enslave instead of elevating you to the liberty with which Christ makes his people free; do any of you inquire as to the best course for you to pursue? If you will take the advice of one that has gone before you in the way, it is cheerfully given. Think not of giving up all religion because of the deceptions of Popery. This was one of my mistakes. Take the Bible for your guide;—that will not deceive you. It teaches you that you are a sinner; this you should believe and feel. It teaches you that Christ died for sinners; and that his blood cleanses from all sin, and that to escape the wrath and curse of God due to you for sin, the great and only prerequisites are repentance toward God, and faith in the Lord Jesus Christ. Give up your missal for the Bible—confess your sins not to your priests but to God—look for pardon and meekness for heaven, not to priestly ablutions, and eating wafers, and extreme unctions, but to the righteousness of Jesus Christ, received by faith; and in spite of popes, prelates, and priests, life, eternal life, is yours.

Wishing and praying for you all, that deliverance from Popish thralldom in which I rejoice, and that gospel hope of future blessedness which is my stay and comfort in this vale of tears, I am,

With great respect, yours,

KIRWAN.

For the Preacher.

Perseverance in Grace.

1 Tim. 1:19. Holding faith and a good conscience: which some having put away, concerning faith have made shipwreck.

We often hear such passages as the above quoted with an air of triumph, to prove that a true believer may “fall from grace.” When, however, these passages are carefully examined, it will be found that they do not, in the least degree, favor such a doctrine; but refer to a falling away from a temporary and not from a true and saving faith—a falling away from an adherence to the church by out-

ward profession and external communion, but not from internal communion and an inherent connexion with the invisible church, by the life-giving influence of the Holy Spirit—or to a falling away from the doctrine of Christ, which they had professed to receive, and hearkening to, and embracing the doctrines of deceivers and seducers; as is said of Hymeneus and Alexander, who, “concerning faith have made shipwreck”—they had withdrawn from hearing the true doctrines of the gospel, which they “put away” to gratify their pride and passions, adulterating the true doctrine with a mixture of error. The word in the original, which is here translated “put away,” signifies properly, not the putting away a thing, of which a person is in actual possession; but a refusing, passing by, or rejecting a thing which we do not desire to possess—thus, Acts 13:46, the Jews are said to put the word of God from them, by refusing to accept it—here it is evident the object never was possessed. In like manner Hymeneus and Alexander “put away” a good conscience—“rejecting it with pride and loathing.” It should also be observed, that the apostle does not say they made shipwreck from or in the faith, but about or concerning the faith—expressing “the object about which a thing moves” or “concerning which an action is exerted.” The expression is metaphorical—taken from nautical affairs. In the language of seafaring men, the place of shipwreck is always described from the nearest port, although the haven was never reached. Here faith is represented as the nearest port or haven: to which all those who externally embrace the gospel as well as those who truly believe it, profess to embark: and in which when they arrive, the word of God assures them they shall have rest and salvation—this is the object or place “about which the thing moves” or “concerning which the action is exerted.” But in order to attain this object or arrive in this haven of faith, it is absolutely necessary that the vessel should be piloted by “a good conscience—a conscience void of offence.” But some, like Hymeneus and Alexander, by putting away a good conscience, are not able to reach the haven—they make shipwreck about, around, or “concerning faith,” by floundering on the rocks of error which surround it. When we carefully examine the language, we find that they never reached the haven—that they never were in possession of the faith: Paul could not say of these persons as he says of Timothy—his “own son in the faith;” “When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.” Having made shipwreck “concerning faith”—falling short of it, by putting away a good conscience, the apostle authoritatively delivered them “unto Satan, that they may learn not to blaspheme.” Having thus seen, that this passage does not give the least countenance to that most discouraging doctrine—“falling from grace;” perhaps by a closer examination it may appear, that this and similar passages may have been pointed in direct opposition to that error. The judgment, which the Scriptures pronounce upon apostates, shows that they are an entirely different class of persons from true believers. The sentence here pronounced upon Hymeneus and Alexander, who, for the gratification of “the lust of the flesh, and the lust of the eye, and the pride of life,” had with a full consent of will and a deliberate purpose of mind, erred “concerning the faith,” shows, that they in reality whatever they may have professed, belonged to a very different class from those among whom Peter was numbered: although Peter for his self-righteousness and self-dependence was for a time delivered into the hands of Satan, “that he might sift him as wheat.”

Peter through weakness or negligence slipped, as it were, into the mire of sin; they willfully and with full consent of mind threw themselves headlong into it, and wallowed in it habitually, with pleasure: and the judgment is pronounced accordingly, “he that is filthy let him be filthy still.” The apostle John speaking of such persons as Hymeneus and Alexander, says, 1 John 2:19. “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, that they might be made manifest that they were not all of us.” Here the apostle draws a broad line of distinction between those who are really ingrafted into Christ—made members of his mystical body—the true children of God, a privilege enjoyed by the elect only: and those, who for a time may be numbered among them—who are in the communion of the church by a profession of faith and partaking of the sacraments, but finally apostatize from the truth. And lest such conduct should scandalize the church as if it produced and trained up such renegades and pests of society; or lest some should suppose that true believers might thus fall away from grace; the apostle obviates this objection by assuring us, that they never had been of the number of true believers, for if they had been of that number they would most assuredly have continued with them: but their apostacy took place that they might be made manifest, that all those who are in the church and profess the Christian faith are not true believers or members of the body of Christ. Now the apostle could not have used this strong language and pronounced this fearful judgment unless he had taken for granted as a fixed infallible truth, that those who are once admitted into the invisible church or mystical body of Christ could not depart from it or fall away from grace. We thus see that the judgment pronounced by the inspired apostles upon apostates takes for granted the truth of the doctrine, “that he which hath begun a good work in you, will perform it until the day of Jesus Christ.”

And this passage teaches us, that the true believer does not persevere in his course, from a fatal necessity that unavoidably destroys free agency and the exercise of his own powers. The human will is free and cannot be forced. There is a wide difference between a mere physical or natural progression or perseverance—as that of the material heavens: and that moral perseverance, which consists in a fixed purpose of mind and constancy of will in retaining the object. In regard to the one, exhortations, promises and threatenings are utterly useless; but not so in regard to the other, for these are the means appointed to promote and perfect it: and the employment of these is so far from being taken away by the doctrine of perseverance that the necessity and use of them is more firmly established. Although God hath promised that he will “not cast away his people which he foreknew,” yet this promise is not made without any reference to the use of means on their part. That mariner who starts for a destined port, but falls asleep at the helm and neglects his sails, although he may meet with favoring winds, will assuredly make shipwreck on the rocks or quicksands that surround the port. So the spiritual mariner who sails for the port of faith, if he desires, not to make shipwreck of that port, by splitting on the infamous rocks of error, or falling into the quicksands of temptation, must keep a firm hold on the helm of a “good conscience.”

He that cannot forgive others breaks the bridge over which he himself must pass, for every man has need to be forgiven.

For the Preacher.

Secret Societies in our Colleges.

Nothing can be more injurious to our literary institutions, than the existence of secret societies, from the fact, that the real object of such societies is generally, if not universally, to accomplish some end which cannot be attained by ingenuous means. They are very frequently attended by convivial enjoyments, which are more nearly allied, in character, to the ancient feasts of Bacchus, than to the advancement and high moral and intellectual culture of the nineteenth century. Their constitutions are always contracted and selfish; one member being opposed defeats the election of a candidate. The letter of their constitution may not be so exceptionable, but the spirit and tendency are universally detestable.

Such societies, of late years, have become so fashionable in many of our literary institutions, that no student, however noble and elevated his character, and commendable his abilities, can receive that credit and encouragement his real merit deserves, unless he be a member of some secret club, and signalize himself by having his “enviable superiority” engraved on some trinket in Greek letters, and proclaimed to the wondering multitude. Many of the first men of the age, and that class of students, who wish sterling and individual worth alone to entitle them to the esteem and confidence of the community, are opposed to such associations. The only exceptions to this are in those institutions where they have been recently formed, and their character and tendency are but imperfectly developed.

From our own observation, we infer that the following are the objects of these secret societies in our colleges:

1. To form an exclusive literary aristocracy.
2. To indulge in detraction and scandal, and to trample on the rights and feelings of their fellow students, who may oppose their selfish measures.
3. To puff their fellow members, and to give them their influence and assistance at all times.
4. To obtain by maneuvering and intrigue, all the offices and honors of the “Literary Societies;” and thus make them subserve their own interests.
5. To prevent, by their combined influence and votes, the election of any man to address the “Literary Societies,” who was not a member of their secret association—thus forming a complete monopoly.

In any college where they exist, they can be considered in no other light than “regna in regno;” and hence calculated to engender a spirit of insubordination. When a young man joins a secret society, he may, for a short time, exert himself, but very soon he becomes less attentive to his studies, and depends more, for his standing, upon the flatteries and intrigues of his society. He becomes unavoidably the boon companion and confidant, of a class of young men not deliberately and intelligently chosen as friends, but necessarily adopted as such, under a secret constitution, and to continue such without the liberty of shaking them off, even if they are unworthy, in the important relations and transactions of after life. In those institutions where they exist, the students are constantly in danger of being ensnared to join one or the other, by the ceaseless and varied intrigues employed for that purpose; or, if not, they are exposed to perpetual annoyances and mortifications, and are excluded from the chance of fair competition for college honors, which operates as a stimulus to effort in the mind of every student.

The “Literary Societies” which are connected with our colleges, are not liable to the objections which exist against secret societies. Their object is the real improvement of their members, in declamation, writing essays, and extemporaneous speaking; also, to furnish good libraries for the use of the members. ALUMNUS.

Old Ministers.

Mr. Turnbull, in his “Genius of Scotland,” has a charming passage about old ministers, to the truth of which our own heart gives its most cordial assent. We always love to hear an old minister preach; and we know personally a dozen, or more, of tried, hoary-headed men, whom we never see or think of, but with a feeling of the most sincere and affectionate respect. Describing a country pastor in the land of the Covenanters, as he appears in the pulpit, Mr. T. says:—“His reverend look, the tremulous tones of his voice, his Scotch accent, his abundant use of Scriptural quotations, and a certain oriental cast of mind derived, no doubt from intimate communion with the prophets and apostles, invest the discourse with a peculiar charm. It is not learned; neither is it original and profound; but it is good, good for the earth—good for the circumstance and the life.”

Mr. T. proceeds upon this to say, that old preachers, like old wine, are in his opinion by far the best. Their freedom from earthly ambition, their deep experience of men and things, their profound acquaintance with their own hearts, their evident nearness to heaven, their natural simplicity and authority, their reverend looks and tremulous tones, all unite to invest their preaching with a peculiar spiritual interest, such as seldom attaches to that of young divines. Every thing, he says, depends upon personal character, and a young preacher may be truly pious, and thus speak with much simplicity and power, but old preachers and old physicians, old friends and old places, possess qualities peculiar to themselves.

This is precisely our own feeling; and hence a reluctance every day growing stronger, to change an old place for a new one. But old ministers, though so highly prized by us, are not most esteemed by all. The churches of this age have acquired to a great extent, a singular partiality for young ministers. They like the finished, ineffectual discourse of an untried scholastic, or the windy declamation of a new-fledged orator, better than the sound and Scriptural teachings, the tender and solemn exhortations of a wise father. They prefer, in the pastoral office, experiment to experience. Or rather, they think all the young people of the congregation are decidedly in favor of young ministers. They suppose it quite impossible for an old preacher to keep the younger portion of the flock together, or to reach their hearts even when they are assembled. We wonder if this be really so. If it be the youth of this day differ from some of whose experience we can testify. In our youth no man on earth had the moral power over us which an aged venerable minister possessed; while a “young divine,” however eloquent, seemed to us to enter a pulpit more by privilege than by right, and to deserve credit only for his sermon, while the old preacher was to be honored both for his sermon and his character. These old ministers expound and illuminate Bible truth with illustrations drawn from personal experience. They have had opportunity to learn human nature through all the trials and processes of sanctification; and hence, with wonderful facility, they can lead the Christian to look in upon himself, and then out of himself, upward to the throne of grace.

Recently we met with an old minister—a man of so much unction, so much heart, so much good sense, and withal, we well know, so happy a talent to communicate truth, that it was with the utmost surprise that we heard him say, “I am preaching nowhere; nobody wants me.” But that such services as his are not wanted, we do not believe. The fact we apprehended; this—that in the neighborhood where he lives there are vacant churches, and that his labors can be secured, temporarily

least, is now known in more distant places. Few churches in the country hear sermons so eminently like the old Scotchman's—"good, good for the earth, good for the conscience and the life," as are preached by this white-headed, tremulous-voiced veteran of the cross in Connecticut.

In "The Old White Meeting House," one of the beautiful books in Mr. Carter's Cabinet Library, is an account of a good pastor's dismissal from his people after some twenty years of faithful service. This dismissal was asked because of the unreasoning disaffection of a few "troublers in Israel," and leads the apt author to speak of the course sometimes taken with regard to a minister, whose only crime is that he is *growing old*. It is admitted that he is a good man, and has been a successful minister; but his usefulness, it is said, seems to be at an end; we have had no revival for three or four years; he is getting dull and heavy, and the young people are not so well pleased with him as they should be, and on the whole we think it would be better for him and better for us that he should retire.

"But where shall he go?" says the writer. "If he is too old to please you who have known and loved him for so many years, is it to be supposed that he will be acceptable to a *new* people, who have had no previous attachment for him? will you turn him out, like a broken-down horse, to die by the way-side?"

There is no reply, the author says, to this question and we coincide with him.

Christian Reflector.

Family Prayer.

There is not on earth a scene more interesting than a family thus bending before the God of heaven:—a collection of dependent beings, with tender feelings, with lively sympathies, with common hopes, fears, joys, blending their bliss and their woes together, and presenting them all to the King of kings, and the Great Father of all the families of mankind. There is not on earth a man more to be venerated, or that will be more venerated, than the father who thus ministers at the family altar. No other man, like that father, so reaches all the sources of human action, or so gently controls the powers, yielding in their first years, and following the direction of his moulding hands, that are soon to control all that is tender and sacred in the interests of the church and state. No Solon or Lycurgus is laying the foundation of codes of law so deep, or taking so fast a hold on all that is to affect the present or future destiny of man. We love, therefore, to look at such venerable locks, and to contemplate these ministers of God which stand between the rising generation—feeble, helpless, and exposed to a thousand perils—and the Eternal Parent of all. They stand between the past and the coming age—remnants of the one, and lights to the other; binding the past with that which is to come; living lights of experience to guide the footsteps of the ignorant and erring; to illuminate the coming generation—to obtain for it blessings, by counsel and prayer, and then to die. And if the earth contains, amid its desolation, one spot of green on which the eye of God reposes with pleasure, it is the collected group with the eye of the father raised to heaven, and the voice of faith and prayer commending the little worshippers to the protecting care of Him who never slumbers nor sleeps.

Illuminated Truths.

There is probably no Christian who has an intimate spiritual acquaintance with truth, who has not, at peculiar seasons, beheld truths which had long been familiar to his mind, as if illuminated or irradiated with the glory of heaven. References to

this are often found in the biographies of the excellent of the earth. When Bishop Butler was desponding during his last sickness, his hope was revived by his chaplain repeating to him the passage, "Him that cometh to me, I will in no wise cast out." He remarked that the passage, although long familiar to him, had never struck his mind as it did at that moment, and its truth, its beauty, its adaptation were all so displayed, and so irradiated, that his soul was at peace, and he departed without a fear. There is a cold moonlight view of truth, which is pleasing and instructive; but when it comes home to the soul in demonstration and power, in the warmth and effulgence of sunlight, it is most precious. The soul is confirmed by it, doubts are scattered, religion becomes endeared, and temptations lose their power. If these distant glimpses of the glory of the truth as it is in Jesus, are so enchanting, what must be the impressions which are made on the human soul when introduced into heaven! How vivid! How unspeakable and full of glory! They are wisely withheld for the present. Human nature under existing circumstances could not sustain such revelations; mere foretastes are given. The full exhibition is reserved for a brighter day, and a happier state.

Luther.

The character of the Reformer, as an author and speaker, is admirably drawn in the following:

"The writings of Luther, as is well known and has been often repeated, have created the language and literature of modern Germany. Considering the circumstances in which he was placed and the object which he had in view, though we may justly find fault with many paragraphs he has written, yet taking his treatises as a whole, few of them have ever been surpassed, and some of them have never been equalled. Luther was the author of modern church-music and psalmody as distinguished from the ancient chants. He was the first to appreciate the essential importance of an extended and well-sustained systems of common school education for the instruction of all the people; and his eloquent and thrilling appeals to the German nation on this subject, find nothing to excel them among the educators of modern times. As a whole, his sermons, his commentaries, his popular addresses, his controversial treatises, his hymns, his music, his fables, his letters, are all of a high order of excellence.

"The German style of Luther is wonderfully idiomatic, pointed, piercing, and full of speaking pictures. There is no mark of labor in it; it is visibly a mighty mind and a great heart overflowing like Niagara. His sentences are like full charges of canister shot: they hit in all directions, they hit every where, and they hit all the time. It is in his native German, the German of his own creation, that his full power is seen, and never out of it.

"As a revolutionary orator, Luther was irresistible. So much coolness and so much fire, so much self-possession and so much excitability, so much logical power and so much exuberance of fancy, so much good sense and such ready wit, with such advantages of person and voice, have seldom, if ever, been found united in one individual. Conceive of the steady, flaming, religious fervor of George Whitfield, united with the perspicuity to seize, and the genius to re-produce every phase and fleeting form of human character,—the skill to touch, by the right word and the right metaphor, in exactly the right place, every chord of popular emotion,—which characterize Shakespeare; all this set off by a muscular frame of fine proportion and manly strength, a fair, glowing face, which portrayed every sentiment before it was

uttered,—a large, clear, blue eye, that radiated his very soul (and such a soul.)—a voice powerful as thunder and musical as an organ—and you have some idea of what Luther was as a public speaker. Such was the power and flexibility of his voice, that even in his old age, he sang the alto to the delight of all who heard him."

The Fatal Step.

Whitfield represents the votary of sin under the figure of a blind beggar led by a little dog. The dog had broken the string. The blind cripple, with his staff between both hands, groped his way, unconscious, to the side of a precipice. As he felt along with his staff, it slipped from his hand and fell down the descent, too deep to return an echo. He thought it was on the ground, and bending forward, took one careful step to recover it. But he trod on vacancy—poised for a moment, and fell headlong.

The votary of sin is, in a spiritual sense, blind; he knows not what is before him, or whither the path in which he walks will lead. He has a guide, but no dependence can be placed on it. Like the dog and the string, it is almost sure to fail him. The world on which he has placed his chief reliance, like the staff of the poor blind beggar, slips from his hand, and leaves him desolate in the time of his utmost need. He gropes in the dark—he stands trembling on the borders of the unknown—a step forward, and all may be over with him—in vain he strives to recover the staff which has fallen from his hands, and for ever eludes his grasp. Mournful sight, seen in no world but this! A soul balancing between time and eternity on the brink of wo! with no light from the throne of God to dispel the darkness that broods over the picture. Whitfield gave of the fatal crisis in the spiritual affairs of the blinded votary of sin. If angels ever weep, surely it must be over a scene like this.

Votaries of pleasure, behold your portrait, drawn by a master hand: *Behold your end!* your leaders, alas, are blind guides. O, the infinite infatuation of sin! O, the moral blindness of that soul that risks all in the pursuit of evanescent shadows that goes the whole length of the divine forbearance, and pauses not till it finds itself on the brink of ruin. If there were another life in which to correct the errors and redeem the losses of this, the terror of apprehended ruin would not be so dreadful. But alas, when the crisis of the sinner's fate comes, no hope is left. Before that period arrives, we would lift up the voice of warning and affectionate entreaty in the ear of the careless sinner. Take not another step, but to plant your feet upon the rock of ages.

Are the Planets Inhabited?

Are the planets inhabited? is a question which naturally presents itself to the human mind, and for a solution of which we as naturally look to the science of astronomy. But when the immense distance which separates us even from the nearest of the planets is remembered, it can scarcely be matter of surprise that the telescope affords no direct evidence on the question, whether the planets, like the earth, are inhabited globes. Yet, though it gives no direct answer to the inquiry, modern astronomy has collected together a mass of facts, connected with the positions and motions, the physical character and conditions, and the parts played in the solar system by the several globes of which that solar system is composed, which forms a vast body of analogy, leading the intelligent mind to the conclusion, that the planets are worlds, fulfilling in the economy of the universe the same functions, and created by the same Divine hand, for the

same moral purposes, and with the same destinies, as the earth. Thus, for example, we find that those orbs, like our own, roll in regulated periods round the sun; that they have nights and days, and successions of seasons, that they are provided with atmospheres, supporting clouds, and agitated by winds; and that thus, also, their climates and seasons are modified by evaporation, and that showers refresh their surfaces. For we know that wherever the existence of clouds is made manifest, there water must exist; there evaporation must go on; there electricity, with its train of phenomena, must reign; there rain must fall; there hail and snow must descend. Notwithstanding the dense atmosphere and thick clouds with which Venus and Mercury are constantly enveloped, the telescope has exhibited to us great irregularities on their surfaces, and thus proves the existence of mountains and valleys. But it is upon the planet Mars, which approaches nearest to the earth, that the greatest advances have been made in this department of inquiry. Under favorable circumstances its disk is seen to be mapped out by a varied outline, some portions being less reflective of light than others, just as water would be less reflective than land. Baer and Maedler, two Prussian astronomers, have devoted many years labor to the examination of Mars, and the result has put us in possession of a map of the geography of that planet, almost as exact and well defined as that which we possess of our own; in fact, the geographical outlines of land and water have been made apparent upon it. But a still more extraordinary fact, in relation to this planet, remains to be considered. Among the shaded markings which have been noted by the telescope upon its disk, a remarkable region of brilliant white light, standing out in bold relief, has been observed surrounding the visible pole. This highly illuminated spot is to be seen most plainly when it emerges from the long night of the winter season; but when it has passed slowly beneath the heat of the solar beams, it is found to have gradually contracted its dimensions; and at last, before it has plunged into light on the opposite side, to have entirely disappeared. But the opposite pole, then coming into similar relations, is found to be furnished with a like luminous spot, which, in its turn, dissolves as it becomes heated by the summer sun. Now these facts prove to us, incontestibly, that the very geographical region of Mars are fac similes of our own. In its long polar winters the snows accumulate in the desolation of its high northern and southern latitudes, until they become visible to us in consequence of their reflective properties; and these are slowly melted as the sun's rays gather power in the advancing season, until they cease to be appreciable to terrestrial eyes. The fact is a most striking one in reference to the present question. If the moon has proved to us, incontrovertibly, that one of the celestial luminaries is a solid sphere, carved into elevations and depressions analagous to those familiar to us, as the mountains and valleys of the terrestrial surfaces, Mars teaches us as emphatically that another among them is a world, filled with its rains, and snows, and clouds, and seasons, to the purposes and wants of organic life, which is intimately dependent upon such adaptations for its being.

Westminster Review.

HE CARETH FOR US. Yes, with a father's tenderness, and with a sleepless eye, he watches over our most minute concerns. He has said also, I will never leave thee nor forsake thee. And he has promised to make all things work together for good to them that love him. This, this is enough! Let the children of God feel safe. Let them learn to trust wholly in the Lord.

CHRIST OUR EXAMPLE.

A Sermon, by Rev. James Buchanan.

(Continued.)

1 John 2:6. "He that saith he abideth in him, ought himself also so to walk, even as he walked."

2. And closely allied to the benevolence of his conduct, was that spirit of forgiveness so eminently characteristic of our Saviour. He came to procure pardon for the wicked and rebellious—he enjoined upon all his followers to forgive their enemies, to avenge not themselves but give place to wrath, and he ever exemplified his own teaching in his life. He found in our world constant occasion for the exercise of this feeling. He came to his own and his own received him not. He appeared in our world with a commission of richest benevolence to experience only insult and persecution, to terminate a life of provocation in an ignominious death. And did he ever return railing for railing, or exhibit a feeling of retaliation and revenge? Wanton insult and the basest ingratitude, received from him no return but deeds of kindness and prayer. Sometimes, in the majestic consciousness of his innocence, he pointed out to his enemies the injury they did themselves, and the punishment they were securing by their unreasonable persecution of the Son of God. But behold him among that infatuated people, when threatened in one place fleeing to another, doing only good in all. Oh, how bitter must those words have seemed to the Jews, when he answered them in Jerusalem, when they took up stones to stone him: Many good works have I showed you from my Father, for which of those works do ye stone me? And this forbearance seems the more surprising, inasmuch as it arose from no inability to have revenged himself upon his enemies. A single word could have turned all the terrible agencies of the universe upon them. But how different was his conduct when, on a certain occasion, his over-zealous disciples would, after the manner of Elias, have called down fire to consume the Samaritans who had refused to receive him into their village! He turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them. And see how this spirit was illustriously displayed in the closing scene of his earthly career. He knew the base feelings and designs which filled the bosom of Judas, for he was aware from the beginning who should betray him, and could say, I have chosen you twelve, and behold one of you is a devil. He knew the hellish machinations of this ungrateful man, and the counsel of the Jews to take him, but did he exclude the traitor from his presence? No. He was ever with him as his familiar friend. And, as such, he sat with him and did eat of the same bread and drink of the same cup, even on the night in which he was betrayed. Still no angry word escaped his lips. It was in sorrow he looked on that little group of his followers when he said, one of you shall betray me. And when he crowned his baseness by delivering him into the hands of the multitude with, Hail master and a kiss, did he blast him where he stood? On the contrary, how godlike was his expression, Betrayest thou the Son of Man with a kiss? Had Judas not been base and hardened, it must have rung through his guilty soul like the knell of doom. In that hour he could have called for legions of angels to deliver him from the power of his enemies, but he knew his hour was come, and he submitted to be led like a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He gave his back to the smiters, and his cheek to them that plucked off the hair. Did he countenance Peter in his resistance? How characteristic was his command to him to put up his sword,

and what could exceed the magnanimity of his request for permission from his captors to repair the injury by healing the servant's ear which had been cut off? And, amid all the indignity and provocations of the judgment-hall—the sputing—the buffeting—the mockery—the injustice—the condemnation,—there was a spirit of calm forgiveness at which Pilate might well marvel. And see him on the cross pardoning the thief who at first had joined in the common derision, and last of all, hear that prayer for his murderers with which his spirit passed away: "Father, forgive them, they know not what they do." This is the spirit which he has solemnly enjoined on all his disciples. Ye have heard it said of old time, an eye for an eye, and a tooth for a tooth; but I say unto you, resist not evil; when they smite you on one cheek, turn the other—not rendering evil for evil, or railing for railing—but contrariwise, blessing. If thine enemy hunger, feed him; if he thirst, give him drink. These are plain Christian duties, which, however derided by the world and neglected by us, are nevertheless to be punctually and constantly observed, if we would be like him, who, when he was reviled reviled not again; when he suffered he threatened not, but committed himself to Him that judgeth righteously. This principle should raise us above the base passion of anger, and the petty insults and offences of our fellow men. But, says one, the course you recommend is considered mean and dishonorable by the world. True, but the opinion of men is not the rule of our conduct. It is the example of Jesus. So did he, and it should be sufficient that the servant be as his master. But, says another, the offence is aggravated in its circumstances. Bethink you, does it exceed in magnitude that which was borne by Jesus? Then it has been committed by those from whom we might have expected better. So were his. The offence has been often repeated. Do they excel the number of those committed against him? Come to him with the question: How often shall my brother sin against me and I forgive him, till seven times? and he will reply, not till seven times only, but till seventy times seven. However, we will wait till our enemies exhibit some signs of penitence. Was such the course of the Son of God? Examine carefully into this matter, and see if it be not a positive command—an unconditional duty, the neglect of which no circumstance can justify. And remember the important condition connected with this duty. When ye stand praying, forgive if ye have ought against any, that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses. How fearful is the imprecation we draw upon ourselves, while with enmity in our hearts toward our fellow men, we pray God to forgive us our debts as we forgive our debtors.

3. We call your attention, in the next place, to the humility of the Redeemer. Who had greater cause or better opportunity for lofty aspirations, or more ability to sustain his claims to superiority? In every respect the greatest and best of men—with all the resources of nature at his command had he chosen to take advantage of the existing state of affairs in the Jewish nation, he might easily have realized their wildest visions of universal empire, and controlled the visible dominion of the world. But how different was the whole course of our Saviour! How unambitious his views! How unobtrusive his deeds! Obscure and lowly in his origin—his whole life was marked by corresponding meekness. It was foretold of him, that he should not cry, nor lift up, nor cause his voice to be heard in the street. The greater part of his life was spent in se-

clusion, and his history in those years is lost to us. He sought not the favor of the mighty—he entered not into kings courts save once, and that was to be tried and condemned. He chose his friends and followers from the poor—the ignorant—the unknown. He taught much in retired places, and labored amid the lowly and degrading scenes of earth. So much so, that some of his unbelieving countrymen urged him to show himself more openly to the world. He was reproached as the friend and associate of publicans and sinners. How often do we find him charging those who witnessed his miracles, to tell it to no man, illustrating his own doctrine of doing deeds of charity secretly, and not as the Pharisees, to be seen of men. How promptly did he reject the flattering title of good, when applied to him from improper motives! And when he saw the Jews were determined to make of him a king, he declined the honor, and conveyed himself away from them, and departed into a mountain alone. Thus, a minister of good, lavishing his favors freely on every hand and deserving the gratitude of the nation and the world, he lived friendless and unhonored, and died forsaken, with few so poor as to do him reverence. The foxes have holes—the birds of the air have nests, but the Son of Man had not where to lay his head.

And he has preached to us this doctrine, Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the meek, for they shall inherit the earth. Seek not the chief seats in the synagogue, nor the uppermost rooms at feasts, for whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted. We must not envy the prosperity of the great, or seek to gratify our ambition by the honor that cometh from men. We must not murmur if the will of God be so, to be counted the vilest of the vile, the off-scourings of all things. All ideas of our own worth and power in the sight of God, must be sunk low, and we must preserve a comportment marked by calm and noiseless humility, if we would be like him who is our great example. Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you which was also in Christ Jesus, who being in the form of God thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross.

(To be concluded.)

RELIGIOUS INTELLIGENCE.

THE PRESBYTERIAN CHURCH IN THE UNITED STATES. According to the Minutes of the General Assembly for the year 1847, which have just been published by the Stated Clerk, it appears that the Presbyterian Church in the United States of America embraces *one thousand seven hundred and fifteen* ordained ministers; *two hundred and thirty-one* licensed preachers; *three hundred and forty-three* candidates for the ministry; *two thousand three hundred and seventy-six* churches, and *one hundred and seventy-nine thousand, four hundred and fifty-three* members in full communion. There has been collected for the cause of Foreign and Domestic Missions, Education, and other benevolent operations of the Church, during the year ending May, 1847, the sum of *three hundred and ten thousand, one hundred and sixty-five* dollars.—*Presbyterian.*

CONGREGATIONAL CHURCHES. The following is stated to be the condition of the Congregational Churches in Massachusetts for the last year, as drawn from the minutes of the General Association for 1847: Churches, 437; pastors, 355; stated supplies, 43; vacant churches, 60; ministers without charge, 84; church members, 62,185; admissions by profession, 761; deaths, 872; excommunications, 167. So it appears that the deaths and excommunications exceed the admissions, between 200 and 300.

COUNCIL OF BISHOPS. The Council of Bishops of the Protestant Episcopal Church of the United States, will assemble in New York city, in the month of September, and already the clergy and the laity are making preparations for the contest which it is expected will take place in the case of Bishop Onderdonk.

SABBATH MAILS ABOLISHED. The Postmaster General has ordered the discontinuance of the Sunday mail from Boston to Charlestown, Mass. It has been the only mail made up in the Boston office on the Sabbath for some time past.

Boston Paper.

SINGING AS A PART OF PUBLIC WORSHIP. Several of the Boston papers are urging sentiments on this subject similar to those we recently published, as advocated by Lowell Mason, Esq. in a recent lecture on congregational singing. It is the confirmed opinion of the editor of the New England Puritan, that "this part of the divine service, as at present conducted, by choir-singing and its accompaniments, is perverted to a *very great extent*; and that a radical reform is immensely important." The editor of Zion's Herald says: "When we think of the condition of this part of public worship in the Eastern States, we are astonished that no urgent demonstration towards a reformation of it has heretofore been attempted. We think we express but the common opinion of pastors and all other official servants of the church, when we assert that few causes, nay, we will say no other one cause, produces more bickerings in religious societies, and vexation to the officers, than the management of the public singing. It would seem, indeed, that God heaped confusion and perplexity on this department of our religious exercises, as a retribution for the profanation with which it has to a great extent really been conducted."

IRELAND—Cause of its Wretchedness. Lord Ashley, in a late speech at Bath, says:—

"The fact is, our statesmen lie under a great mistake; they seek to govern the people through the priests; whereas, they should endeavor to control the priests through the people. Depend upon it, the difficulty is not in the Irish nation, which is panting for spiritual emancipation, but in the sacerdotal and monkish orders, who, reversing the piety of Aaron, stand between the living and the dead—the living word of God and the dead congregation. Only protect life and limb, free discussion, and Irish Bibles, and you will soon not be perplexed with inquiries how Ireland is to be governed."

STILL ERECT. The Waldenses of the Vallies of Piedmont, who have so long maintained the ancient faith, though suffering the common calamity of the poor of Europe—scarcity of bread—contribute *ten thousand* francs to the funds of the French Society of Evangelical Missions during the financial year which ended May. The object of this Society is to sustain the work of missions among heathen.

SWITZERLAND. In Switzerland the sittings of the Federal Diet, or supreme Legislature of the Associated Cantons, have commenced, and in this body the Radical party, as they are designated, have obtained a majority, while their leader, M. Oshenbein, has been appointed to the presidency of the Diet. The Swiss Radicals are democrats of the original French, or Infidel School, who have an utter contempt for all forms of revealed religion, and whose only creed is revolutionary licentiousness, combined with its usual amount of practical tyranny in regard to all classes, without distinction, who presume to question their arbitrary mandates. In Geneva and Vaud this radical faction fraternize with Jesuitism and Popery, for the crushing of pure Protestantism, because the latter dares to oppose the rights of conscience and the word of God to its anti-Christian requirements, and in Lucerne and the Roman Catholic Cantons, the same faction is prepared to wage a war of extermination with Jesuitism, because its interests are opposed to those of the revolutionary cabal itself. Preparations for actual hostilities are, on both sides, incessantly made, and our readers may expect, ere long, to hear of a bloody civil war having commenced amongst the antagonist parties in the Swiss Confederation. The Jesuits are secretly in the interest of Austria and Russia, who have long meditated the downfall of the Swiss Republic, and, though we thoroughly detest their machinations, and ardently wish their total discomfiture, yet we can entertain no cordial sympathy with the agencies by which their efforts are to be immediately opposed. Good is frequently educed out of evil, and, in the present instance, this result may possibly be effected; but, Swiss Radicalism, and Swiss Jesuitism, are equally powers of unmitigated mischief, whose extermination must be earnestly desired by every lover of Scriptural truth, as well as by every genuine friend of rational liberty.

The mountains of Switzerland, however, are not the only scene of Jewish intrigue, as the "eternal City" itself has lately been converted into a theatre for one of their latest conspiracies, and this, too, directed against no less a personage than the successor of St. Peter himself! On the 17th of July, a grand fete was to have taken place in Rome, under the auspices of the Pontiff himself, and the Jesuit faction in that City had selected the occasion as one admirably fitted for the work of assassination and of revolutionary murder. Paid agents had been employed to rush amongst the populace with daggers, and fifty armed criminals were to have been liberated from the prisons for the commencement of this sanguinary work, immediately before the display of a number of fireworks which were to constitute part of the public entertainment of the day. A popular chief, named Ciceruacchio, fortunately discovered and revealed the whole plot: and its authors, including many persons of high distinction, were immediately arrested and their papers were seized, while others fled to remote localities for safety. The National Guard turned out, and did its duty nobly on the occasion; and the people themselves would have executed summary vengeance upon several of the leaders who had fallen into their hands, had they not been forcibly restrained by the interference of the Pope himself, seconded by the efforts of Princes Torlonia and Rospigliosi. The fullest proofs have been obtained in relation to the guilt of the accused parties, and, for the present, at least, the Pontiff and his ministers have had a providential escape; but it is too much to expect that they shall always be able to elude the murderous vigilance of their Protean adversary, who can wear the deceitful smile of friendship as well as carry the dark lantern and poignard of the professional assassin.—*Londonderry Standard*.

Letter from Mr. Barnett.

(Concluded.)

When I first stepped into the school on a visit, all the scholars arose and bowed politely, and then they all sat down again cross-legged on the floor, like so many tailors, and each returned to his own business. The room is a small place and not very clean, but about a par with other things of the kind in the country. Some of the children were very ragged and dirty, being from the poorer class of society; and would, in all these respects, rival any "Ragged school" of which I have ever read. But about some there was a pertness of expression, liveliness of movement, and nobleness of manner, which, with a peculiar fashion of dress, and cut of the hair, a little lock hanging down in front of each ear, which is cut off by others (see Lev. 21:5,) pointed out that they were descendants of that race connected in high antiquity with the providence of a wonderful-working God, and who are still interested in the most blessed promises to the fallen race of men. They also showed that they had not yet learnt the deep degradation of their fathers and brethren here, and in other lands; they appeared in innocent ignorance of what would cause them to bow their heads in days of greater knowledge, in deepest shame. Each had a little sachel for his book and writing paper, swung upon his shoulder and hanging at his side. Those reading had little thumb-papers to keep the new books clean which we had furnished to the scholars of the school. Amidst abundant confusion, there was a great deal of order. The ages of the children varied from four or five, to ten or twelve years. Some were up at the master's side, who was seated cross-legged on a bed, being after the Frank fashion, (as the natives are beginning to imitate many things from the West,) getting their pens mended and copies set. Some were writing with their pens made of small reeds, holding their copy-books on their knees, some in large capitals, some in small letters, each with an inkstand at his side. This each one carries with him, thrusting the long hollow handle, in which the large pens are contained, into the girdle which all wear around their waists. A horn was used in the prophets' time, now it is composed of brass and sometimes of silver, see Ezek. 2:2, 3:11. Others, who had not advanced so far, were drawing the forms of the alphabet and the digits with their fingers, or a splinter, in white sand contained in little wooden frames lying on the floor, about three feet long, six inches wide, and two inches deep, with an inch depth of sand. They had the Arabic alphabet and digits marked out on small boards of the same length and width of the sand-frames, in large characters, for copies, and when they had filled their little box with letters and figures, they erased them with a stroke of a little ruler, and immediately commenced anew. In this way they were prepared to write on paper. It might have been introduced to save the expense of paper. After one had gone over the operation several times, he went to his work, and another took his place. The boys kept their copy-books quite clean and free from blots, and gave evidence of great care and improvement, which they took great pride in pointing out to me. I asked them for a few pages as specimens, and send them home enclosed, as a kind of remembrance, curiosity, or first-fruits of good things to come. The Jewish boys also gave me specimens of their writing in Hebrew, which they had brought with them from their Hebrew schools, which were also very neat and good. Several little boys not more than eight or nine years of age asked me in Hebrew, whether I knew their language, which they all consider an attainment of the highest importance, and thought strange that I only knew

how to read it a little, as they learn to speak and read it at the same time. They translated to me several sentences with the utmost facility from Arabic to Hebrew, and from Hebrew to Arabic. Some of the more advanced scholars were hearing the smaller boys recite their lessons; while some were standing up by the master reading in a class. All were reading aloud, and to one who had never seen or heard the like, it would have appeared a Babel of confusion; but they thus learn the language by the ear and the eye, at the same time. The class at the master's side were all at once following the master. As he pronounced the words all repeated them, the worst scholars being nearest, and the best farthest from him, all taking the words not less from the mouth of the master than the book. The Jewish boys asked me to go and see their Hebrew schools, which I promised I would do at some future time. They also asked for some books of which they had got a few—the Proverbs of Solomon. I promised to bring them some to the school when they had learned to read and write well, with which they appeared very much pleased. One little boy told me he took his book home every night and read in it. It is composed of short stories from the Bible. In the book of another, I observed the expression, "The Mother of God," speaking of the Virgin. It contained parts of the gospels, with the names of the feasts and fasts of the church, with a few prayers. We will see that books containing such expressions are excluded, which is very easily done in reducing the schools to classes, and furnishing books of a uniform character. I told a little girl who was hanging about the master, that she too must go to school and learn to read and write, that in our country all little girls went to school. The master said that when he got into the new school room, he would try to get some to attend, which was quite a new idea to all, as girls are never taught to read and write. The hour for dismissing the school arrived while I was in. The scholars all bid the master good evening and then me, and retired very orderly. It would be difficult to determine which were most pleased, the visitor or the visiter. To me, all calling up lively recollections of early days, in a distant land, of childhood and childhood's friendships, under circumstances as diverse from the present as could well be conceived. Hopes, too, for the future were excited, cheering compared with what once hung over the prospects. The missionaries here had before tried to get schools under their care, but the Jews refused to send, even though the master was to be of their own profession. This may be stopped soon, but it has commenced, and we are determined, if possible, to keep it in operation, and make the best of it we can.

If we could only get schools under our control to teach them in their own Old Testament, and get them to think, to become acquainted with the facts and truths contained in their own books, much would be done. While many go through a course of education, such as it is, they know scarcely any thing of what their books contain. They, even the best informed of them, are astonished at the facility with which any of us turn to any passage we desire. Many have a general idea of what is taught, but nothing distinct. Could we correct this, it would be laying the foundation for future labors, both among Jews and Christians. A rapid rhyming manner of reading prevails, as if merely repeating the words, without acquiring or retaining the sense, were all that is required. This might be promoted by visiting their own schools, and merely asking questions, and promising some little presents to those who gave the best answers. So far as can be seen, there could be no objection raised to it, and it would be as effectually sap-

ping the present system as any thing we could do. What are the facts? What does this chapter contain? Let their own minds be brought to work—let them be brought to think for themselves,—and much of the work is done.

While in the way of forming and giving correct opinions on the subject of our mission, I may allude to a remark which was made in our last joint-letter, that while so many were here of all faiths there appeared a favorable opportunity for declaring the truth. Looking at it at a little distance it appeared feasible, and we thought it our duty at least to make an experiment. On Saturday, the Jews being dressed come to see us sometimes in great numbers. On one occasion, Mr. D., the converted Jew, being in and inquiring whether they would listen, and they promising that they would, commenced an address. But before he had proceeded fifteen minutes, they all got up, one by one, and left. The news of this spread like wild-fire, and it was the last we had of them in such numbers. A private conversation, in which reply is granted on the instant, is always acceptable; but the apparatus of a regular discourse is too formidable for them. Private conversation with the Bible in hand, and direct reference, both with Jew and Christian, is one of the most important modes of operation. Preaching is kept up on Sabbath for all who will attend, and our doors are always open for any who wish to call upon us and inquire of the truth. Visits have not been made to houses as much as desirable, but while only imperfectly acquainted with the language, we stand to some degree excusable, for often one may be nonplussed, and the cause injured, by not having words, whereas they may think argument is lacking.

We have had the latter rains here very plentifully, and to all appearances we will be favored with an abundant harvest. The natives say there has not been such a prospect for plenty for twenty years.

During the last month, a couple of Jews and several Christians became Mussulmans. I referred in my last to a vizerial letter, which had been granted at Beirut, in reference to Druses, Ansareeyeh, and such nominal Mussulmans. On date of this, we hear that a firman, or something to that effect, in reference to Protestantism has been granted, having been brought up by the people of Hasbeyeh, a city, in the mountains of Anti-Lebanon, or more properly Hermon, which being in the Pachalic and Patriarchate of Damascus, will have no doubt great bearing on us in the city. I shall endeavor to send copies of all such letters in my next.

Yours ever in the bonds of Christ,

JAMES BARNETT.

SMYRNA. A considerable number of Israelites have expressed their conviction of the truth of Christianity, and their desire to make a public profession of their faith, but they are kept back from doing so by the difficulty of providing employment for them after their baptism.

BAGDAD. A spirit of inquiry pervaded all classes of Jews in Bagdad. The rabbis are fully sensible of it, and endeavor to do every thing in their power to check this extraordinary movement.

AFRICA. The descendants of Judah who have been dispersed all over the world, reside in great numbers in the countries which border on the southern shores of the Mediterranean. It is a most remarkable and wonderful fact, that in those vast districts of Africa which presents to European travellers nothing but impassable deserts and irreconcilable enemies, the Jewish wanderer can meet with a brother and find a home. The Arab hordes, that destroy with unrelenting ferocity every Chris-

tian stranger who may attempt to cross their path, will permit the Jew to pass unmolested, or to remain undisturbed, if he wish to take up a permanent abode among them. The poverty of the Jews shelters them from the cupidity of the Arabs, and perhaps their origin and habits expose them less to observation and jealousy as strangers and enemies, the jealous suspicious Arab being accustomed to regard every stranger as an enemy.

ANOTHER UNION. The long-expected union between the British and Canadian Wesleyan Methodist churches has taken place through the instrumentality of the successful mission of the Rev. Dr. Alder, who is returning again to Great Britain. The aboriginal Indian tribes will participate largely in the benefits likely to result from the fraternal union of counsel and effort which now seems likely to prevail, and operate from the union of these two great branches of the Wesleyan Methodist body in Western Canada, under the entire direction of the British Conference. The children and young persons of these tribes will derive special advantage from the training of the several industrial schools, the establishment of which is contemplated. The Canadian Indians evince so strong a desire to see their children brought up in civilization and Christianity, that they have resolved to contribute annually about £1500 from their own funds towards the support of these schools.

CONVENTION OF THE DUTCH AND GERMAN REFORMED CHURCHES. We learn by the Presbyterian that the Triennial Convention of the Reformed Dutch and German Reformed Churches, assembled in Reading, Pennsylvania, on Wednesday of last week, and adjourned on Friday morning. The opening sermon was preached by the Rev. Dr. Van Wraanen, one of the Professors of Rutgers College, New Brunswick, New Jersey. About twenty-four clerical and lay delegates were in attendance, from the States of New York, New Jersey, and Pennsylvania, among whom were, Dr. Schaaf, of Mercersburg, Ex-Governor Vroom, of New Jersey, and other distinguished persons, connected with the two churches. The principal discussion before the Convention was the expediency of dissolving it, and returning to the original mode of communion between the two churches represented in it. The result of the discussion was the adoption of a resolution recommending a dissolution of the Convention to the different synods that compose it. A resolution was also adopted, fixing upon Chambersburg as the place for the next meeting of the Convention, and on the second Wednesday of August, 1850, in case no dissolution takes place in the interim.

THE PREACHER.

WEDNESDAY, SEPTEMBER 1, 1847.

The Editor acknowledges the receipt of \$12 for Synod's Fund, and \$12.50 for Foreign Mission Fund, from Millin congregation.

THE FIRST A. R. SYNOD OF THE WEST will meet in Mansfield, O., on the last Thursday, the 30th of this month. As much of the interest of a meeting of Synod depends upon the fullness of the attendance, it is hoped the members will not be intimidated by the distance of the place of meeting, from many of them. On this subject we submit the following

language from the Christian Magazine of the South:

"Ecclesiastical meetings are among the most delightful seasons in a minister's life, and we therefore wonder how any one can content himself to be absent from year to year, unless he lives at an unreasonable distance, or labors under some bodily infirmity. It should be the settled purpose of clergymen, to be absent from judicatories *on no occasion*, unless they are furnished with reasons which they would not be ashamed to offer up at the tribunal of the Church's Head."

THE CONVENTION of delegates from the Reformed churches, will meet in this city on Tuesday the 7th of September.

CONVENTION OF THE PEOPLE. The time for the meeting of this Convention has been altered from 2 to 7 o'clock, P. M., of Monday the 6th of September, the day preceding the meeting of the Convention of delegates.

Our Subscribers who are still in arrears, will have a good opportunity of making payments, through the members of Synod, at Mansfield. We expect to be present, and will be glad to receive what is due, to as full an extent as possible. It is needed.

THE PRESBYTERIAN ADVOCATE. The Editor of this paper appears, in his last number, to have come once more to the "close of the discussion;" and as is usual with him on such occasions, he has every thing just to his mind. All that he has asked of us, has now been given up!

Our readers will no doubt wonder how this comes, but they should know the announcement of the Advocate is not intended for them, and it is not expected they will trouble themselves with it. A good deal of what our brother says is intended merely for his own readers, which, in connection with his scrupulous care not to let them see more than his own side of the question, makes him a remarkably safe Advocate of any particular views. Even quotations, which when disputed are generally given to the readers on both sides, rarely have in the Advocate more than the Editor's idea of the "correct sense." In this, "as to err is human," he is sometimes mistaken; you may correct him, and in such a manner as leaves him under the charge of ignorance of the original text, or something less creditable; but no matter for that. His readers will never hear a word of it; and from any change in his tone, or *assertions*, no one would suppose he had ever been reminded of his error.

This we feel is a severe reflection, but in evidence of its truth and justice, it is only necessary to refer to two passages, which we have quoted from Dr. Watts; the first commencing with his acknowledgment of having "omitted some whole psalms and large pieces of many others," &c.; the second with his frank avowal of having "turned" particular passages of David from their original import. The paragraphs from which we quoted

appear in connection in Dr. Watts' Preface, and in themselves, prove beyond the reach of all fair controversy, that it was not his design to give "a version," or even, in many instances, "a faithful expression of the sense of David." The disposal which the editor of the Advocate made of the first passage, was the announcement to his readers, that it was a "garbled misrepresentation," "torn from the middle of long sentences," &c. We corrected him in this, and directed his attention to the Preface of Dr. Watts, with which he would see our quotation was word for word. The editor never denied the truth of our correction, but never gave the slightest intimation of it to his readers, and has never, in the least, altered his train of assertion. "Of the morality of this, we say nothing, preferring to leave that matter to the private review of individual conscience."

The second quotation referred to above has been disposed of in a manner equally disingenuous. It was given as an entire paragraph, and we have called the attention of the Advocate to it, over and over again, to prove, not the propriety or impropriety of Dr. Watts' alteration of the inspired text, but simply that in the cases referred to, he *did* alter it, and had not given "a faithful expression of the sense of David"—the point in dispute. This paragraph was not dependent for its import upon any other part of the Preface, but stood by itself, an unequivocal acknowledgment of its author, that in particular cases he had altered the "sense of David." But it too has been classed with "garbled misrepresentations," the editor all the while bitterly complaining of the liberties we had taken with the language of Dr. Watts! Of course, the effect upon his readers was far better, than if he had given them the quotation itself, that they might form their own judgment of its "correct sense."

But in nothing else has the editor been more distinguished than the variability of his pleas and positions. After a few demonstrations in favor of a version, he fell back on "a correct sense;" in his last number he has discovered that "the main question" is, the propriety of the phrase "infidel flout" as applied by our correspondent. We cannot say that we admire the ingenuousness of this last "turn" of the editor; but in other respects it is quite encouraging. Of course, in falling back upon this plea, at this stage of the discussion, we are to understand him as abandoning all further attempts to prove that Dr. Watts' psalms are the Psalms of David; and that he is only anxious now, that they who use them, and thus practically attest that "Dr. Watts can write psalms for the church as well as David," should not be called "infidel flouters." Very well; we shall not quarrel with him about that. Of course we think such a comparison "improper," very inconsistent with the respect due to Inspiration, but we are not particular by what name it shall be called. The Editor will remember that we have told him before, that we did not interfere in that matter, but left it entirely with himself and our correspondent, who at first appeared to agree in their views of

it, and that "the cause of truth and righteousness" required those who were chargeable with it to be exposed. He will also remember that at the very outset of the discussion, after quoting the offensive passage of our correspondent, that terrible assault upon the Presbyterian church (the Presbyterian church all the while not so much as named!) we observed as follows: "It seems to us, the most offensive part of this passage is in the last clause, in which the comparison referred to, is classed with 'the flouts of the infidel.' But to this the Editor of the Advocate does not object. He appears to reprobate the comparison as heartily as our correspondent. What he denies is, that such a comparison is made by those with him on Psalmody."

This language sufficiently indicates the extent to which we were disposed to dispute with the Advocate. If the Editor had at first merely attempted to persuade us against the phrase "infidel flout," in its application to the comparison in question, as "unnecessarily severe" or "unwarranted," it is not likely we would have had any difficulties; for as we have already said, we were not particular about that. But when he denied that any such comparison was made, and urged us to the proof, we gave it to him, and have held ourself in readiness to give him more, if he would only proceed with the investigation. To this, however, we have been unable to induce him; he has been ready to prove, or to attempt to prove, almost every thing else connected with the subject; but on the particular issue joined by us, on account of what we regarded as unwarranted pretensions, he has observed for some time a most significant silence.

In conclusion, all we have to say is, that if our brother is satisfied to fall back in this way, from the bold and blustering assertions by which he engaged us in the discussion, he can go. Hitherto we have been more amused than otherwise, by the sinuous course which he has chosen to pursue; we have looked with a smile upon his arduous and ennobling efforts to make a little capital of the phrase "infidel flout;" but that he should at last throw himself upon this, as the "main question," is a necessity, which we had not supposed, that even in his extremity, he would be willing to acknowledge.

We take it, then, as no longer disputed, that Dr. Watts, in many instances, has not given even the "correct sense" of David, which, in connection with the admission previously made, that he had "neither given a version nor a translation," makes out the case for which we became responsible, fairly and fully. Any thing further which we may have to say, will be on different phases of the subject, which although introduced by our brother for the purpose of diverting attention, we shall treat irrespective of any thing he may have to say in future. We will begin with an exhibition of truth in regard to the Synod of Ulster.

A PLAIN MAN. All the correspondents of the Advocate appear to have forsaken the editor, but this one. He is laboring

away with a patience worthy of a more promising cause. He must be growing weary, and, as a measure of relief, we suggest that he hurry on to the 109th psalm of Dr. Watts; if he make that jingle with the "ideas" and the "very words of the prose," we will give up the question.

Or, if he would prefer a similar exercise in a new form, we would suggest that he take up the case of Balaam, who when he was desired by the king of Moab to curse, commenced blessing Israel. The question is not whether Balaam was right or wrong; it will be admitted he was right; but did he give the "correct sense" of Balak?

There is another matter, which the editor has neglected, that might receive the attention of this writer. When our Catholic friends, entirely omit one precept, cut up another, and essentially alter the meaning of another, as published in the Advocate a short time since, have they the "correct sense" of the Decalogue? Some light on these points would really do more to settle the question in dispute, than any thing he can accomplish by his present mode of operation; and he will get sooner through.

"NEITHER A VERSION NOR A TRANSLATION." Such is now the testimony of the Advocate in respect to Dr. Watts' psalms. As our brother has taken this position, even against Dr. Witherspoon and others (no doubt without any intention of charging those learned men with ignorance or dishonesty,) we think he would go a little farther, and do something to correct the false impressions which still prevail on this subject. He must be aware that by those whose views on Psalmody he represents, it is generally believed, that Dr. Watts' psalms are a version of the Psalms of David. Certain it is, that when interchanging views with the adherents to a Scripture Psalmody, they almost invariably tell us, that they have the Psalms really as we have, and that the only difference between us, is a mere prejudice, on our part, in favor of a particular version. The editor should see to it, that his brethren be "delivered of that error."

Is it so? We have understood that the object of the Advocate, in taking up the subject of Psalmody at this time, was to throw some light in upon the darkness from which the article of "Many Presbyterians" came. We think the editor in concluding the discussion, in his last number, should have reported progress. We have no disposition to interfere in the matter, but it would be interesting to us to know how far he has got them from under the "Jewish cloud."

"THE MAIN QUESTION." The question which the Advocate brings forward in the last number, and wishes us to take up, is not without some interest. It might bear a discussion; but before we could entertain the faintest idea of engaging in it with him, he must record a

precise definition of his position, and pledge himself in the presence of witnesses, that he will stick to it until fairly disposed of.

KIRWAN'S LETTERS. We give in this number the last of these unanswerable letters. They are the best things of the kind, and on the subject, with which we have met; and we trust our readers have given them a careful perusal.

ALLEGHENIAN. We have neglected to notice the late enlargement of this interesting weekly. The moral tone by which this paper has been distinguished since its establishment, in connection with its literary merit, entitles it to a liberal patronage in this community. It gives us pleasure to notice its enlarging and prosperous career.

WHEELING FEMALE SEMINARY. This flourishing institution is under the superintendence of Rev. William Wallace and lady. It would be difficult to conceive of persons who, in all respects, are better qualified for the work in which they are engaged, and we are glad to see their Seminary, but lately established, having already so much promise of permanency and prosperity. The session closing with July 16th was attended by one hundred pupils. The next session commences on the first Monday of September. Parents who are desirous of the moral and religious, as well as intellectual improvement of their children, cannot intrust them to safer care and instruction than may be enjoyed in this Seminary.

HARRIS' DIRECTORY. We have received from the author, the fifth edition of his Directory of Pittsburgh and Allegheny. Such a work is of much value to all, especially to strangers, wishing information of the residence and business of our citizens. We hope the esteemed author may realize that remuneration for his labor which it deserves.

In his introduction Mr. Harris says: We have lived in Pittsburgh near half a century. When we first came to it, a little boy about ten years of age, the population was scarcely a thousand, and not a real good brick house in it; we now estimate it in the two cities of Pittsburgh and Allegheny, and the boroughs and towns immediately around within a circle of about five miles, at full, if not more than one hundred thousand of a population, which we believe our next census will more than sustain.

And again: When we came to Pittsburgh, it had but one small old log church, where a clergyman preached to a very small congregation, and a small place at the old Fort, at the Point, in a room in a brew house, built of old Fort Pitt brick, where a few zealous Methodist people met to worship. The citizens of Pittsburgh are now a church-going people, and they have in the two cities and towns around in a circle of about five miles, upwards of one hundred good churches, and as many Sabbath schools, and about one hundred and twenty-five clergymen.

Switzerland. In Switzerland affairs seem ripening to a crisis. The disputes which have so long harassed the Cantons, the contest for political and religious dominion which has raged so long, seems now ready to burst into open hostility. The decisive step which has been taken by the Federal Diet, by decreeing the dissolution of the seven Catholic Cantons, and the threats of resistance on the part of the latter, seem likely to bring matters to such a point as will require the long threatened intervention of France and England, according to the stipulations of the treaty of Vienna.

SUMMARY.

The sale of the Mormon Temple at Nauvoo, to the Romanists, has failed, in consequence of some defect in the title.

Religious Newspapers.—But thirty-four years have elapsed since the first religious newspaper was started in the United States. Now there are upwards of a hundred of this character, published by the different Christian denominations—many of which have a very wide circulation.

England.—In England a new election is likely soon to take place. The question which seems likely to be the most absorbing of all others, is whether the Roman Catholic clergy shall be endowed by law, and their salaries paid out of the public taxes.

Temperance in England. The London Correspondent of the National Intelligencer says that notwithstanding the immense exertions of Temperance Societies in England, the consumption of brandy in 1846 was 500,000 gallons more than in 1845. The duty upon foreign spirits in 1816 was 7s. 6d. per gallon; and although the low duties have been in operation only eight months, yet the increased consumption of brandy and gin has, during that period, been such as to make the revenue greater than in 1815. The total increase of consumption in rum, brandy, gin, and British made spirits, in the last four years, is given at 6,308,375 gallons.

Spain.—The royal family are in a state of violent contention, and what will be the result it is difficult to foresee. The Queen is separated from all her relatives, and towards her royal consort she feels the utmost dislike and aversion.

An Englishman recently abjured the Protestant religion at Madrid, in order that he might be enabled to marry a Spanish lady, who also lately refused to wed a heretic husband. He was baptized with great solemnity, and the king consort acted as one of the godfathers.

Syria. The Protestants of Hasbeiya have laid their grievances before the Sublime Porte; and an order has been issued to the Pacha of the district in which they live, to give them the requisite protection. The government of Turkey is undoubtedly sincere in its professed desire to grant toleration to all its subjects; but its wishes are sometimes defeated by local officers. It may be so in this case.

The Nestorian Massacre. The Boston Traveler avers on authority of recent information, that the statements published some time since, from English papers, respecting the massacre of the Nestorians by Beder Khan Bey, last autumn, are grossly exaggerated. Instead of four districts being laid waste, only one [Tehomal] was invaded; and instead of 3,000, probably not one-fourth of that number are believed to have fallen in the massacre. Instead of two bishops having been impaled, Tehomal has had no bishop for many years; and, of course, none has been massacred.

It appears, by the following letter from Constantinople, that Beder Khan Bey, whose cruelty is referred to above, which, although not so terrible as at first reported, was bad enough, is likely to receive a just retribution:

Constantinople, July 17.
The campaign in Kurdistan has at last been opened in the most glorious style. An extraordinary express arrived at the Porte on the 15th, with the important intelligence of a complete victory having been gained at Dergul over the insurgents, in which more than 1,200 Kurds were left dead on the field of battle.

The details are to the effect that Eumer Pacha, commanding the right wing of the Turkish corps d'armee, preceded the main body, and on the 15th of June entered the Hakary mountains. At first he met with great opposition from the insurgents, and this caused him to move in a very cautious manner. On the 17th, two hours before midnight, the Turks were attacked, and fought with great valor, much to their disadvantage, till the

dawn of day, when, rushing forward, they attacked the enemy most vigorously and quickly put them to flight, with a loss of 1,200. The loss of the Turks is variously estimated at from 500 to 800 killed and wounded.

Eumer Pacha on the 19th, after a forced march, arrived before Daghdherin, the stronghold of Beder Khan Bey, and, agreeably to instructions from the Porte, twice summoned the Kurds to surrender, on a promise of mercy; but the latter determined to listen to no terms, and to try the weight of their own wild valor against the discipline of the Turks. After a fight of twelve hours, in which prodigies of heroism were displayed, the castle was evacuated by Beder Khan Bey who made good his retreat to the mountain fastnesses of Evrak.

It also appears that the main body of the Turkish army, under the command of Osman Pacha, had entered the Hakary mountains at Kalkan-due, with 12,000 men and 19 pieces of light artillery, and that on the 14th of June, while crossing the Beuhutan, he met a strong body of Kurds, led by Khan Mahmoud of Van; an engagement took place, and the enemy was dispersed, leaving 400 killed on the field of battle; their chief himself fled, and had joined Beder Khan Bey at Evrak.

The Archduke Charles. This distinguished general, the ablest rival of Napoleon, with the exception of Wellington, and pronounced by Napoleon himself as one of the ablest tacticians of the day, died at Vienna on the 29th of April last. The immediate cause of his death was a severe cold, followed by inflammation of the pleura. The Archduke commanded the Austrian force at the bloody battle of Wagram, and held for awhile the fate of the day, even against Napoleon. He also commanded at the battle of Espern Ebling, in which Marshal Lannes was killed. His spirit was cramped and his intentions frustrated by aulic councils, or he would have made a more successful soldier. He was uncle to the present emperor.

Dr. Emmons on Preaching. A young man having preached for the Dr. one day, was anxious to get a word of applause for his labor of love. The grave Dr., however, did not introduce the subject, and his younger brother was obliged to bait the hook for him. "I hope, sir, I did not weary your people by the length of my sermon to-day." "No, sir, not at all; nor by its depth either." The young man did not respond.

PRESBYTERIAL MEETINGS.
The Second Presbytery of Ohio, is to meet in Crooked Creek Church, on the last Monday of September next, at 2 o'clock, P. M.
B. W.

The Presbytery of Blairsville at its meeting in Turtle Creek Church, on the 17th ult.,
Resolved, That each pastoral charge forward two dollars as their quota of the deficit in General Synod's Fund.
Presbytery adjourned to meet in Puckety Church, on the last Tuesday (26th) of October next, at 11 o'clock, A. M., to be opened with a sermon by Rev. N. C. Weede.
J. W. Duff, P. Clerk.

OBITUARY.
Died, on the 9th of April, 1847, Mrs. NANCY HILLARD, wife of Charles Hillard, in the 60th year of her age. At the age of twenty-one, by divine grace, she was led to see the need of the atoning blood of Christ. She became a member of the Associate Reformed Presbyterian Church, in which she maintained a consistent profession. She loved the church of God, and loved his people, and is lamented as a friend of the afflicted. She envied none—none envied her. To do good was her delight, and now, we trust, she is enjoying the fruits of her Christian life. "Blessed are the dead who die in the Lord."

PAYMENTS FOR SUBSCRIPTION TO THE PREACHER—(Not otherwise received for.)

- On the Fourth Volume.*
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Henry Dean Mary McClure
Daniel Williamson David Wallace

POETRY.

WHAT IS LIFE.

What is life? To some a dream
Of pleasure and of joys,
When rays of gladness sweetly beam
To bid the heart rejoice;
When all seems bliss and happiness,
Nor griefs nor cares appear,
And every sun brings blessedness,
And glad sounds strike the ear.

What is life? To some a dream
Of misery and pain,
When sorrows piercing often gleam,
And sadness writhes the brain;
When nought of comfort seems to smile
To cheer the aching breast,
Nor joy, nor pleasure e'er beguile
The soul to tranquil rest.

What is life? Oh! what is pleasure
When enjoyment's past?
Or what is all the boasted treasure
That worldlings hoard so fast?
Or what are all the joys of earth,
That satiate the mind?
Or what is pomp, parade, or birth,
If we no true peace find?

Oh! as the lightning that appears
And for an instant gleams;
So man may live a few short years,
But life a moment seems;
And when the end of life draws nigh,
And joy or sorrows flee,
Then man, with one convulsive sigh,
Says,—"All is vanity!"

Cath. Instructor.

MISCELLANY.

MERLE D'AUBIGNE. The following brief notice of the distinguished author of the History of the Reformation will be read with interest:

John Henry Merle D'Aubigne is fifty-three years old, having been born in 1794. He is a native of Geneva, where his ancestors were refugees from religious oppression, on the paternal side, from France, on the maternal side, from Italy. His grandfather, Francis Merle, married Elizabeth D'Aubigne. Agreeably to a usage which exists in Switzerland, by which a gentleman adds the name of his wife to his own, in order to distinguish him from other persons of the same name, Mr. Francis Merle appended that of D'Aubigne to his own, and was known as Francis Merle D'Aubigne. This additional name has descended through his son to his grandson, the historian. The latter is known in England and America by the name of D'Aubigne, but it is his expressed wish that he may be designated by the name of Merle D'Aubigne.

Merle D'Aubigne studied for the ministry in a Socinian Institution at Geneva. About the time he was completing his education there, a wealthy Christian by the name of Haldane, from Edinburgh, was residing at Geneva, and though unable to speak the French language, yet his Christian zeal prompted him to attempt, through an interpreter, to teach these Socinian students "the glorious gospel." Great and happy was his success. God blessed his efforts to the salvation of some ten or twelve of them. Among these were Merle D'Aubigne, Gausson, and Felix Neff.

Merle D'Aubigne was once settled in Brussels, now the capital of Belgium, over a Protestant congregation speaking the French language. From this position he was driven by the revolution of 1830. On his return to Geneva, he found the friends of evangelical religion there just commencing a new theological school, and he was at once placed at the head of it. With

him was associated his friend Gausson. Commencing with some three or four young men, it has steadily increased, till it has now forty students, including both the preparatory and theological departments.

Merle D'Aubigne's History now numbers four volumes; he intends, if his life should be spared, to add two more, making six in all.

MINISTERIAL ANECDOTE. When Mr. Moody was on a journey, I think in the western part of Massachusetts, he called on a brother in the ministry, on Saturday, thinking to spend the Sabbath with him if agreeable. The man appeared very glad to see him, and said, "I should be very glad to have you stop and preach for me to-morrow; but I feel almost ashamed to ask you." "Why, what is the matter?" said Mr. Moody. "Why, our people have got into such a habit of going out before meeting is closed, that it seems to be an imposition upon a stranger." "If that is all, I must and will stop and preach for you," was Mr. Moody's reply. When the Sabbath-day came, and Mr. Moody had opened the meeting and named his text, he looked round on the assembly and said, "My hearers, I am going to speak to two sorts of folks to-day—*saints* and *sinners*. Sinners, I am going to give you your portion first, and I would have you give good attention." When he had preached to them as long as he thought best, he paused, and said, "There, sinners, I have done with you now; you may take your hats and go out of the meeting-house as soon as you please!" But all tarried and heard him through.—*Sewall*.

A CARAVAN FROM THE SELKIRK SETTLEMENT. On the 10th of July, there arrived at the village of St. Paul, near St. Peters and the Falls of St. Anthony, on the Upper Mississippi, the most novel and original looking caravan that has ever appeared since Noah's Ark was evacuated. Our readers are aware that there is an insulated settlement of several thousand inhabitants in a high latitude of British North America, known as the "Selkirk Settlement." Cut off from the commerce of the world, they rely entirely upon their own resources, their farms, their flocks, and fishing, and hunting for support—being a community, so to speak, of Robinson Crusoes.

Their crops having failed the two last seasons, they have been forced to break out of the wilds again and seek food in the market of the great brawling world. Formerly their chief point of contact with commerce was at Toronto; but now, owing to the increase of supplies on the Upper Mississippi and the abundance of game and forage on that route, they trade at St. Paul, the head of steamboat navigation on the Mississippi river. Into St. Paul they came on the 10th of July, a caravan of 120 carts in single file, wearily moving along by moonlight.

They had travelled southward over the prairie six hundred miles, having been nineteen days on their way, through a region abounding in buffaloes—encamping at night in a tent around which the carts were arranged in a circle, to fence in the cattle. They were hindered considerably in crossing some of the streams, and in many places found a scarcity of fuel, and even the dry excrement of the buffalo, which they use for fuel. They often suffered for want of water—as many of the smaller streams were so strongly impregnated with the excrement of the buffalo as to be unwholesome. They brought along a large elk, a bear and some other animals which they had captured on their way, and many packages of furs. They had a very choice lot of buffalo robes well

dressed, which they sold at St. Paul by the lot at \$3.50 each.

They had with them also an abundance of specie; and waited a few days at St. Paul for the arrival of a steamboat load of flour and groceries. The caravan was made up of men and boys of all ages, kindreds, tongues and complexions, including a large proportion of Gumbos. Their dresses were as various as could be imagined: being uniform in only a single article of apparel—all wore moccasins. The carts were made wholly of wood and hides, the hubs being covered with bandages of green hide, drawn on, while soft, and there shrinking until they became nearly as tight as bands of iron. Some of these odd two-wheeled vehicles were drawn by little horses and others by oxen, each animal, horse or ox, being geared in a harness of green hide. They are now again on their way back to the frozen wilds of the North, many of them, probably, never again to commune with the great world.—*Wisconsin Herald*.

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EDINBURGH ACADEMY.

THE Fall and Winter Session of the above Institution, will commence on the 16th day of August next, under the superintendence of Rev. Samuel Findley, A. M. Undoubted reference as to success and ability in teaching, has been furnished by Mr. Findley.

This Institution is situated in the village of Edinburgh, Wayne county, Ohio, six miles east of Wooster. It is in the midst of a moral and religious community. The situation of the House and Grounds is very favorable for the health of the pupils and for their progress in study; being quiet, elevated and retired, and affording every opportunity for healthy recreation. The academical year is divided into two sessions—five months each.

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A. H. JAMESON, President.
JOHN BIGGS, Vice President.
DAVID CLARK, Treasurer.
J. H. HITCHCOCK, Secretary.

July 1, 1847.

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Sept. 16, 1846—tf.

The Preacher.

VOLUME V.

"I HAVE A MESSAGE FROM GOD UNTO THEE."

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TERMS.

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Mount Olivet.

The Mount of Olives stands just without Jerusalem, over the little stream of Kedron. Its height and magnitude would not entitle it to the name of mountain as we use the word; but being called such in the Bible, it belongs among the "Sacred Mountains." In moral grandeur it towers above all the preceding summits that rise along the horizon of history.

It is difficult to recall any scene vividly that has been so often described and so long familiar to us as that which transpired on the Mount of Olives. The mind is prepared for every event in it, and hence cannot be taken by surprise or held in suspense. But there are moments when the heart forgets all that it has ever heard, and seems for the first time to witness that night of suffering. The indifference which long familiarity has produced, disappears before rising emotion, and that lonely hill-top—that midnight prayer—that piercing agony, with its bloody testimonial, and the rude shock of Roman soldiers, all, all, swim before the swimming eye, with the freshness of first sight, till the heart thrills and throbs at the solemn spectacle.

But morally grand and moving as that scene was, it caused but little talk in Jerusalem. The streets of the proud city were filled with careless promenaders—parties of pleasure were assembled—dissipation and revelry were on every side; and the quiet of the staid citizen's home was not interrupted by the tragedy Mount Olivet was to witness. Every thing moved on in its accustomed way, when, in an obscure street, in the upper chamber of an inferior dwelling, a group of coarse-clad men sat down to a table spread with the plainest fare. The rattling of carriages and the hum of the mighty city were unheeded by them, and you could see by their countenances that some calamity was impending over their heads. Few words were spoken, and those few were uttered in a subdued and saddened tone, that always bespeaks grief at the heart. At the head of the table sat one whose noble countenance proclaimed him chief there. He had won the love of those simple-hearted men, and now they sat grouped around him, expecting some sad news; but oh, they were unprepared for the startling declaration that fell from those lips: "This night one of you shall betray me." "Is it I?" "Is it I?" ran from lip to lip in

breathless consternation. At length all eyes centered on Judas, and he rose and went away.

I will not speak of the conversation that followed; but amid words that thrilled every heart was heard such language as, "This is my blood shed for many;" and as the bread crumbled beneath his fingers, "This is my body;"—strange language, and awakening strange sensations in the bewildered listeners; and a mournful sadness rested on every face, as through the silent chamber rung those tones of tenderness.

Gradually the great city sunk to rest, the noise of wheels grew less and less, and only now and then a solitary carriage went rumbling by. It was midnight, and from that solitary chamber arose the voice of singing. The victim at the altar—the sufferer by the wheel, struck up a hymn at the moment of sacrifice. Was there ever before a hymn sung under such circumstances?

Through the darkened streets those twelve forms are slowly passing towards the walls of the city, cared for and noticed only by the police, whom the betrayer has put upon the track. Kedron is passed, and they reach the garden of Gethsemane. "Sit you here," says Jesus, "while I go and pray yonder," and taking with him only Peter and James and John, he ascended the slope of Olivet. As they paused on the solitary summit, the human heart threw off the restraint it had put on its feelings, and burst forth in tones of indescribable mournfulness, "My soul is exceedingly sorrowful, even unto death; stay here and watch with me." Every prop seemed falling beside him, and in the deepening gloom and dread that surrounded him, he reached out for sympathy and aid. Then, as if recollecting himself and the task before him, he broke away even from those three remaining friends, and they saw with speechless grief and amazement his form disappear in the darkness.

Jerusalem is sunk in slumber and security, and naught but the tread of the watchman is heard along the streets. The disciples in the garden of Gethsemane are quietly sleeping below, and all is still and solemn, as night ever is when left alone; and the large luminous stars are shining down in their wonted beauty. Kedron goes murmuring by as if singing in its dreams, and the olive trees rustle to the passing breeze as if their leaves were but half stirred from their slumbers. It is night, most quiet night, with all its accompaniments of beauty and of loveliness.

But hark! from the summit of Mount Olivet, rises a low and plaintive moan; and there stretched on the dewy grass, his face to the earth, are seen the dim outlines of a human form. All is still around, save that moan which rises in a deep perpetual monotone, like the last cry of helpless suffering. But listen again; a prayer is ascending the heavens; and what a prayer, and in what tones it is uttered. Such accents never before rung on the ear of God or man: "Father, if it be possible, let this cup pass from me." It is still again, and nature herself seems to gasp for breath; and lo, there arises another voice in tones of resignation

sweeter than angels use, "Father, not my will but thine be done." Oh, what inexpressible tenderness is poured in that word "Father"—the very passion and soul of love is breathed forth in it. Wearied and worn, that tottering form slowly rises and moves through the gloom towards where the three friends are sleeping—going in its humanity after sympathy. The pressure is too great—the sorrow and despair too deep, and the human heart reaches out imploringly for help. "What, could you not watch with me one hour?" falls on their slumberous ears, and the lonely sufferer turns again to his solitude and his wo. Prone on the earth he again casts himself, and the wave comes back with a heavier and a darker flow. Bursting sighs, and groans that rend the heart again startle the midnight air, and down those pale cheeks the blood is trickling, and the dewy grass turns red, as if a wounded man were weltering there. The life-stream is flowing from the crushed heart, as it trembles and wrestles in the grasp of its mighty agony. Wo and darkness, and horror inconceivable, indescribable, gather in fearful companionship around that prostrate form, but still the prayer goes up, and still the voice of resignation hovers amid the tumult like the breath of God over a world in chaos,—ruling the wild scene.

Oh, is this the form that a few days ago stood on this same height and looked off on Jerusalem sleeping below while the sunlight around, and the flagrant breezes loaded with the scent of the pomegranate and vine, visited in kindness his brow, and the garden smiled up in his face from beneath, and garments were strewed before him, and branches of palm waved around him, and "HOSANNA TO THE HIGHEST!" shook the hill? Alas, what a change has passed over him! No hosannas greet his ear, but deep within his soul are voices of terror and dismay, striving, but in vain, to shake his constancy or darken his faith.

Christ arose from the earth he had moistened with his blood, and stood beneath the stars, that still shone on as tranquilly as if all unconscious of the scene that had transpired in their light. Kedron still murmured by, and the night air stirred the leaves as gently as ever. All was sweet and tranquil, when torches were seen dancing to and fro along the slopes of the hill, and the heavy tread of approaching feet was heard, and rough voices broke the holy quiet of nature; and soon Roman helmets flashed through the gloom, and swords glittered in the torchlight, and a band of soldiers drew up before the "man of sorrows." "Whom seek ye?" fell in languid and quiet accents on their ears. "Jesus of Nazareth," was the short and stern reply. "I am he," answered them but in tones that had more of God than man in them, for swords and torches sunk to the earth at their utterance, and those mailed warriors staggered back and fell like dead men. It was not the haggard and blood-streaked face over which the torches shed their sudden glare, that unnerved them so; for they were used to scenes of violence and of murder—it was the God speaking from the man.

"But so it must be, that the Scrip-

tures may be fulfilled;" and the betrayer and his accomplices take up their fallen weapons, and freed from the sudden awe that overwhelmed them, close threateningly around their unresisting victim. With their prisoner they clatter down the declivity of Olivet, cross Kedron, and soon their heavy tread resounds along the streets of Jerusalem as they hurry on to the house of the high-priest. Why speak of the painful desertion of his followers, sufficient of itself to break a noble heart—of the rude treatment of the brutal officers that guarded him, or of the mockery of a trial, destitute even of the forms of justice! Why speak of Peter's treachery, rebuked only by a sorrowful look; or of all or any of the shameful proceedings that made this last most terrible night of the Son of God a fit prelude to the crowing act of human wickedness!

The night wanes away—the morning, the last dreadful morning approaches, and the scenes of Mount Olivet are to disappear before the fearful tragedy of Mount Calvary.

Headley's Sacred Mountains.

The Importance of Trifles.

There is nothing more common than to hear matters spoken of as trifles, which in their bearing and results prove most important. In the anecdote related of a Quaker, there was much wisdom displayed. When negotiating with a person in the way of trade, he was told with respect to certain particulars that they were trifles, over which they doubtless should not disagree, and they had better therefore postpone the consideration of them. To which he replied, "Then, friend, we had better attend to them first, as trifles are frequently the most difficult matters to be settled."

The intelligent consideration and collateral evidence of facts, minute and comparatively insignificant, as taken separately, constitute the basis of that inductive philosophy of which Bacon was the father. Proceeding on the facts which he laid down, Newton engaged in speculations of gigantic extent, and arrived at conclusions characterized by all the certainty of demonstration. The falling of an apple from a tree, which to an ordinary observer would have appeared as unworthy of consideration, was with him an object of intense interest, involving the most profound investigation, leading to the discovery of the laws of gravitation. In like manner the casual observance of light issuing through an aperture in a window-shutter gave rise to the most interesting experiments in optics.

How often do events, apparently trivial and almost unobserved, prove of vital importance, and shed an influence upon the whole of future life. How often do we realize that incidents which seem fortuitous and insignificant, prove, as in the case of Joseph, important links in the chain which fills up the character and condition of human life. We should, therefore, mark every occurrence as it unfolds, and verify the declaration of the Psalmist, "He that observeth these things, even he shall understand the loving-kindness of the Lord."

In the intercourse of society and the endearments of friendship, the value of

trifles is apparent. It has been observed, that "life is made up of trifles." Who has not felt the influence of some little office of kindness, opportunely and delicately performed? On the contrary, the first and slightest feeling of mistrust and the merest indication of insincerity or reserve, may lead to results the most painful, and eventually burst asunder bonds which appeared indissoluble. How important, therefore, in cultivating the charities of life, to beware of the many little things which might cause us to give or take offence.

In morals their importance is no less evident. As a single leak, though at first comparatively small, may expose a whole crew to the horrors of shipwreck, so the first and most trifling aberration from the path of rectitude may involve consequences as baneful as they are lasting. One step leads to another, until the strides in folly and guilt are successively lengthened and proportionally rapid. At length habits are formed the most inveterate, constituting the elements of a character equally depraved and dangerous.

Viewed, moreover, in connection with religion, the importance of trifles is especially worthy of notice. The earliest intimations of contrition for sin, and the feeblest breathings after holiness, may, under the fostering influence of meditation and prayer, prove the germ of spiritual and permanent principles connected with the salvation of the soul. "Who hath despised the day of small things?" is the language of God himself. And if he graciously regarded and approved of Abijah, "because in him there was found some good thing toward the Lord God of Israel," ought we to neglect, either in ourselves or with reference to others, any, although the faintest desire, towards him, and the remembrance of his name? Should we not rather regard it as the incipient influence of the Spirit of God, to ripen the fruits of holiness and peace here, and at last in the harvest of eternal glory. On the other hand, the earliest and smallest indication of the decay of piety, or of indifference with regard to the requirements of religion, is a dangerous prelude to the most evil consequences. We should be particularly jealous as to the smallest decline in the spirit of piety. When the bloom of health and the verdure of the soul, produced by careful discipline in the cultivation of the divine life, are once effaced, and yield to the sickly hues of lukewarmness, let us beware of the winter which such appearances precede, of the spiritual decay or death they forebode. For as in autumn the stateliest tree of the forest loses its foliage almost imperceptibly, leaf by leaf; so by small degrees the most flourishing professor of religion may be stripped of his vernal beauty and his spiritual fragrance, until the bare trunk is left, the mere form of godliness. Let us constantly bear in mind the importance of the maxim adduced by Paul, "A LITTLE LEAVEN LEAVENETH THE WHOLE LUMP."

Aim High.

Do not look at the practice and example of other Christians, in forming the standard of piety at which you aim. The allowance of this thing has probably had a more disastrous influence on the church, and on the world, than all other causes that could be named. Generally, when persons commence a Christian life, their consciences are susceptible and tender. They are strict and watchful in the performance of duty, and are pained even by a slight neglect. They have been wont to feel, that becoming religious implies a great change; that old things must pass away, and all things become new. And when they begin to look around among their Christian friends, and turn to them for aid, and to those who have had experience and made advances in Christian life, they find that

they seem to look upon duties and deficiencies in a very different manner. They seem to neglect many things which the young Christian has felt to be very important; and to practise many things which he has supposed inconsistent with religion. Then commence the disastrous effects. The young Christian begins to feel that he need not be more particular than those to whom he has ever looked up with deference and respect. He begins to imagine that he has been rather too strict and particular. He begins to take a retrograde course; and though his conscience and the Bible often check and reprove, yet after a few inefficient struggles, he lowers his standard, and walks as do others.

Look into your Bible, and see how Christians ought to live. See how the Bible says those who are Christians must live; and then if you find your Christian friends living in a different way, instead of having cause for feeling that you may do so too, you have only cause to fear that they are deceiving themselves with the belief that they are Christians, when they are not. Remember that the farther your Christian friends depart from the standard of Christian character laid down in the Bible, the less reason have you to hope that they are Christians. And do not hesitate on this subject, because you find many professed Christians, who are indifferent, lax in their practice and example. Remember that Christ has said, "Many shall say unto me in that day, Lord, Lord;" thus claiming to be his disciples, to whom he will say, "I never knew you."

Dr. Bedell.

Enjoyment of Religion.

It is a blessing at once precious and inestimable, to enjoy religion in the soul; not merely to possess a theoretic acquaintance with it, however extensive; not merely to converse about it, however pleasing may be the conversation indulged; but to enjoy its divine virtue—to realize its divine sweetness—to experience its healing and divine influence—to feel its divine and transforming power. If religion be enjoyed by us, how lovely does the Saviour appear! The character he sustains, the relation he bears, the work he performs, the compassion and grace he displays, are clothed with powerful and irresistible attractions.

If religion be enjoyed by us, how beautiful and captivating does the word of God appear to us; in the wide range of its doctrines—in the simplicity, adaptation and fulness of its precepts—in the amplitude and tenderness of its invitations—in the holiness and sweetness of its promises; we go to it continually as to the richest feast, and we feed on its discoveries with ever-augmenting delight. If we enjoy religion in the soul, how precious are the ordinances of the gospel in our estimation! Those simple and devout observances—those hallowed and sublime institutions which the Lord has commanded us perpetually to regard, for our increased illumination, our Scriptural edification, our unceasing growth in grace. These ordinances will not be neglected—they will not be undervalued, much less trifled with. We shall esteem them most highly. We shall prize them as some of God's choicest blessings conferred upon us, and we shall never be so happy as when we are engaged in their celebration. If we enjoy religion in the soul, how are we supported under all the trials of our shadowy existence below! How are we enabled to meet every difficulty, though most formidable; to brave every assailant, though most violent; to encounter every storm, though perhaps most raging; to endure every suffering, though perhaps most intense; and to look forward to the closing

scene, without being overwhelmed with terror and dismay; but in the swelling of Jordan to be sustained, in the valley of the shadow of death to be tranquillized, and in the immediate anticipation of eternity and all its awful disclosures, to be composed and even joyful—these are the advantages, this is the blessedness of religion. These are some of the treasures with which it crowns and enriches its truly humble, obedient, and persevering followers.

Dear reader, may you enjoy the religion of Christ! It will dignify your character—it will expand and ennoble your mind—it will purify and transform your spirit. It will enlighten, when nothing else can illuminate. It will cheer, when nothing else can deliver.

Value and love the religion of the Bible, and you are redeemed—neglect it, trifle with it, despise it, and you are lost and beggared for ever.

"O happy souls that know the sound;
Celestial light their steps surround;
And show that jubilee begun,
Which through eternal years shall run."

Jerusalem by Moonlight.

The broad moon lingers on the summit of Mount Olivet, but the beam has long left the Garden of Gethsemane and the tomb of Absalom, the waters of Kedron, and the dark abyss of the vale of Jehosaphat. Full falls its splendor, however, on the opposite city, vivid and defined in its silver blaze. A lofty wall, with turrets and towers and frequent gates undulates with the unequal ground which it covers, as it encircles the best capital of Judea. It is a city of hills far more famous than those of Rome; for all Europe has heard of Sion and Calvary, while the Arab and Assyrian, and the tribes and the nations beyond, are as ignorant of the Capitoline and Aventine Mounts as they are of the Malvern or the Chiltern Hills. The broad steep of Sion, crowned with the tower of David; nearer still, Mount Moriah, with the gorgeous temple of the God of Abraham, built, alas! by the child of Hagar, and not by Sarah's chosen one, close to its cedars and cypresses, its lofty spires and airy arches, the moonlight falls upon Bethesda's pool; further on, entered by the gate of St. Stephen, the eye, though 'tis the noon of night, traces with ease the street of Grief, a long winding ascent to a vast cupolaed pile that now covers Calvary, called the street of Grief, because there the most illustrious of the human as well as the Hebrew race, the descendant of king David, and the divine Son of the most favored of women, twice sank under the burden of that suffering and shame which is now throughout all Christendom the emblem of triumph and of honor; passing over groups and masses of houses built of stone, with terraced roofs or surmounted with small domes, we reach the hill of Salem, where Melchisedek built his mystic citadel; and still remains the hill of Scopus, where Titus gazed upon Jerusalem on the eve of his final assault. Titus destroyed the Temple. The religion of Judea has in turn subverted the fane which were raised to his father and himself in their imperial capital, and the God of Abraham, of Isaac and of Jacob is now worshipped before every altar in Rome! and Jerusalem by moonlight! 'Tis a fine spectacle, apart from all its indissoluble associations of awe and beauty. The mitigating hour softens the austerity of a mountain landscape magnificent in outline, however harsh and severe in detail, and while it retains all its sublimity, removes much of the savage sternness of the strange and unrivalled scene. A fortified city almost surrounded by ravines, and rising in the centre of chains of far-spreading hills, occasionally offering through their rocky gorges, the gleams of a distant and richer

land! The moon has sunk behind the Mount of Olives, and the stars in the darker sky shine doubly bright over the sacred city. The all-pervading stillness is broken by a breeze that seems to have travelled over the plain of Sharon from the sea. It waits among the tombs, and sighs among the cypress groves. The palm-trees tremble as it passes, as if it were a spirit of woe. Is it the breeze that has travelled over the plain of Sharon from the sea? Or is it the haunting voice of prophets mourning over the city that they could not save? Their spirits surely would linger on the land where their Creator had designed to dwell, and over whose impending fate Omnipotence had shed human tears.

From this Mount who can but believe that at the midnight hour, from the summit of Ascension, the great departed of Israel assembled to gaze upon the battlements of their mystic city? There might be counted heroes and sages, who need shrink from no rivalry with the brightest and the wisest of other lands; but the law-giver of the time of the Pharaohs, whose laws are still obeyed, the monarch, whose reign has ceased for three thousand years, but whose wisdom is a proverb in all nations of the earth; the teacher whose doctrines have modeled civilized Europe—the greatest of legislators, the greatest of administrators, and the greatest of reformers; what race, extinct or living, can produce three such men as these? The last light is extinguished in the village of Bethany. The wailing breeze has become a moaning wind; a white film spreads over the purple sky; the stars are veiled, the stars are hid; all becomes as dark as the waters of Kedron and the valley of Jehosaphat. The tower of David merges into obscurity; no longer glitter the minarets of the mosque of Omar; Bethesda's angelic waters, the gate of St. Stephen, the streets of sacred sorrow, the hill of Salem and the heights of Scopus, can no longer be discerned. Alone in the increasing darkness, while the very line of the walls gradually eludes the eye, the church of the Holy Sepulchre is a beacon light.—D'Israeli.

Testimony of a Unitarian.

The following is from the pen of Gen. Bancroft, author of the History of the United States, and at present minister plenipotentiary at the court of Great Britain, a Unitarian in his religious opinions:

"It is in season to rebuke the intolerance which would limit the praise of Calvin to a single sect. They who have no admiration but for wealth and rank, can never admire the Genevan Reformer; for though he possessed the richest mind of his age, he never emerged from the limits of frugal poverty. The rest of us may be allowed to reverence his virtues and regret his errors. He lived in a day when nations were shaken to their centre by the excitement of the Reformation, when the fields of Holland and France were wet with the carnage of persecution; when vindictive monarchs on the one side, threatened all Protestants with outlawry and death; and the Vatican, on the other, sent forth its anathemas and its cry for blood. In that day, it is too true, the influence of an ancient, long-established, hardly-disputed error; the constant danger of his position; the intensest desire to secure union among the antagonists of Popery; the engrossing consciousness that his struggle was for the emancipation of the Christian world, induced the great Reformer to defend the use of the sword for the extirpation of error. Reprobating and lamenting his adhesion to the cruel doctrine which all Christendom had for centuries implicitly received, we may, as

republicans, remember that Calvin was not only the founder of a sect, but foremost among the most efficient of modern republican legislators. More truly benevolent to the human race than Solon, more self-denying than Lycurgus, the genius of Calvin infused enduring elements into the institutions of Geneva, and made it for the modern world the impregnable fortress of popular liberty, the fertile seed-plot of democracy.

Again, we boast of our common schools; Calvin was the father of popular education, the inventor of the system of free schools.

Again, we are proud of the free states that fringe the Atlantic. The Pilgrims of Plymouth were Calvinists; the best influence in South Carolina came from the Calvinists in France. William Penn was the disciple of Huguenots; the ships from Holland, that first brought colonists to Manhattan, were filled with Calvinists. *He that will not honor the memory, and respect the influence of Calvin, knows but little of the origin of American liberty.*

Or do personal considerations chiefly win applause? Then no one merits our sympathy and our admiration more than Calvin, The young exile from France, who achieved an immortality of fame before he was twenty-eight years of age, now boldly reasoning with the king of France for religious liberty; now venturing as the apostle of truth to carry the new doctrines into the heart of Italy; and now hardly escaping from the fury of Papal persecution; the purest writer, the keenest dialectician of his age; pushing free inquiry to its utmost verge, and yet valuing inquiry only as the means of arriving at fixed principles. The light of his genius scattered the mask of darkness, which superstition had held for centuries before the brow of religion. His probity was unquestioned, his morals spotless. His only happiness consisted in "the task of glory, and of good;" for sorrow found its way into all his private relations. He was an exile from his place of exile. As a husband, he was doomed to mourn the premature loss of his wife; as a father, he felt the bitter pangs of burying his only child. Alone in the world, alone in a strange land, he went forward in his career with serene resignation and inflexible firmness: no love of ease turned him aside from his vigils; no fear of danger relaxed the nerve of his eloquence; no bodily infirmities checked the incredible activity of his mind; and so he continued, year after year, solitary and feeble, yet toiling for humanity; till, after a life of glory, he bequeathed to his personal heirs a fortune, in books and furniture, stocks and money, not exceeding two hundred dollars, and to the world, a pure reformation, a republican spirit in religion, with the kindred principles of republican liberty.

Cromwell and Protestantism.

The following extract from *The Protector*, the new work of Merle D'Aubigne, identifies Cromwell with the blessings of Protestantism and civilization:

"Much has been said of Cromwell's ambition. This made him take up arms, this made him become Protector, this agitated him during the discussion on the kingship! The ambition of one man! And is this all that a man can see in his life? It is a paltry manner of viewing history. In truth, it was a very different thing, and very different thoughts, which filled Oliver's bosom. It was not a feather in his cap that occupied his mind: he was fighting the great battle against the Papacy and royalty of the middle ages—the greatest that history has to describe since the establishment of Christianity and the struggle of the Reformation. The result of this battle was the deliverance of the

present age, and of ages yet to come. Without Cromwell, humanly speaking, liberty would have been lost, not only to England, but to Europe. Even Hume in one place ascribes this immense and glorious result to the Puritans. We must add, that the defeat of liberty would have been the defeat of the gospel.

"In the seventeenth century there were but two men—Louis XVI. and Cromwell—the former representing absolutism; the latter, evangelical Christianity and liberty. There were certainly in that age other important personages;—and who will not recall to mind the generous Gustavus Adolphus? But the two chief figures are Louis and Oliver. Between their systems, if not between their persons—the struggle was fought; and the victory, although slow and long disputed, particularly in France, remained with Oliver. They are the representatives of two principles—of two worlds. The two gigantic figures are each raised on a lofty pedestal; and their shadows fall not only on their own age, but extend over all future times.

"I have been in England; I have seen in her great manufacturing cities the miracles of that activity which covers the whole world with the productions of a petty island in Europe. In the ports of London, Liverpool, and in other places, I have gazed upon those floating isles, those thousands of masts, which bear far over every sea the riches and power of the nation. I have admired in Scotland a simple, energetic, and active people, ready to sacrifice every thing rather than abandon Christ and his word. I have been present at the debates of the Parliament of the three kingdoms, and I have admired that eloquence which, not content with words, goes right to the heart of the matter, and impels the nation onwards in its great destinies. I have found every where, from the lowest classes of the people to the exalted stations of nobles and princes, an enthusiastic love of liberty. I have wandered through those halls from which are conveyed to the four quarters of the world, Bibles printed in every known language. I have prayed in the churches; and at religious meetings have been transported by the powerful eloquence of the speaker and the acclamations of the audience. I have found in the families a morality comparatively greater than in other countries, and pious customs, both private and public, more generally prevalent. I have been struck with admiration at beholding the people of those islands encompassing the globe, bearing everywhere civilization and Christianity, commanding in the most distant seas, and filling the earth with the power and the word of God. At the sight of such prosperity and greatness, I said, 'Ascribe ye strength unto God: His excellency is over Israel, and His strength is in the clouds. O God, thou art terrible out of thy holy places!—the God of Israel is He that giveth strength and power unto His people. Blessed be God.' This is the work of the Reformation: it is Protestantism and the evangelical faith which have so greatly exalted this nation, and given it such influence. But God works by instruments; and if there is any one man who in times past has contributed more than another, more than all others, to the wonders of the present day, that man is Oliver Cromwell. The existing greatness of England is but the realization of the plan he had conceived."

Never was there a man of deep piety, who has not been brought into extremities and severely tried—who has not been taught to say, "Though he slay me, yet will I trust in him."

Sir Samuel Romily says, There is nothing by which I have more profited, than

by the just observations, the good opinions, and sincere and gentle encouragement of amiable and sensible women.

For the Preacher.

Information Wanted.

When will the Psalmody question be settled? The columns of the Advocate have, for months, been burdened with argument and assertion on this subject, which, instead of settling the question, have rather raised new difficulties. In a late number, we hear of the "close of the discussion." Well, perhaps it is time, if all is done that can be, to "shake the prejudice of education." But, truly, some of us are under the "Jewish cloud" yet. In the close, however, Mr. Annan informs us, "For the present, we are rather gratified with the prospect of some leisure to look back and review several points, which have been lightly touched in the previous discussion." And now, that he has time to take some leisure and commence his review of "points lightly touched," we do not wish him to review at random, but for our sakes, in these "dark corners" of the church, we ask him to give some attention to the following "points lightly touched," and so help us out of our darkness.

1. From his argument on this subject in the discussion, we have been taught that the word of God is the fountain from which the matter of our sermons, prayers and praise is to be drawn. In the Advocate of August 11th, Mr. Annan says, "We believe 'the whole word of God is of use to direct us in praise,' and that in the whole ordering of the matter of versions, &c., it is the duty of the church, in her Highest Judicatory, not of every 'imitator and hymnographer,' to take the exclusive direction of this matter." By the, "&c.," in this connection, we understand the making and authorizing hymns or songs, professedly founded on the word of God. Will Mr. Annan inform us, in his "review," where any "Highest Judicatory" has her authority to legislate in this matter? *Where is the authority?* What apostolic Synod or Council assumed the "exclusive direction of this matter?" We think there was none. The gospel minister, by virtue of his commission, is authorized to draw from this fountain, "the whole word of God:" in prayer, the humble Christian has good authority, "after this manner pray ye." But where is there a similar warrant in respect to praise? And why allow Christians to make their own prayers, and not allow them to make their own hymns? How is it, that in praise, as distinguished from sermonizing and praying, it is the "Highest Judicatory" alone that can draw from this fountain? We think that this principle will require a Sermon-book and a Prayer-book, "drawn out" and "authorized," as the furniture of every pulpit. Is there not enough already of man's authority in some of our pulpits?

2. In the sentence quoted above, where does Mr. Annan get the phrase which he gives as a quotation, "the whole word of God is of use to direct us in praise." We know it is not in the Bible. Where is it found? Is it in any authorized paper of the Presbyterian Church? Substituting the word "prayer" for "praise," we can find it in our Shorter Catechism. But where are the words which he professedly quotes? Is that phrase any older than some late writings on Evangelical Psalmody?

3. We have been taught, that no English version of the Book of Psalms is Scripture, and that if we have Scripture truly, it must be in the Hebrew or Greek; and that all translations are a species of paraphrase. If so of one, it must be so of every part of the word of God. Then our common English translation of the Bible is not an infallible rule of faith or practice? Is this a Protestant principle? What,

then, is our rule of faith, as common people, unable to read Hebrew and Greek?

4. Will Mr. Annan inform us of the consistency of his new Psalmody principles? Why not purge out thoroughly, and make clean work of the whole system? We are pleased that Mr. Annan's attention has been directed to the action of the "Highest Judicatory" of the Holy Mother Church, in "omitting" one of the Ten Commandments, and mangling another, and yet retaining, in her opinion, the "correct sense." In his "review" promised, he may endeavor to divorce his own principle and practice from that of the Church of Rome. We wish him also to tell us, why he does not have the "correct sense" of the preface to the Ten Commandments. Ex. 20:2. "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." That is Jewish, found in the Old Testament, and in the Shorter Catechism, Question 43, authorized and recommended, by all branches of the Presbyterian Church, to be taught to our children. What! have our children been in Egypt? No, no, "that can not be what it means." Well, why does not the "Highest Judicatory" that seems to have the "exclusive direction" of such matters, draw out the "correct sense?" Will brother Annan tell us? Why not, as you make David plainly to appear, as you say, why not make the Divine Lawgiver "plainly to appear" also in New Testament language? Why not make it read somewhat after this manner: "I am the Lord thy God, which have brought thee out from under the old dispensation, or 'Jewish cloud'?" As Mr. Annan's father was one of the oldest ministers in the Associate Reformed Church, it may be the Editor of the Advocate, like many of us, "was baptized" at least under, if not "in the (Jewish) cloud." He and we might so learn the Preface to the Decalogue, but why recommend this Jewish Preface, not expressing the "correct sense," to all children throughout Christendom? Is the Shorter Catechism, as it is, suited to gospel times? If not; why does not the "Highest Judicatory" give us the "correct sense," and so preserve our children from repeating every Sabbath, what is not so? If it is, why such a hue and cry about Old Testament names?

5. Will Mr. Annan inform us, how there is any reasonable prospect of union in the church of God, while practising on the "correct sense" principle in the praise of God? Each branch of the church has now its Psalm, its Hymn, its doctrine; nor is there anything that more divides and distinguishes branches of the Protestant Church. Now we are assured, that the time will come when, "Thy watchmen shall lift up the voice; with the voice together shall they sing;" but how can this ever be on the principle maintained by Mr. Annan? Let him tell us in his "review." And if we were even to emerge from the "Jewish cloud," so called, we need not soon expect to overtake our brethren, galloping on from one "Collection" to another. *Let us unite on Inspiration, where alone we ever will or can.*

6. Will Mr. Annan inform us, what "Collection" it was to which the apostle alludes, Col. 3:16? We know it was not the "Collection" lately authorized by the General Assembly. It was not Dr. Watts' Hymns, as neither he nor his Hymns had then an existence. If it were not the Collection of Psalms and Hymns and Spiritual Songs contained in "the Book of Psalms," what was it? By what "Highest Judicatory," having the "exclusive direction of the matter," was it authorized? We would say the "Highest" truly—the Lord himself. The particular attention of Mr. Annan to these "points lightly touched," will oblige
ANOTHER PLAIN MAN.
September 9th, 1847.

CHRIST OUR EXAMPLE.

A Sermon, by Rev. James Buchanan.

(Concluded.)

1 John 2:6. "He that saith he abideth in him, ought himself also so to walk, even as he walked."

4. A fourth trait of character worthy our imitation, as seen in the life of Jesus, was his untiring patience. He came into the world to do a great work. And to labor through to its completion, was the prime object of all his exertions. Burden after burden was heaped upon him, till at last, beneath their accumulated weight, his lofty spirit seemed almost to tremble, as if his mighty energies were about to give way, and he was forced to cry out, If it be possible, let this cup pass from me. Still there was no sign of impatience—no fretful murmur passed his lips, but with calm resignation he added, nevertheless not my will but thine be done. On, on he labored at his mighty task. His whole course was one of trial, which taxed his bodily and mental powers to the utmost. Baffled and tempted at every point, his holy soul called to encounter the pollutions of sin, his fair name tarnished, his motives impugned, his actions misinterpreted and misunderstood, and closely watched by the eye of malice and hatred—through sufferings of every kind he passed and yet he complained not. Not one note of discontent or uneasiness was ever heard from him. Who but the Son of God could labor with persevering patience for a lifetime, in behalf of a people who returned him only insult and malevolence. Job endured long the chastisement of heaven, but beneath its long continuance he grew impatient and cursed his day. A greater than Job is here. Moses suffered long the murmuring of his people, but at last he was provoked beyond endurance, and exclaimed in anger, Hear now ye rebels, must we bring you water out of this rock? Behold, a greater than Moses. And Jonah, too, could not well endure a short privation. But the Saviour of men passed through a course of self-denial, of suffering and toil, such as no other man has endured. And he has given to each one of us our task to perform—so much labor, so much suffering, and so many privations as in his providence shall fall to our lot, and we are to pass through it all without one complaint against him who has ordered it. Nay, what think you, if I should say, we are to rejoice in tribulations—to count it all joy when we fall into temptation—to consider it an honor if we are permitted to suffer for Christ, counting not our own lives dear in his cause. He has told us what to expect in his service—persecution from the world, and a war with sin in ourselves, while all our hopes are fixed upon a future state. This is a conflict, victory is at the close—a race which shall be crowned with a reward. Would we tread in the footsteps of the great Captain of salvation? Let us lay aside every weight, and the sin that doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

5. And the true secret of this resignation and perseverance which Jesus exhibited under all his labor and trials, was, that principle of entire and constant devotion to the service of God, which was a prominent trait in his character, and a marked feature in all his life. He viewed himself emphatically and peculiarly as the servant of the Father. Wist ye not, said he to his anxious parents, that I must be about my Father's business? When he

appeared in the world, he said, Lo I come, in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart. This declaration was expressive of a principle which served as a guiding star throughout all his subsequent course. The divine glory—obedience to the divine will—these were motives which reigned supreme over every other consideration in his breast. He considered his body with all its powers, and his soul with all its faculties, as the property of God, consecrated and devoted to his service, and to be used for no other purpose. Hence, he had ever a scrupulous regard to the divine will. It was a lamp to his feet, and a light to his path. He came not to destroy the law or the prophets, but to fulfill. Was an action to be formed? he consulted not with flesh and blood. He asked not how it would be regarded by others. He inquired not, what are the maxims of the world? He took no advice from his own ease, or feelings, or advantage. But how is it written? What does the glory of God demand? Is this in obedience to his will? How often do we find it recorded, that he acted or spoke as he did, that it might be fulfilled which was spoken by the prophets? And at last he taught his disciples, how all things written in the law of Moses, and in the Prophets, and in the Psalms concerning himself must needs be, and had been, fulfilled. He declares it to be his meat and drink to do the will of his Father, and finish the work he had assigned him to do. And ever do we find him engaged in that work; for, says he, I came not to do mine own will but the will of him that sent me. And did the glory of God and the purposes of his grace demand of the Messenger of the covenant, to pass through a life of unparalleled suffering, to end in a horrible and ignominious death? That was enough for him to know. He set himself resolutely to the fearful task, and with undaunted perseverance, and resignation, and patience, he passed through it all. Day after day, he studied the direction of God's will, and asked only strength to perform it. And then, at last, when called to encounter that scene which was to try him to the utmost, after viewing it in every point, and knowing that every feeling of his nature could regard it only with inconceivable dread and horror, he looked up into heaven—the finger of God pointed him to the cross—at once he knew what was his will, and what was duty, and he exclaimed, Father, the hour is come, glorify thy Son, that thy Son also may glorify thee. I have glorified thee on earth, I have finished the work which thou gavest me to do. And again, there rushed upon him such a sea of temptation from every side, that his resolution seemed for a moment to waver, as if about to take a course divergent from the will of God, for though the spirit was willing, the flesh was weak. And he exclaimed, Now is my soul troubled, what shall I say? Father, save me from this hour, but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven saying, I have both glorified it, and will glorify it again. The divine will demanded that he should make his soul an offering for sin, and he made the sacrifice with strong crying and tears. Such was the actuating principle which reigned supreme over the thoughts of Jesus, making the love of God and a desire to obey him, the primary motives which led him through that course of righteousness, with which divine justice itself was well pleased.

Now, he that saith he abideth in him, ought himself so to walk, even as he walked. We are entirely God's. Our bodies and spirits are his. We have been created solely for his glory. And it is made our solemn duty, to study this object, and labor to accomplish it in all things. And here there rests upon us an obligation which

never fell upon the Son of God. He came voluntarily under obligation to the divine law, and there rested on him the binding force of his own promise; we are by nature under that law, and there is the super-added tie of gratitude for our redemption. We have been redeemed, not with corruptible things as silver and gold, but with the precious blood of Christ. And by our profession, we have dedicated our all to him—declared that we would seek first the kingdom of God and his righteousness—have given ourselves away in a covenant never to be broken or forgotten, to be used as he may see to be for his glory. And how do we pray? Thy will be done on earth as it is done in heaven. And what is the import of that? If it mean any thing, is it not a desire to know, obey and submit to the divine will in all things, as the angels do in heaven? Is it not a wish to have no other will than the divine pleasure? What then mean these repinings at the dispensations of Providence?—this reluctance to difficult and painful duties?—this following of our own inclinations in opposition to plain commands? Are these not so many attempts to make our own glory, and not that of God, our chief end? How different from the language and feelings of true piety, Thy will be done.

Such are some of the graces exhibited by Jesus when he suffered, leaving us an example. The picture is yet far from complete. Did time permit, we should be pleased to direct your attention for imitation to his feeling of constant dependence on God—his contentment with the lot assigned him—his sincerity and truth—his inflexible integrity—his zeal—his moral purity—his self-denial, and his faithful diligence. Enough, however, has been said to direct you to a careful examination of this subject, to solemn reflection and prayer. You see how high is the standard of perfection at which we aim. It is no less than to be like God. For the character of Jesus was but an exhibition of that likeness as first impressed upon the human soul.

Let us make this matter a subject of deep and careful self-examination, for it is a fact clearly revealed in Scripture, that salvation in the soul begins with an operation of the Spirit, by which the divine image is impressed on our nature, and all its subsequent steps are but the development of this image and the removal of all that obscures its lustre, and when it glows unclouded there, we are made meet to be received among the spirits of just men made perfect. This work of renewing us in the whole man, after the image of God, may be at a stage of further or less advancement in some than others, and the resemblance of the young child to its parent may not be so easily discernible as in subsequent years; still, if God is our Father, the family likeness is there.

And is this evidence of our abiding in Christ but dim and uncertain? Are there many features of one who was our father before we were begotten of God? Let us use with diligence all the appointed means for our growth in grace, till Christ be clearly formed within us the hope of glory. Let us gaze intently and affectionately on this divine example, till our own conduct corresponds, as face answers to face.

Here we have also a rule of duty, which may at all times be applied. Let us ever inquire, how Jesus would have acted under the same circumstances in which we are placed, and let us endeavor so to walk, even as he would have walked. And behold, how happy would be the consequences which would result, did all men conform themselves to this rule. The sufferings of earth, arising from ambition and envy—injustice and cruelty—its heart-burnings, and calumny, and cruel jealousies would cease. Sin and every evil passion would be unknown. A state of innocence and happiness, such as man en-

joyed when the image of his Maker was still upon him, would ensue. This can never happen. But we look forward to a time when there shall be a wonderful proximation to it. And now, it is our duty, and each one may add his mite to make our earth like heaven, where God is all and in all.

THE BIBLE THE BASIS OF EDUCATION.

To constitute a sufficient moral system, there must be a recognition of one SUPREME, the original source of being, authority, and wisdom, duty to whom includes, harmonizes, and makes binding all other duties; for else there will be a conflict of duties, rendering virtue uncertain, variable, and inconsistent. To establish sufficient moral principle, there must be proposed motives to do right, convincing the mind and controlling the heart, superior at all times and in all circumstances over every possible motive to do wrong. To direct in moral conduct there must be an exhibition, by actual example, of the highest moral perfection. All these can be found only in Christianity. Hence we affirm that, though there are some auxiliary means, the BIBLE is fundamentally essential to the proper training of the young. Every attempt to build a sound education, except upon evangelical truths, will be a failure. For, besides that the Holy Scripture is a library of itself, containing the most ancient, authentic, and satisfactory account of things in their causes, narrative the most simple and impressive, biography the most honest and useful, eloquence the most powerful and persuasive, poetry the most sublime and beautiful, argument the closest and most profound, politics the justest and most liberal, and religion pure from the throne of God; it alone teaches morals with sufficient authority, motive, and example—the authority of God, the motives of eternity, and the example of Jesus Christ. Thus we find, that in exact proportion as the Bible is read, useful knowledge, civil liberty, and sound morals prevail.—Dr. Bethune.

RELIGIOUS INTELLIGENCE.

Letter from Canada.

WHITE LAKE, Canada West,
August 25th, 1847.

REV. AND DEAR SIR:

According to promise, I send you a few items for the "Preacher," respecting Canada and the Free Church. As you are aware, my principle object in coming to Canada was, to enjoy for a time, a climate more favorable to my feeble state of health; and by the blessing of God, my expectations so far have been realized. My health is gradually improving, so that I now enjoy better health than I have done for two years. I have been able to preach every Sabbath since we arrived in Canada, and frequently rode twelve and fourteen miles between the forenoon and afternoon service.

This part of Canada, extending along the south side of the Ottawa River, is yet a wild and rugged country, having been settled only a few years. The population is composed, principally, of Scotch and Irish Presbyterians; and are, generally, a very industrious, moral and intelligent people. Still it is easy to perceive that there is not that spirit of enterprise in Canada, that there is in the Northern and Western States. Nor has the Temperance cause made the same advance that it has in most parts of the States. The face of the country although level, is, in many places, rough and unfit for cultivation, owing to the great quantity of granite and limestone rock. Still much of it possesses a very rich and productive soil. This part of Canada has this one advantage over mo-

new countries, that it is remarkably healthy: fevers of any kind are seldom known, except when brought here by emigrants; and cases of consumption are of rare occurrence.

A few words now in regard to the Free Church. And you may be well assured that, when coming into a land of entire strangers, I was highly gratified to find a church in all respects so like to the Associate Reformed Church. And in nothing more so, than in its adherence to the good old "Songs of Zion." The Free Church of Canada took its rise in 1844, just one year after the separation in Scotland. It took the name of the "Presbyterian Church of Canada in connection with the Free Church of Scotland;" and numbered at that time nineteen ministers. The Synod is now composed of five Presbyteries with fifty-five ministers. It has under its direction a flourishing institution, called Knox College, designed especially to qualify young men for the numerous calls for preaching in different parts of British America. Dr. Burns is the principal of the College. It had thirty-seven young men during the last session preparing for the ministry. The Synod held its last meeting at Kingston on the 2d of June, when a good deal of interesting business was transacted. As soon as I obtain the Minutes of Synod, I will send you a copy, by which you will be better able to see the condition and prospects of the Free Church of Canada. Canada, together with New Brunswick and Nova Scotia, presents an open field for missionary labor, especially for those who can preach in both English and Gaelic.

Many parts are very destitute of Presbyterian preaching. And I need not inform the readers of the "Preacher" that, the Scotch and Irish Presbyterians are not very ready to fall in with any other denomination. In this Township and three or four adjoining it, there is no regular preaching of any kind, excepting at one station, (and that only once in three weeks,) by a Mr. Mann of the Establishment. The congregation to which I preach, most of my time, was organized only a few months ago, and is a part of what was formerly Mr. Mann's charge. This is a large Presbyterian settlement, and a fine missionary field, especially for one that could preach in both English and Gaelic. A large part of the inhabitants are from the highlands of Scotland, and consequently are partial to the "great speech," as they call the Gaelic. As an evidence of their love of the gospel and of the ordinances of God's house, I may state that persons frequently ride ten or twelve miles; and it is not uncommon for old men and women to walk seven or eight miles to worship with us on the Sabbath. And let me mention another fact, which shows their respect for the word and ordinances of God, that, generally, every worshipper, old and young, that is able to read, is furnished with a Bible. This excellent custom, which is so universal here, may be accounted for from their using the Psalms of David in the worship of God. Every copy of the Old and New Testaments contains the metred version of the Psalms. The necessity for an "Imitation," or, (as Dr. Watts would say,) "Psalms making David speak like a Christian," has not yet been discovered in this part of Zion.

The "Preacher" comes to us regularly, and let me assure you, like the face of an old friend in a strange country, is a very welcome visitor.

I remain, dear sir,
Your brother in Christ,
S. M. COON.

Sin is sin, and consequently damnable, whether custom revenges it with a gibbet, or adorns it with a garland.—Dr. South.

For the Preacher.
Reformed Dissenting Presbytery.
HIGH RIDGE, Belmont Co., O.,
August 23d, 1847.

The Reformed Dissenting Presbytery met, *pro re nata*.

MEMBERS.

Ministers.
John Anderson,
Elijah M'Coy,*
William Davidson,
J. Y. Ashenhust.

Elders.
William Dripps,*
Henry Waite,*
William Russell,*
Robert Stewart,*
Richard Orr, filling the place of William Dripps.

Constituted with prayer.
The object of this meeting of Presbytery, was stated by the Moderator as follows: To take into consideration the subject of the Union of the Reformed Churches; and to take such action thereon as Presbytery may deem proper.

Adjourned to meet at the house of John Johnson, 3 o'clock, P. M.
Closed with prayer.

John Johnson's, 3 o'clock, P. M.

Opened with prayer.
Members present as before.
In reference to the object for which Presbytery was convened, the following preamble and resolution were adopted:

Whereas, the subject of *Union* has long been agitated among the Reformed Churches of this country, and many and continued efforts have been made hitherto, with but poor success, to unite them; and whereas, Presbytery is convinced that a plain and ingenuous declaration of the grounds upon which the parties are willing to unite, is necessary to a happy and speedy termination of the work; therefore,
Resolved, That Presbytery proceed, definitely, to declare the grounds upon which she is willing to unite with her sister churches.

Pursuant to the above resolution, Presbytery adopted the following:

Whereas, the time has arrived when this court ought, definitely, to declare, what in her judgment is a Scriptural basis of organic union and fellowship, upon which it is the duty of all Christians to have visible unity and communion; therefore,
Resolved, 1. That the terms of ecclesiastical fellowship ought to be so constructed, as to exclude no one from the communion of the visible church, who makes a credible profession of his faith in Christ, and of his obedience to him.

2. That such profession, when credibly made, is the only Scriptural bond of visible organic unity and fellowship among the people of God.

3. That to construct our creed, or terms of fellowship, so that more than this is required, or less accepted, is to make the gate either straiter or wider than, from the Head of the church, we have authority to do.

4. In relation to the efforts now being made to unite the Reformed Churches of this country, it is the conviction of Presbytery, that the above positions involve the conclusion, that the slight differences, or shades of difference between them are such as ought not to interrupt the harmony of the church of God, or be made conditions of fellowship; but that these churches ought to unite upon the basis of that truth which is common to them all.

In order to give effect to these general principles, for advancing the contemplated and much desired union, it was further

Resolved, 1. That Presbytery require her delegates, whom she shall appoint to represent her in the Convention of Reformed Churches, to act, so as to carry out in the most practicable form, these general views.

2. That in regard to that thing technically called a "Testimony," it is the desire of this Presbytery, that it may embrace only

such points as are thought not to be declared with sufficient fullness or clearness, in the other subordinate standards of the United Church.

The Rev. J. Y. Ashenhust and Mr. John M'Coy, were appointed as delegates to represent Presbytery in the Convention of Reformed Churches, to meet in Pittsburgh, September 7th, 1847.

On motion, the Clerk, *pro tem.*, was authorized to procure the publication of the Minutes of this meeting of Presbytery, in the different periodicals of the churches represented in the Convention.

Presbytery adjourned. Closed with prayer.

JOHN ANDERSON, Mod.
J. Y. ASHENHUST, Clerk, *pro tem.*

* Absent at this meeting.

For the Preacher.

Meetings of Sessions.

MR. EDITOR:

The following is an account of a meeting of the Sessions under the charge of the Revs. J. Shaw, and J. S. Buchanan, and of Resolutions passed by the Sessions *unanimously*, in reference to Union:

Members present: Of the *Associate Church*—John Gilmore, Esq., Hugh Brownlee, S. Holmes, John Donley, J. Scott, J. Hunter, J. Johnston. Of the *Associate Reformed Church*—Joseph Waddle, James Waddle, James Dickey, James Vance, S. V. Erskine, John Hosack. The meeting was opened with prayer. Joseph Waddle was chosen as Moderator, and John Gilmore, Secretary of the meeting. The following Resolutions were then discussed and adopted unanimously: viz.,

1. Resolved, That we esteem it both the privilege and imperative duty of the various denominations of the church of Jesus Christ, to employ all Scriptural means and proper efforts, to effect a Scriptural and harmonious union throughout the church.

2. Resolved, That from the history of the Conventions of Reformed Churches, we have good reason to hope, the Great King and Head of the church, by the overruling dispensations of his wise and gracious providence, is preparing the way for a happy and early union.

3. Resolved, That the Testimony of the church, or the Basis on which the church should unite, should be as brief, plain and simple as possible.

4. Resolved, That the Testimony of the United Presbyterian Church, should have a formal introduction, or narrative, exhibiting briefly, the origin, progress, and present numerical strength of those bodies; together with an account of the origin of the efforts and plans adopted by them, under the blessing of the Head of the church, for effecting a happy union.

5. Resolved, That we honestly believe, that there is not a sufficiency of difference in doctrine between our churches to justify division, and our present separate organizations.

6. Resolved, That whereas, from reports of the Conventions at different times, and particularly from a careful view of the propositions adopted by the Convention of Septemb. 1846, there appears to be an approach toward union, we honestly believe whatever *real* or *supposed* differences may yet remain, should be treated as matters of *mutual Christian forbearance*.

7. Resolved, That we request a publication of the above in the Preacher and Repository. The meeting adjourned with prayer.

JOSEPH WADDLE, Ch'n.
JOHN GILMORE, Sec'y.

THE CASE OF DR. KING. It was recently stated that a citation had been issued by the Greek Government, or more properly by the King's attorney, ordering

the Rev. Dr. King to be tried on the Boston Traveller. The citation has since been revised. Syria, to stand just where it did belong. Still, he appears to be in some peril of the hostility of individuals. Threats have been thrown out of personal violence; and it is even said that a formidable conspiracy has been organized against him. We have very little confidence in the principles of some of these bigoted Greeks; and we cannot, therefore, regard the life of Dr. King as altogether safe from their attacks. Still we think that he is fighting manfully for the great doctrine of religious freedom, and we trust and believe that he will gain the victory.—*Presbyterian*.

UNIVERSALISTS CEASING TO PREACH UNIVERSALISM. From the following paragraph from the Trumpet, it would seem that some Universalist ministers, either from policy, or from conviction of the error or inutility of the Universalist doctrine, have ceased preaching it; others have made a still further advance, and "now preach that salvation is conditional."

"There seems to be a disposition on the part of some persons, to induce Universalists to cease preaching Universalism. We are told that this is the principal obstacle to a union between Universalists and other liberal sects. If we should permit the doctrine of Universalism to sink, as it were, out of sight, and dwell principally on the moral precepts of the gospel, it is thought that a union might soon be formed between Universalists and Unitarians. It is said, that already the preaching of Universalists has undergone quite a change; that some of them now preach that salvation is conditional; that they imitate other sects, especially Unitarians, in the composition and style of their sermons, and the manner of their delivery; and that this kind of preaching is increasing among us. It is further affirmed, that there are some who profess to be Universalists, who would not be known to be so from their preaching, and who would not be so considered were it not for their public connection with Universalists."

If the veteran advocates of this doctrine are abandoning it, others certainly need not be in haste to embrace it.

BIBLE SOCIETY. The American Bible Society is making urgent appeals for more money. The Society keeps *three hundred hands* employed daily in the manufacture of Bibles and Testaments, who print upwards of eight tons of paper per week. They issue *two thousand* volumes per day.

THE SWISS TROUBLES. Switzerland seems to be treading on the verge of a religious war. The proceedings of the six Catholic Cantons in admitting the Jesuits to the control of education, have aroused the spirit of the Protestant Cantons, and decided determination seems to exist to resist the encroachments of these wily intriguers from whom that unhappy country has suffered so much.

In opposition to this, the Catholic Cantons entered into a league to sustain the Jesuits and to enforce the supremacy of the Catholic religion, against the stipulations of the Helvetic Confederation. The Grand Diet declared this league to be illegal, and demanded its immediate dissolution. The Catholics not only refused to obey the edict of the Diet, but have been making active military preparations to resist it. The Protestant Cantons have done likewise; and now we perceive that in the Grand Diet a report of a special committee of seven, appointed to consider the matter, has been presented, which enjoins the cessation of all military preparations in the Catholic Cantons, under pain of having them put down by force. There is no

to suppose the edict will and considering the inflamed public feeling, an outbreak between the sections of the Confederation may rather expected than otherwise.

THE PREACHER.

WEDNESDAY, SEPTEMBER 15, 1847.

Our Subscribers who are still in arrears, will have a good opportunity of making payments, through the members of Synod, at Mansfield. We expect to be present, and will be glad to receive what is due, to as full an extent as possible. It is needed.

THE CONVENTION OF DELEGATES FROM THE REFORMED CHURCHES, met in the First Associate Reformed Church of this city, on Tuesday evening the 7th inst.

The Convention was organized by the appointment of the same officers who presided at the last meeting: Rev. Samuel Findley, Sr., President, and Rev. Thomas Beverige, D. D., Secretary. The main business of the Convention has been the consideration of the draft of a Testimony presented by Dr. Anderson last spring. This document has been taken up, and so much of its declarative and condemnatory parts adopted, as was agreed to be admitted into the Testimony of the United Church. The delegates have labored with much patience, and uninterrupted harmony. We hope they will be able to present something acceptable to the churches represented. They are still in session, while we write this notice, and we understand, are determined, before they adjourn, to complete what may be necessary to have their work in readiness to lay before their respective Synods next spring.

THE SYNOD OF ULSTER. While directing attention to the true character of Dr. Watts' Psalms, as in no proper sense the Psalms of David, we could not follow the Presbyterian Advocate in the various digressions in which the Editor, improving his advantages of a weekly and larger sheet than ours, saw proper to indulge. Nor did we feel disposed to follow him, as his digressions, generally, appeared to us, to have no other object than to divert attention from an issue, to which, as it had been put forth with some boldness in the Advocate, and was in itself of some importance, we were determined to adhere, until it would be fairly met or abandoned. The latter, as announced in our last number, has been the result. It would have been more agreeable to us, and much more creditable to our brother, if he had frankly acknowledged the fallacy of the pretensions, which he evidently feels had been rashly put forth, on behalf of the "correct sense" of the Psalms by Dr. Watts, than to have fallen back as he has. But so far as truth is concerned, the result is much the same, and we must be satisfied.

We shall, at our leisure, recur to some things, in which the Editor, in his digressions, fell into an inaccuracy of statement and inference which needs correction.

We take up, in this article, his language in respect to the Synod of Ulster. In proof that we can have no more confidence of "singing the truth" in the use of the word of God than in the use of the effusions of men, he addressed us as follows:

"Let us go to the Synod of Ulster, Ireland, as it was some years ago when none but the literal 150 Psalms were used, and when the heresy of Arianism had well-nigh swallowed up all the churches. We enter one of the Arian establishments. The minister arises and explains the 2d Psalm, informing the people that 'God's only Son,' his Anointed, was a mere human creature of a high order, and that 'to perish from the way' does not mean more than some temporal evil, that hell is an eastern fable, &c."

In view of this illustration, the readers of the Advocate were congratulated on having "an authorized sense of the Psalms," and also, on that account, "the great superiority of this part of divine worship as conducted in the Presbyterian church." The principle involved in all this scarcely needs formal refutation, in addressing Protestant readers; but it should not pass unnoticed. Ranker popery never emanated from the Vatican at Rome. "An authorized sense" of the word of God, and for a similar reason, is just what Popery allows; and which, with the principle to some degree inseparably connected with it, the denial of the right of private judgment in relation to the word of God, is the very basis on which that system, with all its corruptions, has been built up. The only difference, in this respect, between the Advocate and the adherent to Rome, is in the extent to which they apply a common principle. The one restricts it to the Book of Psalms; the other extends it to the whole canon of Scripture, and is the more consistent of the two; for, if it be right and advantageous to use "an authorized sense" of the Psalms, in the room of a literal version, in the worship of God, it is equally right and much more advantageous, that the entire word of God should be used in the same way.

But the principle itself is not more false, than the illustration of it was unhappy.

1st. It was unhappy, inasmuch as it was drawn from a blunder in church history. It is not the fact, that "nothing but the literal 150 Psalms were used" at the time of the Arian difficulties in the Synod of Ulster. According to our information, the system of praise used by that Synod, was the same as in the Established Church of Scotland; a version of the Psalms in connection with 57 Paraphrases and 5 Hymns. Nor is it the fact that the Arian part of that Synod were distinguished by partiality for the Psalms, as favorable to their views. We have it before us, on the testimony of a living witness, that the contrary of this is the fact. A ministerial friend, who says, he "lived in the vicinity of Belfast at that time, and was in the habit of hearing, seeing, and conversing with both parties in the Synod," informs us, that it was one of the distinguishing characteristics of the Arians, that they were unfavorable to the use of the Psalms; and, on

the other hand, that the orthodox part of the Synod were distinguished by a jealousy of the Paraphrases and Hymns; so much so, that "you could, in many instances, tell when you entered an orthodox church, by the almost exclusive use of the literal 150 Psalms."

We may state, in corroboration of this, that the Arians, after their excision, were distinguished by the greatest latitude of principle and practice in Psalmody. We have before us an edition of their "Psalms, Paraphrases and Hymns." If it would not prolong this article too much, we would like to give some specimens from it, as matters of curiosity. It is enough, however, to say, that they have not merely omitted many "whole Psalms, and large pieces of many others," but have taken but small portions of Dr. Watts' "Imitation," which, with some of the Dr.'s Paraphrases and Hymns, with various modifications and additions, make up the better part of the book. The additional paraphrases and hymns it is conceded "are inferior."

Another fact which may be stated in this connection, is, that while the Arians departed farther and farther from a Scripture Psalmody, the orthodox of the Synod of Ulster, became more and more attached and confined to the inspired Psalms, until the time of their union with the Secession Church, forming the body now known as the "United Presbyterian Church of Ireland;" into which union they went on the principle of the exclusive use of the Book of Psalms, the motion to this effect being made by Dr. Cook, the great leader of the orthodox in the Arian controversy; and to whom, under God, the Synod of Ulster was mainly indebted for the excision of that Christless branch of it. It is true, the exclusive use of the Book of Psalms was not made a term of communion in the United Church; but her testimony as a church, was in favor of the Psalms exclusively, the use of Paraphrases being regarded then, as it is yet, a matter of toleration.

Such are the facts, according to our information; and in view of these facts, we must be allowed to say, the reference of the Advocate was exceedingly unfortunate. The case is most decidedly against him.

2d. It was an unhappy reference in view of the theological character of the man to whom the Advocate would take the church, for that "correct sense" of the Psalms, which would secure her against the inroads of Arianism. It would be thought that the person put forth for this purpose, should never have been suspected of sympathy with any thing like Arianism. And yet, by any person acquainted with his history, this will not be pretended of Dr. Watts. The following prayer of the Dr. is significant enough on this subject:

"Dear and blessed God, hadst thou been pleased, in any one plain Scripture, to have informed me which of the different opinions about the Holy Trinity, among the contending parties of Christians, had been true, thou knowest with how much real satisfaction, and joy, my unbiassed heart would have opened itself to receive and embrace the divine discovery. Hadst thou told me plainly, in

any single text, that the Father, Son and Holy Spirit are three real distinct persons, in thy divine nature, I had never suffered myself to be bewildered in so many doubts," &c.

This prayer may be seen, at length, in the edition of Dr. Watts' works (the Leeds) which the Advocate has the privilege of consulting, unless it is better expurgated than we suppose. We only add to this, the concession of Dr. Elphinstone in his review of Dr. M'Master on Psalmody: "That some of the writings of Dr. Watts were hostile to the real Deity of Christ and the doctrine of the Trinity is incontestable." Now, to say the least of it, there is some incongruity in the idea of going to such a man for security against Arianism, and on this account we think the reference of the Advocate unfortunate.

3d. Not less so was the allusion to the explanation which Arians would give of the words, "My son," "perish from the way," &c., in the 2d Psalm. It is very likely the Arians would have perverted the import of these words, just as has been represented in the Advocate. That, however, would only prove the perversity to which the human mind is sometimes given up, not that the word of God, in itself, is defective or favorable to error. But it might be interesting to inquire, How would Dr. Watts have explained these words. Certainly we should not have trusted him on the words "My Son," at the time he uttered the prayer from which we have quoted. And he might have given a queer interpretation of the words, "perish from the way." Buck, in his Theological Dictionary, tells us, that Dr. Watts held the opinion, "that the children of ungodly parents, who die in infancy, are annihilated." (See *Destructionists*.) Of course, to "perish from the way," so far as such children were concerned, would be nothing more than "temporal evil," and their destiny "a sleep in everlasting night," as the Dr. expresses himself in his 13th Psalm, 4th verse. And if he had said "hell was an Eastern fable," he would not have expressed himself much more loosely than in his 98th Psalm, in which he represents the Saviour as "come to make his blessing flow far as the curse is found." The Universalist says no more.

While, therefore, we make no apology for Arians, in view of these things, and other reasons previously given, we beg to be excused from going to Dr. Watts for the "correct sense" of the Psalms. We vastly prefer a literal version of them, as they came from the Holy Spirit, and in such use of them, are unspeakably more confident of "singing the truth."

Mr. Bower, Pastor of the 2d Church, Philadelphia, acknowledges the receipt of the following contributions in aid of his congregation.

From Hopewell, Ohio, by S. McCracken, \$27.

From Allegheny, Pa., by Dr. Presley, \$30.14.

From Caledonia, New York, Rev. D. C. M'Laren, \$7.

The Editor acknowledges the receipt of \$15 for the Oregon Mission, and \$20 Synod's Fund,—from St. Clair Congregation, Pa.

We call the attention of the members of the First Synod to the following announcement:

MANSFIELD, Aug. 26, 1847.

W. D. R. KERR:

Dear Sir—At a meeting of the members of the First Associate Reformed Church of this place, held on Friday the 19th instant, the following persons were appointed a committee to make arrangements for the accommodation of Ministers and Elders, who may favor us with their presence during the sitting of the Synod of the Church in our village, viz.

Joseph Loughridge, William Buck, Albert Larimer, James Clark, & James Cobean, Jr., John Pollock.

Said committee take the liberty, through the medium of your valuable paper, to request the Ministers and Elders, who may be able to attend on that important occasion, on their arrival in town, to put up at the Mansion House, kept by Mr. Nathan M'Mullan, where they will be accommodated, either by one of the committee, or some other person, who will contact them to some place where arrangements will have been made for their entertainment during their stay with us.

By order of committee.

JAMES COBEAN, JR.

SUMMARY.

The latest foreign items give a rumor that Louis Philippe had been assassinated. The London papers of the morning of the 19th ult., bring no confirmation of it. The elections are nearly at an end, and show an increase in favor of liberal ministers. The political aspect of France is threatening enough. A fierce contest is waging between the Government and opposition press. The latter charges the ministry with corruption, and a failure of the financial administration.

Queen Victoria has arrived in Scotland. Her coronation will be completed in about three weeks. Lieutenant Monroe, late of the regiment of Life Guards, was on the 3d ult., found guilty of the murder of Colonel Fawcett, whom he slew in a duel about four years ago. The verdict of the jury has caused considerable excitement and surprise.

Italy. Austria and France view with jealousy the movements of progress in Italy. Whenever the vile despotism of the former can find a pretext or interference, it uses mercenary bayonets. The pope continues firm and prudent, and is sustained by the public sentiment of Europe.

Switzerland. Some movements were lately made for an intervention by the Allied Powers in the affairs of Switzerland, and it was proposed that a Council should be held in London; but the British government declined—it has got enough of the intervention policy in Portugal.

Portugal. Although the liberty of the press has been restored, and the municipal elections were directed to be proceeded with no measures were taken to assemble the Cortes, or to dismiss the ministry. Remonstrances had been made by Dos Antos against the cruelties inflicted on the political prisoners. The Allied Powers demanded the formation of a new ministry; unless the Queen consented, it was thought that a strong Cabralista party would be re-instated.

Turkey. Insurrection had gained ground in Upper and Lower Albania, and was fast-spreading through the whole country. The government troops were beaten back in all quarters. Two Russian emissaries were arrested.

Denmark. On the 28th of July last, the King of Denmark issued a decree, declaring that all persons who should thereafter be born in his do-

minions should be born free; and that all persons in servitude in his dominions, on the 28th of July last, and remaining so on the 28th of July, 1859, shall then be absolutely free, without compensation to the owners.

In the negotiation with the Colonists, which preceded the issuing of this decree, he offered them the alternative of three years, with a compensation of \$60 per head for each slave, or twelve years without any compensation, and they chose the latter.

Denmark has three small islands in the West Indies; namely, St. Croix, St. Thomas and St. John. St. Croix contains about 30,000 slaves. St. Thomas and St. John perhaps 5,000 more.

Poland. The *Breslau Gazette* of the 12th gives the following representation of the misery which afflicts the part of Poland which lies on the banks of the Vistula:—"The working classes are obliged to eat the grass of the fields, which they dress as vegetables. The few who are so fortunate as to procure employment earn no more than 5 kreutzers (30c.) a day, and then they are able to buy only a small quantity of black or spoiled flour which they mix with the grass. Every day people were found dead in the streets from starvation. In the town of Sopsupul there were found in one morning nineteen persons lying on the pavement round a church, all of whom had expired from want of food. The principal disease caused by this famine is a nervous fever, attended with insanity."

Russia and Circassia. A letter from St. Petersburg says: "Immense preparations are being made in the Caucasus provinces for the approaching campaign against the mountaineers. The army which is to act against them will be of nearly 150,000 men. We are assured, that as soon as the Emperor shall be perfectly recovered from the sickness with which he is at present afflicted, he will place himself at the head of the army."

Ship Fever in Canada. At Montreal and Quebec the fever is somewhat abated, but in the hospital sheds and on Grosse Isle it is still almost as prevalent and fatal as ever. The deaths at Grosse Isle average from thirty to fifty in each twenty-four hours, and in the sheds at Montreal about thirty. There have been about five thousand deaths at these two places, making, with those who have died at sea, a total of about eight thousand, exclusive of the many who have died, after leaving Montreal, on the road to their various points of destination.

The Jewish Chronicle says, that letters have been received, stating that there are four millions of Jews in the East Indies, twenty days' journey from Sangalce, who have four large synagogues.

The whole Bible has been translated into the Maharratta language. This great and important work has been accomplished chiefly by the American missionaries.

Not one of all the churches (722 in number) connected with the Free Church of Scotland, has failed to send up their contributions to the Board of Missions and Education during the last year. The sum received for these objects amounted to \$350,000. What a noble example this for other churches.

Professor McClintock has been acquitted by the jury of participating in the riot at Carlisle, when a Mr. Kenney of Maryland, attempted to arrest his fugitive slaves.

A verdict of guilty was rendered against twelve colored persons. They are not yet sentenced.

Strange Happiness. A letter writer from Vera Cruz, says: "The shells from our mortars, bursting in every direction, scattered death and destruction within the city; and it is fair to presume that the round shot from our batteries had an equally happy effect."

Illinois. In the Constitutional Convention of Illinois the following provision has been adopted with regard to duellists:

"Any person who shall, after the adoption of this Constitution, fight a duel, or send, or accept a challenge for that purpose, or be aider or abettor in fighting a duel, shall be deprived of the right of holding office of honor or profit in this State, and shall be punished otherwise in such other manner, as is or may be prescribed by law."

The following clause has been adopted by a vote of 81 to 31: "The Legislature shall pass laws with adequate penalties, preventing the intermarriage of whites and blacks, and no colored person shall ever, under any pretext, hold any office of honor or profit in this State."

Public Opinion in Tennessee. The Ohio Press makes the following statement: "We have ourselves heard Senator Jarnagan declare repeatedly, that 'if the abstract question were submitted

to the people of Tennessee to-morrow, three-fifths of them would vote for the abolition of slavery."

The Horrors of War. It would seem that our men in Mexico are suffering dreadfully from the effects of the climate of that country. As an instance of this, the Louisiana regiment, which is stationed at Tampico, under the command of Col. De Ru-sey, left their homes a few months ago one thousand strong; and of this number not more than two hundred appeared on parade on the 16th ult. Hundreds have died, and hundreds are now languishing in the hospitals.

Quite True. The *Northampton Gazette* says: "The idea, quite common among pious young men, that they cannot fulfill their mission of good to mankind, without getting into the pulpit, has filled the sacred desk with a great many poor preachers."

A Question. Baron Rothschild has been elected to the English Parliament, and being a Jew, the question will arise whether he can take the required oath on entering, which he has to subscribe to on the "faith of a Christian."

Doing Business by Telegraph. A merchant of New York wishing to draw upon a debtor of Cincinnati for \$2000, sent a telegraphic despatch. Within forty minutes from the time of writing the order in his counting room, a draft was returned, and the merchant had his money in his pocket. Fourteen hundred miles best as the business details, in less than forty minutes!

Narrow Escape. The schooner Eunice Rose, Capt. Gains, from Hartford, for New York, with about five thousand kegs of powder on board, was struck by lightning on Wednesday afternoon, when near Saybrook; the fluid descended the fore mast, shivering it badly; from the mast it took the chain, and passed through the house-pipe overboard, not injuring the hull of the vessel.

The Yellow Fever. The interments at New Orleans for the 48 hours ending on the 30th ult. amounted to 104; the deaths at the Charity Hospital to 38; and at Lafayette 29.

The number of emigrant passengers that have left Liverpool for the United States and the Provinces, from January 1st, to June 30th, by official count, amounts to a grand total of 88,952. As children under twelve months old are not counted, and as children under fourteen years are merely counted every two as but one "statute adult," upwards of 100,000 souls have quitted their native land within the last six months.

For the Preacher.

The Presbytery of the Lakes

Met in Sugar Creek, Pa., on the 8th inst. The members were generally present. Business of much local interest was transacted. Mr. H. H. Thompson, a probationer for the ministry was received under our care, on a transfer from the Second Presbytery of Ohio. Mr. Thompson presented his preparatory to ordination, on subjects previously assigned him. There were sustained, as furnishing ample evidence of aptness to teach, and of his ability to rightly divide the word of truth; and, by the laying on the hands of the Presbytery, he was accordingly, set apart to the office of the holy ministry. He was then installed pastor of the united congregations of Sugar Creek and Mill Creek, the call to which he had accepted. The hope is indulged, that the relation thus formed will redound greatly to the glory of God, and the salvation of immortal souls. Being satisfied of his repentance, and of his prospect for future usefulness, Presbytery restored Mr. James Greene to the office of the holy ministry. The appended schedule of appointments was adopted:

Georgetown.

Rev. W. Findley, to dispense the supper, 4th Sabbath September.
Rev. Calahan, 2d Sabbath January, and 1st Sabbath February.

Crooked Creek.

Fife, 4th Sabbath September, and 1st, 2d, 3d Sabbaths October.
Rev. Calahan, 3d, 4th, 5th Sabbaths January.

Centreville.

Fife, 3d Sabbath October.
Rev. Calahan, 1st Sabbath January, and 2d Sabbath February.

Portersville.

Fife, 4th Sabbath October.
Rev. Calahan, 4th Sabbath December, and 3d Sabbath February.

Evansburg.

Rev. Greene, 3d Sabbath September.
Fife, 5th Sabbath October.
Rev. Calahan, 3d Sabbath December, and 4th Sabbath February.

JOSEPH H. PRZESMY, P. C.

PRESBYTERIAL MEETING.

The regular Quarterly Meeting of the Presbytery of Monongahela, will be held in the First Associate Reformed Church, Pittsburgh, on Tuesday, the 21st inst., at 10 o'clock, A. M.

JOHN G. BROWN, P. C.

MARRIED.

On Monday, the 13th inst., by the Rev. J. J. Buchanan, Mr. ROBERT S. FOSTER, to Miss SUSAN A. CURRY, both of Allegheny county, Pa.

ACKNOWLEDGMENTS.

The Treasurer of General Synod, acknowledges the receipt of the following:

Harmony (Ill.) Congregation, Rev. Pinkerton, by Rev. D. R. Kerr, Home Mission,	\$ 7.00
Middle Wheeling cong., Rev. J. S. Buchanan, by Rev. D. R. Kerr, For. Miss., Ass. Ref. Church, Geneva, N. Y., by Rev. D. R. Kerr, Foreign Mission,	4.00
Ass. Ref. Church, Seneca, N. Y., by Rev. D. R. Kerr, Foreign Mission,	23.00
Mifflin cong., J. J. Buchanan, by Rev. D. R. Kerr, Foreign Mission,	12.00
Middle Wheeling cong., J. S. Buchanan, Synod's Fund, by Rev. D. R. Kerr,	12.40
The Treasurer of First Synod acknowledges the receipt of the following:	5.50
Mifflin cong., Rev. J. J. Buchanan, by Rev. D. R. Kerr, Synod's Fund,	12.00
Unity cong., Rev. Conner, by Rev. D. R. Kerr, Synod's Fund,	2.00

OBITUARY.

MEMOIR OF MRS. MARGARET JOHNSTON.

"Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

This inspired truth was eminently verified in the case of Mrs. ELIZABETH JOHNSTON, of Derry township, Guernsey county, Ohio. She entered upon the stage of life under the supporting and directing influence of a religious education; and with other encouraging circumstances in her lot, she possessed a constitution, perhaps unrivalled for its vigor and apparent freedom from the ravages of disease. Her bodily health continued firm till she was about thirty-eight years of age, when symptoms of cancer appeared in her face. Its ravages, for many years, were slow; but, in defiance of medical treatment, continued to progress; and, for some three or four years of the latter part of her life, her condition and bodily suffering presented a most perfect contrast to her former state of health and ease. This fact rendered the trial of her faith and patience the greater. She had entered life as the nursing of prosperity, and, for many years, seemed to have occasion to say, My mountain stands strong, and I shall never be moved; yet, alas! her prosperous state was turned into misery. But in her days of prosperity she had laid up a good foundation against the days of adversity and trial.

She was well instructed in the doctrines and consolations of the gospel, and her faith and patience, under her protracted and painful sufferings, bore her up almost to a prodigy. After an experience of thirty-three years in the ministry, the writer has not been conversant with her superior, in the enjoyment and exercise of the supporting and heart-cheering graces of the divine Spirit. She was never heard to utter a murmur. The consolations of God were not fluctuating with her, or, at least, not so much so, as to be discernible by her associates. They appeared to keep up a continuous tide in her soul, and to be gradually progressive, as her afflictions more and more abounded, until, on the 6th day of last June, when death came in to her relief, and proved to her, emphatically, the crown of life, in releasing her immortal spirit from that clay tabernacle, in which it had so long groaned being burdened, and transporting it to God's right hand, where there is fulness of joy, and into his presence, where there are pleasures for evermore.

Mrs. Elizabeth Johnston was fifty-eight years of age at the time of her death. She was a native of Ireland, and emigrated to this country about the year 1811. During the last twenty years of her life she was afflicted with the cancer. She lived a widow for twenty-nine years, and was left in that state with the charge of two sons and one daughter. These children she faithfully trained up in the nurture and admonition of the Lord, in connection with the Associate Reformed Church; of which she was an exemplary member for more than twenty years, and of which they are respected members by their own profession. She was spared to see all her children comfortably situated as heads of separate families, and to see her children's children, in the case of each. What more had she to desire on earth? She had fought the good fight, she had finished her course, and she was taught to know, and she did assuredly believe, that she had a crown awaiting her, which the Lord the righteous Judge had to give unto her, and not to her only, but to all them also who love his appearing. Blessed are the dead that die in the Lord.

S. F.

Antrim, (O.), August 23d, 1847.

MISCELLANY.

THE REFORMATION. In Germany, in France, in Switzerland, and in Scotland, the contest against the Papal power was essentially a religious contest. In all these countries, indeed, like every other great cause, it attracted to itself many supporters influenced by no conscientious principle, many who quitted the Established Church because they thought her in danger, many who were weary of her restraints, and many who were greedy for her spoils. But it was not by these adherents that the separation was there conducted. They were welcome auxiliaries; their support was too often purchased by unworthy compliances; but, however exalted in rank or power, they were not the leaders in the enterprise. Men of a widely different description—men who redeemed great infirmities and errors by sincerity, disinterestedness, energy, and courage; men who with many of the vices of revolutionary chiefs and of polemic divines, united some of the highest qualities of apostles, were the real directors. They might be violent in innovation, and scurrilous in controversy. They might sometimes act with inexcusable severity toward opponents, and sometimes connive disreputably at the vices of powerful allies. But fear was not in them, nor hypocrisy, nor avarice, nor any petty selfishness. Their one great object was the demolition of the idols, and the purification of the sanctuary. If they were too indulgent to the failings of eminent men, from whose patronage they expected advantage to the Church, they never flinched before persecuting tyrants and hostile armies. If they set the lives of others at naught in comparison of their doctrines, they were equally ready to throw away their own. Such were the authors of the great schism on the Continent and in the northern part of this island. The Elector of Saxony and the Landgrave of Hesse, the Prince of Conde and the King of Navarre, Moray, and Morton, might espouse the Protestant opinions, or might pretend to espouse them; but it was from Luther, from Calvin, from Knox, that the Reformation took its character.—*Macaulay.*

LONG SERMONS AND PRAYERS. Our modern complainers will be more reconciled to their destiny when they are informed of the experience of those who went before them. When Essex left London to march against King Charles, then at Oxford, he requested the Assembly of Divines, usually known as the "Westminster Assembly," to keep a day of fasting for his success. The manner in which it was observed is thus stated by Baillie—(*Cong. Jour.*):

"We spent from nine to five graciously. After Dr. Twiss had begun with a brief prayer. Mr. Marshall prayed large two hours, most divinely confessing the sins of the members of the Assembly in a wonderful pathetic and prudent way. After, Mr. Arrowsmith preached an hour; then a psalm; thereafter Mr. Vines prayed near two hours, and Mr. Palmer preached an hour, and Mr. Leaman prayed near two hours; then a psalm. After, Mr. Henderson brought them to a sweet conference of the heat confessed in the Assembly and other seen faults to be remedied, and the convenience to preach against all sects, especially Anabaptists and Antinomians. Dr. Twiss closed with a short prayer and blessing. God was so evidently in all this exercise that we expect certainly a blessing."

THE FAMILY. It is not more true that the infant brood grows to the power of caring for themselves, in the nest, than that men are formed into the habits of life in the family. It is the earliest, cheapest, safest, and mightiest institution for this purpose. Hence it is the special object of assault from the gathering hordes of disorganizing reformers in our day. On every side, under the guidance of the St. Simons, Fouriers, and Owens, we hear the outcry against the domestic temple: "Raze it, raze it, even to the foundations thereof." Ignorant of the true sources of pauperism and oppression, our puling pseudo-philanthropists are in perpetual agitation about the wrongs of labor, the rights of women, and the re-construction of society. "Association," such as they propose, would pluck away the hearth-stone, and break the marriage-ring. Forgetful of the homely sentence, that the largest house is not large enough for two families, they would take down all partitions, throw a whole community into one, cashier the natural guardians of infancy, and subject masses of youth, in phalanxes, to the regimental drill of a newly-invented education. As bubble after bubble explodes, and successive prophets of socialism fall into deserved contempt, it is hoped that the world will become satisfied with the constitution which dates as far back as Paradise.—*Rev. J. W. Alexander.*

BOOKS. The London correspondent of the National Intelligencer says that it has been calculated by those who have possessed correct materials for so doing, that not more than one book in fifteen pays the expense of printing, and not more than one in every fifty pamphlets. That only one out of about two hundred books reaches a second edition, one in every five hundred a third, and one in every thousand a fourth. He also says that there are probably not less than ten thousand persons who live by literary labors in London, and more than double that number who strive to do so. Poor encouragement this for young authors, but a very good lesson.

KINGS IN TROUBLE. Throughout the history of Europe there never existed similar examples of so many sovereigns threatening to resign their thrones as at the present moment. The Autocrat of Russia stands highest in political importance. He is said to be suffering great mental anxiety from some unexplained cause; and, having provided the means of supporting himself liberally during life, by considerable investments in the English and French funds, under color of a great financial operation, he intends, it is said, to retire to Italy, and there pass the remainder of his days. The King of the Belgians seems to be equally afflicted. He has returned to the Palace Laecken at Brussels, from Paris, in such a mentally debilitated state, that he is unequal to the cares of government, and all parties seem at a loss to conceive what will be the upshot. Turning to Spain, the last accounts from Madrid state that the Queen has expressed to her Ministers her resolute intention to abdicate the throne, and it was reported that a special council was summoned to deliberate upon the subject. The unhappy marriage of the Queen of Spain, brought about by French intrigue, is doubtless the cause of her Majesty's disgust at her present position; but her youth, and, still more, her political importance in the preservation of the balance of European politics, preclude the thought of any such serious change of dynasty in Spain. With these singular and unprecedented events hanging over

the fate of Europe, it is a great happiness to mankind that the general tendency of political opinions is to maintain peace.—*Foreign Paper.*

THE SLAVE'S IDEA OF LIBERTY. Gov. M'Dowell, of Virginia, in a recent speech before the General Assembly of that State, thus very beautifully alludes to the immortality of the idea of freedom in the mind of the slave:

"You may place the slave where you please, you may dry up to your utmost the fountains of his feelings, the springs of his thought—you may yoke him to your labor as an ox, which liveth only to work, and worketh only to live, you may put him under any process, which, without destroying his value as a slave, will debase and crush him as a rational being—you may do this, and the idea that he was born to be free will survive it all. It is allied to his hope of immortality; it is the ethereal part of his nature, which oppression cannot reach; it is a torch lit up in his soul by the hand of Deity, and never meant to be extinguished by the hand of man."

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THE Fall and Winter Session of the above Institution, will commence on the 16th day of August next, under the superintendence of Rev. Samuel Findley, A. M. Undoubted reference as to success and ability in teaching, has been furnished by Mr. Findley.

This Institution is situated in the village of Edinburgh, Wayne county, Ohio, six miles east of Wooster. It is in the midst of a moral and religious community. The situation of the House and Grounds is very favorable for the health of the pupils, and for their progress in study; being quiet, elevated and retired, and affording every opportunity for healthy recreation. The academical year is divided into two sessions—five months each.

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A. H. JAMESON, President.
JOHN BIGGS, Vice President.
DAVID CLARK, Treasurer.
J. H. HITCHCOCK, Secretary.
July 1, 1847.

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Sept. 16, 1846—1f.

The Preacher.

VOLUME V.

"I HAVE A MESSAGE FROM GOD UNTO THEE."

NUMBER 20.

REV. DAVID R. KERR, EDITOR.

PITTSBURGH, SEPTEMBER 29, 1847.

W. ALLINDER, PRINTER.

TERMS.

THE PREACHER will be published on Wednesday, every two weeks, at ONE DOLLAR per annum, in advance, or One Dollar and a half after the close of the year. No discontinuance until all arrears are paid.

Payments may be made to John Sterrit or Joseph Spratt, merchants, Federal Street, Allegheny; or to William Allinder, at the Publication Office, N. W. corner of the Diamond and Market Street, Pittsburgh. All communications to be addressed to the Editor, post paid.

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

Where a private conveyance does not offer, subscribers will please transmit by mail.

John Knox.

The following sketch of the life and character of John Knox, is from Turnbull's "Genius of Scotland." It is a well drawn portrait of the indomitable reformer, and we have no doubt will be acceptable to our readers.

The character of Knox has been terribly blackened by heartless and infidel historians, and especially by sickly sentimentalists of the Werter School. Nevertheless, he was a noble-hearted, truth-loving, sham-bating, God-fearing, self-sacrificing man; a hero in the proper sense of the word, a minister of righteousness, an angel of Reform. Not, indeed, a soft, baby-faced, puling sentimentalist; but a lofty, iron-hearted man, who "never feared the face of clay," and did God's will, in spite of devils, popes, and kings. His history possesses the deepest and most dramatic interest. It is one of the most magnificent passages in Scottish story. Bruce battled for a crown; Knox battled for the truth. Both conquered, after long struggles, and conquered mainly by the might of their single arm. But the glory which irradiates the head of the reformer, far outshines that of the hero of Bannockburn, for the latter is earthly and evanescent, the former celestial and immortal.

John Knox was born in Haddington, not far from Edinburgh, of poor but honest parents, in the year 1505; grew up in solitude; was destined for the church; received a thorough collegiate education; became an honest friar; wore the monk's cowl for many years; adopted, silently and unostentatiously, the principles of the Protestant Reformation; spent much of his time in teaching, and in the prosecution of liberal studies, of which he was considered a master; was suddenly and unexpectedly called, at St. Andrews, by the unanimous voice of his brethren, to the preaching of the Word, and the defence of their religious liberties, after a brief struggle with himself, yielded to the call, nobly threw himself to the breach, at the hazard of his life, attacked "papal idolatry" with unsparing vigor, was seized by the authorities, and sent a prisoner to France in 1547, where he worked in the galleys as a slave, but more maintained his lofty courage and cheerful hope; was set at liberty two years afterwards; preached in Eng-

land in the time of Edward the Sixth; refused a bishopric from the best of kings; retired to the Continent at the accession of Mary, residing chiefly at Geneva and Frankfort; returned to Scotland in 1555; labored with indomitable perseverance to establish Protestantism; rebuked the great for immorality, profaneness and rapacity, and succeeded in greatly strengthening the cause of truth and freedom. At the earnest solicitation of the English congregation in Geneva, he went thither a second time; there he published, "The First Blast of the Trumpet against the Monstrous Regiment (Government) of Women," directed principally against Mary of Guise and the Regent of Scotland, two narrow-minded, miserable despots; returned to Scotland in 1559; continued his exertions in behalf of Christ's truth; did much to establish common schools; finally saw Protestantism triumphant in Scotland; and died in 1572, so poor that his family had scarcely sufficient to bury him, but with the universal love and homage of his countrymen, a conscience void of offence, and a hope full of immortality. He had a sore fight of an existence; wrestling with popes and principalities; in defeat, contention, life-long struggle; rowing as a galley-slave, wandering as an exile. A sore fight, but he won it. "Have you hope?" they asked him in his last moments, when he could no longer speak. He lifted his finger, "pointed upwards with his finger," and so died. Honor to him! His works have not died. The letter of his work dies, as of all men's; but the spirit of it, never.

Knox has been much abused for his violent treatment of Queen Mary. His addresses and appeals to her have been characterized as impudent and cruel; but, thoroughly inspected, they will be found the reverse. Strong and startling they were, but neither impudent nor cruel. Doubtless they fell upon her ear like the tones of some old prophet, sternly rebuking sin, or vindicating the rights of God. Mary was a woman of matchless beauty; and had she been educated differently, might have blessed the world with the mild lustre of her Scottish reign; but she was the dupe of bad counsels, in spirit and practice a despot, the plaything of passion, and the reckless opposer of the best interests of her country. Her beauty and sufferings have shed a false lustre over her character; above all, have aided in concealing the terrible stain of infidelity to her marriage vows, and the implied murder of her wretched husband, charges which her apologists can extenuate, but not deny. But, forsooth, it is an insufferable thing for a plain, honest-hearted man, like John Knox, to tell the truth to such an one! She was young, beautiful, fascinating, and however recklessly, madly, ruinously wrong, he must not advise her—above all, must not warn her! Now, such a notion may possibly commend itself to your "absolute gentlemen, of very soft society, full of most excellent differences and great showing; indeed, to speak feelingly of them, who are the card and calender of gentry," but it cannot be imposed upon our plain common sense. Mary was a queen, however, and

John Knox a poor plebeian! Aye, aye! that is the difficulty! Kings and queens may do what they please. The people are made for them, not they for the people. And sure enough it is a vulgar thing to oppose them in their ambitious schemes, or to tell them the honest truth betimes! Poor John Knox! thou must fall down and worship "a painted bredd" after all. A beautiful queen must be spared, if Scotland should perish. But looking at the matter from the free atmosphere of New England, we maintain that John Knox was of higher rank than Mary, Queen of Scots. He was more true, more heroic, more kingly than all the race of the Stuarts. He had a right, in God's name, to speak the truth, "to reprove, rebuke and exhort, with all long-suffering." Hence, though his words were stern and appalling, they were uttered with a kind and generous intention. "Madame," said Knox, when he saw Mary burst into tears from vexation and grief, "in God's presence I speak; I never delighted in the weeping of any of God's creatures, yea, I can scarcely well abide the tears of mine own boys, when mine own hands correct them, much less can I rejoice in your majesty's weeping; but seeing I have offered unto you no just occasion to be offended, I must sustain your majesty's tears, rather than I dare hurt my conscience or betray the commonwealth by silence."

Yes, he was a stern old Puritan, a lion of a man, who made terrible havoc among the "painted bredds" of Popery, and turned back the fury of wild barons and persecuting priests. "His single voice," says Randolph, "could put more life into a host than six hundred blustering trumpets." Single-handed, he met the rage of a disappointed government, and an infuriated priesthood, and conquered by the single might of his magnanimous audacity. In the wildest whirl of contending emotion, he never lost sight of the great end of his being, as a servant of God, nor wavered a hair's breadth from truth and right.

Yet this stern old Covenanter was not without a touch of gentleness, and even of hilarity. He loved his home, his children and his friends. An honest, quiet laugh often mantled his pale earnest visage. "They are wrong," says Carlyle, whose thorough appreciation of such men as Luther, Cromwell and Knox, is truly refreshing amid the vapid inanities or coarse prejudices of ordinary historians, "who think that Knox was a gloomy, spasmodic, shrinking fanatic. Not at all. He is one of the solidest of men. Practical, cautious, hopeful, patient; a most shrewd, observing, quietly discerning man. In fact, he has very much the type of character we assign to the Scotch at present; a certain sardonic taciturnity is in him; insight enough; and a stouter heart than he himself knows of. * * * An honest-hearted, brotherly man; brother to the high, brother to the low; sincere in his sympathy with both."

Knox, doubtless, had his faults; and what of that! He made some mistakes! and what too, of that! Was he not a true man, and a true minister of God's word? Did he not accomplish a great and beneficial work of reform; and, having done this, did he not die a sweet and

triumphant death? God has set his seal upon him, and upon his work; and that is enough for us.

We hesitate not, with Carlyle, to name the reformation under Knox as the great era in Scottish history, as the one glorious event which gave life to the nation. Thence resulted freedom, activity, purity of morals, science, national and individual greatness. Previous to this event, Scotland possessed only a rough, tumultuous, physical life; her politics—dissensions and executions; her religion—a puerile superstition; her literature—ballads and monkish legends; her joy, hunting, fighting and drinking! But the Reformation breathed into her the breath of a spiritual existence. Her national prosperity dates from that era. Thence proceeded faith and order, education, industry and wealth. "It was not a smooth business; but it was welcome surely, and cheap at that price, had it been far rougher. On the whole cheap at any price, as life is. The people began to live; they needed first of all to do that, at what cost and costs soever. Scottish literature and thought, Scotch industry, James Watt, David Hume, Walter Scott, Robert Burns: I find Knox and the Reformation acting in the heart's core of every one of these persons and phenomena. I find that, without the Reformation, they would not have been. Or what of Scotland! The Puritanism of Scotland became that of England, of New England. A tumult in the High Church of Edinburgh, spread into a universal battle and struggle over all these realms; and there came out of it, after fifty years' struggling, what we call the 'Glorious Revolution,' a Habeas Corpus Act, Free Parliaments, and much else."

It has become fashionable of late, in certain quarters, to undervalue the Reformation, and condemn those great and rugged spirits by whom it was accomplished. A sentimental, baby-hearted, superstition-smitten generation, cannot appreciate those mighty men, and mightier reforms of the olden time. But how well and worthily does the large-hearted and ethereal Milton speak of it: "When I recall to mind, at last, after so many dark ages, wherein the huge overshadowing train of error had almost swept all the stars out of the firmament of the church—how the bright and blissful Reformation, by Divine power, struck through the black and settled night of ignorance and anti-Christian tyranny, methinks a sovereign and reviving joy must needs rush into the bottom of him that reads or hears, and the sweet odor of the returning gospel imbathes his soul with the fragrant of heaven. Then was the sacred Bible sought out of the dusty corners, where profane falsehood and neglect had thrown it; the schools opened; divine and human learning raked out of the embers of forgotten tongues; the princes and cities trooping apace to the new-erected banner of salvation; the martyrs, with the waresistable might of weakness, shaking the powers of darkness, and scorning the fiery rage of the red old dragon." A noble testimony like this, far outweighs all the cant of a whining sentimentalism. Its truth, as well as its eloquence all must admit.

Mr. Editor:

During the progress of the "fraternal discussion" which has been going on between the Presbyterian Advocate and the Preacher on the subject of Psalmody, I have been occupying the position of a "looker on." And one thing has been very forcibly impressed upon my mind, and that is, that brother Annan calculates largely on the ignorance of his readers, of what is contained in the Preacher. Did he suppose that his readers generally would examine the Preacher for themselves, he certainly would not presume to give such a representation as he does of its contents. One who reads the Advocate alone, would naturally conclude, that "infidel flouts," is the text of the Preacher, and that this is the burden of all that it contains. After having harped upon the phrase "infidel flouts" until it is worn completely threadbare, brother Annan in his last Advocate brings forward a correspondent, who asks some questions on the subject with as much seeming seriousness as though he really believed that the Preacher had preferred the charge of infidelity against sister churches. He inquires,—"Is it literally true that the Editor, or the correspondent of a professedly religious paper, did, in substance, charge any professedly Christian people with the horrid impiety of emitting 'infidel flouts,' against any acknowledged part of the blessed word of God?"

I think it will be admitted by any candid person, that the Advocate thus presents the subject in such a light as to leave the impression on the mind of the reader, that the Preacher had preferred against his brethren the charge of "emitting infidel flouts against a part of the blessed word of God."

This question led me to look back and inquire into the origin of this discussion. On examination I find that a correspondent of the Preacher, when speaking of the progress of error, incidentally referred to the subject of Psalmody, and observed, "Who has not met the interrogation, Why could not Watts write psalms for the church as well as David? Such a comparison may comport with the flouts of the infidel, but badly becomes the professing Christian." A person unacquainted with brother Annan's peculiar fondness for the use of the sword, would find it difficult to believe, that he could discover in these few words, a text to write upon weekly for some three or four months.

Now I would respectfully ask, Why did brother Annan lay hold of these words as the ground of a controversy with the Preacher? There was no reference to him—no allusion to the Presbyterian Church, nor to any one particular body of professing Christians. A simple question is asked,—"Who has not met with the interrogation, Why could not Watts write psalms for the church as well as David?" If nobody has met with the interrogation,—why—then, nobody is hurt. If nobody has used such language, then, to nobody will the following declaration apply, that, "such a comparison may comport with the flouts of the infidel, but badly becomes the professing Christian." But if any one does use such language, or maintain the principle which the language involves, then to him the declaration will apply, and let him dispose of it as he can.

But, brother Annan chooses to take the matter up, and make it appear to be an attack upon the Presbyterian Church, whose good name seems to be intrusted to him for safe-keeping; and impudently called upon you, Mr. Editor, to give him the name of some person who has used the obnoxious language in question. You, as I think your readers will all admit, with great propriety, replied to him in substance, that—"if the shoe fits, you are at

liberty to put it on." And hence a discussion has arisen in which, a Jesuit would be puzzled to determine what brother Annan aims at, unless it is, to produce an impression upon the public mind that the Preacher has charged the Presbyterian Church with employing "infidel flouts." At one time, "A Plain Man" is laboring to prove that Dr. Watts has given a faithful and literal version of the Psalms—but when the glaring inconsistency of this position is exposed, the Editor comes out with the declaration,—"A literal translation of the Hebrew, our church does not desire for public worship, believing there is a more excellent way."

If you please, I will answer brother Annan's question. He wants the name of a single individual, who ever used such language as to convey the idea that Dr. Watts could "write psalms for the church as well as David." I will give brother Annan one name to begin with, and in the mean time assure him, that if he is not satisfied with this, I can give him many more of the same kind. The name to which I refer, is that of the Rev. William Annan, Editor of the Presbyterian Advocate. This same brother Annan has repeatedly said, if not totidem verbis, yet by his practice and by the principles which he maintains, that Dr. Watts can "write psalms for the church as well as David." The proof is the following: Brother Annan maintains that Watts psalms are not only as proper to be used in the worship of the church, as the Psalms of David, but that they are in many respects preferable. See Advocate passim. Now if brother Annan uses Watts' psalms in worship, in his own practice, and advocates the use of them in the worship of the church, then he says that, Watts can "write psalms for the church as well as David." And if this amounts to "horrid impiety," as his Correspondent intimates, then let these brothers settle the matter between themselves.

But, for the purpose of making my position perfectly intelligible to every capacity, let us take an example. And I will refer to the First psalm in Dr. Watts' collection of Hymns; it is the same which is numbered 99 in the Collection recently adopted by the General Assembly of the Presbyterian Church. I refer to this psalm for the purpose of illustration, simply because it stands first. It is as follows:

Behold the glories of the Lamb,
Amidst his Father's throne;
Prepare new honours for his name,
And songs before unknown.

Let elders worship at his feet,
The church adore around,
With vials full of odours sweet,
And harps of sweeter sound.

Those are the prayers of the saints,
And these the hymns they raise:
Jesus is kind to our complaints,
He loves to hear our praise.

Eternal Father, who shall look
Into thy secret will?
Who but the Son shall take that book,
And open every seal?

He shall fulfil thy great decrees,
The Son deserves it well;
Lo, in his hand the sovereign keys
Of heaven, and death and hell.

Now to the Lamb that once was slain,
Be endless blessings paid;
Salvation, glory, joy remain
For ever on thy head.

Thou hast redeemed our souls with blood,
Hast set the prisoners free,
Hast made us kings and priests to God,
And we shall reign with thee.

The worlds of nature and of grace
Are put beneath thy power;
Then shorten these delaying days,
And bring the promised hour.

Now I ask, who wrote this psalm? It will not be pretended that it was written by David—nor was it written by John, or any other sacred writer. There is no such psalm contained in the Bible. Then I ask again, who wrote this psalm which is used in the worship of the church? It professes to be founded on Rev. 5:6, 8, 9, 10, 12. But if the reader will turn to his Bible, he will find no such psalm there. He will indeed find that in that chapter the four beasts and four and twenty elders are represented as singing a "new song." But the song put into their mouth by the Spirit of inspiration, is something very different from the psalm before us. The first verse of this psalm is no part of the "new song." The same remark will apply to the second, third, fourth and eighth verses. The remaining three verses may be said in some degree to refer to the "new song," but at the same time, they have ideas and expressions mixed up with it which are not in the "new song." Then I ask, who wrote this psalm which we are now examining? There is no such psalm in either the Old or New Testament. This psalm could not have been written by any of the inspired writers. It was written by Dr. Watts. And brother Annan says, that it is proper that this psalm should be used in the worship of the church. Therefore, the Rev. William Annan of the Presbyterian Advocate, is one name, who says that Dr. Watts can "write psalms for the church as well as David."

SPECTATOR.

For the Preacher.
Erskine College.

The annual commencement of this Institution occurred on Wednesday, the 15th inst. The day was unusually favorable, and a large and intelligent audience was present to witness the exercises of the occasion. The forenoon was occupied with the speeches of the graduating class. The following is a list of the speakers and their subjects:

R. H. Ranson, Lincoln county, Tennessee—The Exalting Power of a Cultivated Mind. J. N. Cowan, Abbeville, South Carolina—Memory, its Pleasures and Pains. T. S. Evans, Houston, Mississippi—Democracy on the Formation of Opinion. J. T. Fair, Abbeville, South Carolina—Progress of the Arts and Sciences. W. Brice, Fairfield, South Carolina—Influence of the Principles of American Government. D. W. Reid, Newberry, South Carolina—Literature of America. H. H. Robinson, Carbarrus county, North Carolina—Knowledge is Power. L. B. Wiley, Lincoln county, Tennessee—The Mediterranean. W. A. Williams, Newberry, South Carolina—National Calamity. A. Ranson, Anderson, South Carolina—Symphony—Valedictory Address.

After an appropriate and impressive Baccalaureate, by the President, Rev. Dr. E. E. Pressly, the degree of A. B. was then conferred on the previously named young gentlemen, members of the graduating class.

In the afternoon, the assembly convened again, to hear the Anniversary Address before the Literary Societies, by Rev. W. T. Hamilton, D. D., of Mobile, Alabama. Dr. Hamilton's reputation had excited high expectations, and it is but justice to say, they were fully met. He wielded his subject with a master's hand, and by his brilliant and powerful diction, lucid argumentation, fertile illustrations, and admirable delivery, enchained for more than a hour and a half, the attention of a listening and enraptured audience. On the evening of the same day, the Rev. Dr. delivered in the village church, a discourse rich with evangelical truth, and abounding in the loftiest flights of eloquence.

The friends and patrons of Erskine College have reason to rejoice in the measure

of success which has already attended its efforts, and much to hope in regard to its future advancement. From year to year its prospects are brightening under the blessing of Heaven, and by vigilance and activity on the part of its officers and guardians, it is destined to assume an honorable position among similar institutions of the land.

Anderson C. H., South Carolina,
17th September, 1847.

The Jews.

The following is an extract from a letter of the correspondent of the New York Observer:

In Germany, the Jews are the object of long debates among political men. Hitherto their situation has been deplorable. They have not been considered as citizens. The bad laws of former times still oppress them. Subjected to continual vexations, excluded from public offices, paying heavier taxes than other inhabitants, they may rightly complain. How is it conceivable that individuals, who are guilty of no crime, should be treated as outcasts merely because they continue to profess the Jewish religion? Is it not time to correct the laws bequeathed to us by barbarous ages? and though the lower classes of the people preserve cruel prejudices against the Jews, should not governments set the example of tolerance?

These considerations excite the attention of intelligent men in several states of Germany, but the progress of reform proceeds slowly. The Legislative Chamber, in the grand duchy of Hesse, rejected the bill for the civil and political emancipation of the Jews; they only granted a gradual emancipation for them. Would you not think, in reading these expressions, that the subject related to the black slaves of our colonies? In the kingdom of Hanover, some new rights have also been granted to the Jews. In Berlin, the question was brought up of admitting them to the offices of lawyer and professor, but the government refused to open for them the door to the municipal councils. When will all these barriers be overthrown?

The King of Prussia lately published a decree of toleration for Dissenters. Every one is free to quit the churches that are united to the state, without thereby forfeiting his civil rights. The new congregations, whose doctrine shall accord with that of the national churches, may do as they wish which shall avail in law; but those whose doctrine is altogether different, as the Friends of Light, for example, cannot have civil sanction for their baptisms or their marriages. These distinctions are very subtle and complicated. The reign of liberty can alone solve all the difficulties.

THE GERMAN CATHOLICS. The New York Evangelist says: "The first number of a new weekly paper, printed in beautiful style, appeared in this city last week, devoted to the spread of the principles of Ronge, or the Free Catholics in this country. Dr. Dowiat, the recently arrived German preacher of this order, made a very successful brochure of exciting a deep and general interest among his Catholic countrymen amongst us. The Franco-Americaine, a French paper, states that Dr. Kock, another free German preacher, is now in Washington, struggling to establish there a Catholic church that shall be independent of the See of Rome. The editor of the Protestant Unionist of Pittsburgh says he is authorized to say that in the event of the Free Catholic Church desiring to organize in the city of Pittsburgh, two gentlemen will each furnish \$500 for building purposes. This looks like progress."

SUMMARY OF THE MISSIONS OF THE AMERICAN BOARD. Under the care of the Board are now twenty-six missions, embracing ninety-six stations, in connection with which are laboring 140 ordained missionaries, nine of them being also physicians, four licensed preachers, six physicians not ordained, six teachers, six printers and bookbinders, thirteen other lay helpers, 193 married and unmarried females; making 370 missionary laborers sent forth from this country; associated with whom are twenty-two native preachers, 135 other native helpers, raising the whole number of persons laboring in connection with the missions and depending on the Board mainly for their support, to 526. This is twenty-two more than we reported last year. Gathered and watched over by these missionaries are seventy-three churches, to which 1076 hopeful converts have been reported as received since the last annual report, making the present number of members, deducting those who have been removed by death or for misconduct, 25,442. Connected with these missions are eleven seminaries for training native preachers and teachers, having 423 pupils, and twenty-two other boarding schools, having 899 male and 536 female pupils; also 367 free schools, in which about 11,380 children and youth are taught; making the whole number of children and youth, directly and indirectly under the instruction of the missionaries, about 12,600. The common schools at the Sandwich Islands, being now wholly supported by the natives, are not this year included in the estimate.

Of printing establishments there are eleven; also six type and stereotype foundries. At these presses are fonts of type and other requisites for printing in nearly thirty languages besides the English. During the year, though from some of the missions no statements of the amount of printing executed have been received, 489,884 copies of books and tracts are reported to have been printed, embracing 40,451,955 pages; and the whole number of pages printed from the commencement of the missions is 575,000,000, in about thirty languages besides the English.

Evangelist.

The Controversy in the Episcopal Church.

With the controversies of other denominations we have nothing to do, only as they have a bearing upon the great leading doctrines of Christianity. It is only because the one for some years past waged in the Episcopal Church has such a bearing that we have taken any interest in it. We have felt great solicitude that the evangelical party should triumph, and have looked on with amazement when we have seen the able and good men of that party quietly standing with their arms folded, and permitting their opponents to propagate their sentiments, and gain the ascendancy in their ecclesiastical councils. We have feared that they would not arouse themselves, owing to their aversion to controversy, until efforts would be unavailing. It would seem, however, from the following extract from an editorial article in the Episcopal Recorder, that some of them are becoming aware of their danger, and rousing themselves to action. The editor says—(*Presb. Herald*):

"Of one thing we are convinced, viz.: that something decisive must be done. We are convinced also (how deeply we have no language to express) that it is due both to honesty and the cause of truth, that every mask be laid aside, and things made to appear as they are. If we have parties amongst us, let them show themselves. The plan of always mining in the dark, is, to say the least, dishonorable; no good can ever come of it in any quarter. If we have Puseyites in our communion, (and

who doubts it?) let them take the name, and not be afraid to carry on their operations openly. If we have any evangelical men left of the old-fashioned Bedell and Milnor stamp, (we trust there are a few who have not yet bowed the knee to Baal,) let them come forward boldly as such. They are the men who must save the church. They may be few and scattered, but God has laid a heavy responsibility upon them, and given them a momentous work to do. And never had any set of men a more honorable service assigned them upon earth. If they are true to their trust, they will have the blessedness and honor to redeem their church; they will win for themselves the gratitude of the Protestant world, and generations yet unborn shall rise up to call them blessed. But if they waver and hesitate; above all, if they truckle and compromise away their principles for a few years longer, the cause they love, and which they swore at the altar to live and to die for, will be ruined.

"Five Milnors and five Bedells, supported by their congregations, and banded together in an independent evangelical association, would do more just now to sustain the gospel, and make it dominant in our ecclesiastical councils and church societies, than a regiment of what they call middle men. Aye, middle men, they call them. Men who, standing mid-way between truth and error, support each by turns, and neither effectually. They are neither hot nor cold. Such men are doing more to establish the reign of false doctrine in the American Episcopal Church, than all the Tractarians in the world could accomplish at the present time. They prevent the force of public opinion, and the moral energies of the church, from being called forth to put it down."

Happy Effect of Christian Fidelity.

The following incident, though related from memory, is substantially correct:

Thomas Hoopoo, it will be recollected, was a member of the Foreign Mission School at Cornwall, Connecticut. After some two years' residence at Cornwall, at the request of the clergyman of Brunswick, who had formed an acquaintance with Thomas, he accompanied Deacon H. with whom he was boarding, and who was on his way to Philadelphia, to Brunswick.

On the evening of their arrival at Brunswick, a select company, including the clergymen, were invited to spend the evening with a celebrated attorney-at-law of the place. Thomas, then about sixteen years of age, accompanied them.

The lawyer entertained the company for a long time by interrogating Thomas in reference to his native country, their customs, religion, enjoyment, &c., and especially upon their religion, compared with the Christian religion. Thomas very patiently answered his questions, often to the great merriment of the company. At length the lawyer, who was not a religious man, ceased, and Thomas commenced in substance as follows:

"I am a poor heathen boy. It is not strange that my blunders in English should amuse you. But soon there will be a larger meeting than this. We shall all be there. They will ask us all one question, viz.: 'Do you love the Lord Jesus Christ?' Now, sir, I think I can say, yes: what will you say, sir?"

He ceased: a death-like stillness pervaded the hall. At length it was broken by a proposition of the lawyer, that, as the evening was far spent, they should have a season of devotion, in which Thomas should lead. It was acceded to, and Thomas, in his accustomed meek and affectionate manner, addressed the throne of grace. Soon he prayed for the lawyer in person, alluding to his learning and talent,

and besought that he might not be ignorant of the way of salvation through Christ. As he proceeded thus, the emotion of the lawyer's breast rose above all restraint, the flowing tears could not alleviate it. He sobbed aloud. The whole company were affected, and the sobs drowned the speaker's voice.

Soon they separated, and retired to their respective rooms. But there was no rest for the lawyer. The question of Thomas rung in his ears—"What will you say, sir?" He paced his room in anguish. The Spirit of God had touched his conscience. He found no rest until he could answer the thrilling question proposed by that "heathen boy" in the affirmative.

A few days afterward, on the return of Deacon H., several of the party were rejoicing in hope, who were careless sinners previous to the question of Thomas. A powerful revival of religion followed, all apparently resulting from the faithful dealing of that illiterate heathen boy.—*Reader, go thou and do likewise.—Western Herald.*

ENEMIES. Who has not had enemies?

The answer is, some bad men or useless men. Washington had enemies, so had Howard, so had all the Prophets, so had the Saviour. His were all enemies without a cause; therefore they were very bitter. No enemy is so cruel as he who feels that he has already wronged you; and not you, him. "It is lawful, to learn from an enemy." What have you learned from your's? The old Scotch divines said: "Enemies are the Good Shepherd's dogs to worry straying sheep and drive them back to the fold." Another has said: "An enemy, let men say what they will about it, is a very useful thing. We say thing and not person, because an avowed enemy seldom affords evidence of rationality. An enemy is often used by our Good Guardian as a bayonet, with which we are pierced when we step aside from the path of duty. So long as we continue in that path, it will never be allowed to wound a pore of the skin or harm a hair of the head. It may remain by our side polished and pointed; but if ever it harms us, it will be because we run into harm's way and thrust ourselves upon its sharp edge."

PERSEVERANCE OF THE SAINTS.

A clergyman in Vermont was once trying to unsettle the faith of a pious old lady, who was a firm believer in the perseverance of the saints. To his arguments she replied, "God has undertaken to save my soul, and I expect him to finish the work." "Ah," said he, "but what if he should leave you to fall away and perish?" "And," said she, "what if God had let Elijah fall after he had taken him up to carry him to heaven?" "Oh," replied the minister, "it was not at all likely he would." "Well," said the old lady, "no more likely is it that God will undertake to carry me to heaven, and let me fall before he gets me half way there."

N. E. Puritan.

A CHILD'S REASONING ABOUT GOD'S DECREES.

A little girl, six years old, to whom the doctrine of God's decrees had never been mentioned, as she was sitting one morning on her father's knee, looked up, and abruptly asked, "Papa, does God know what we shall all be doing next year?" "Yes," said the Father, "he knows just as well as he knows what we are doing now." "But," said she, with a look of perplexity, "how can he know it before it is done?" The father answered, "because God knows everything." After a pause of a minute the little one again

looked up and says, "But, pa, how can he know it if he does not first make it up how it shall be?" Said he, "God has made it up." "Has he," said she, "has he? But when did he?" She was told that he had made it up always, ever since he was God; and this seemed to satisfy her, and put the subject at rest. Thus naturally will the untaught mind of a child infer the doctrine of God's decrees from the doctrine of the foreknowledge of God.

MONDAY SERMONS.

It is a constant practice of one of the best and most laborious ministers of the present generation to write a short article for some religious periodical, every Monday. This he does with little fatigue or trouble, the labors of the Sabbath suggesting some thought or bringing to light some fact worthy of record.

In the course of a long life many volumes might thus be written, and much good be done which would be otherwise lost. Is it not a practice which should become universal? We heartily recommend it to our brethren in the ministry. You preach on Sabbath, perhaps, to some hundreds, you may preach on Monday to thousands. Your sermons are preached in a small neighborhood, and a few, perhaps, will remember them for a little while; the paragraph of ten or twelve lines may travel to the ends of the earth, and do good to the end of time. We wish there were more Monday preachers.—*N. O. Protestant.*

The Infidel Outwitted.

A few months since, a well known minister of the Presbyterian Church delivered a series of discourses against Infidelity, in a town in Louisiana, on the Red River, many of the citizens of which were known to be skeptical. A few days afterward he took passage on a steamer ascending the Mississippi River, and found on board several of the citizens of that town, among whom was a disciple of Tom Paine, noted as the ring leader of a band of infidels. So soon as he discovered the minister he commenced his horrid blasphemies, and when he perceived him reading at one of the tables he proposed to his companions to go with him to the opposite side of the table and listen to some stories that he had to tell upon religion and religious men, which he said would annoy the old preacher. Quite a number, prompted by curiosity, gathered around him to listen to his vulgar stories and anecdotes, all of which were pointed against the Bible and its ministers. The preacher did not raise his eyes from the book which he was reading, nor appear to be in the least disconcerted by the presence of the rabble. At length the infidel walked up to him, and rudely slapping him on the shoulder, said: "Old fellow, what do you think of these things?" He calmly pointed out of the door, and said: "Do you see that beautiful landscape spread out in such quiet loveliness before you?" "Yes." "It has a rich variety of flowers, plants and shrubs, that are calculated to fill the beholder with delight." "Yes." "Well, if you were to send out a dove, he would pass over that scene and see in it all that was beautiful and lovely, and delight himself in gazing at and admiring it; but if you were to send out a buzzard over precisely the same scene, he would see in it nothing to fix his attention, unless he could find some rotten carcass that would be loathsome to all other animals. He would alight and gloat upon it with exquisite pleasure." "Do you mean to compare me to a buzzard, sir?" said the infidel, coloring very deeply. "I made no allusion to you, sir," said the minister very quietly. The infidel walked off in confusion, and went by the name of "the Buzzard" during the remainder of the passage.—*Presb. Herald.*

Modern Jewish History.

The following article is extracted from the Princeton Review, for July, 1847. In it will be found not only important historical facts, but also philosophical reasons for the present position and the peculiar characteristics of that wonderful people.

"The first point, to which we ask attention, is the perfectly anomalous position into which the Jews were thrown by the destruction of Jerusalem and their own expulsion from the country. Their condition at this junction is without a parallel except in their own history, and even there the parallel is distant and imperfect. It is not the downfall of their government, nor the dispersion of their people, nor the hardships incident to such a revolution, that imparts to their condition this extraordinary character. Such changes have occurred, and such sufferings have been experienced, in a hundred other cases, without any such effect upon the sufferers or the world at large. The extraordinary feature of the case is this, that they were left to keep up a peculiar national organization, when deprived of the very thing that seemed most indispensable to its existence. To other systems of religion and polity, a particular local habitation might be highly important; but in this case it was recognized as absolutely necessary. Christians and Pagans could set up their altars any where; but Judaism was restricted, by the law of its existence, to one country. The place of its rites was, by divine appointment, as essential as the rites themselves. The Jews themselves will hardly deny, that if it had been the divine purpose to announce providentially the termination of the old theocracy, it could not have been done in a more significant and striking manner. Their condition was now worse than that of Israel in Egypt. To maintain a system eminently local, when expelled from the prescribed localities, was indeed to make brick without straw, or rather to make it with nothing but straw. All that was now left was the cohesive spirit of the race, while every thing substantial, upon which it had once acted, was now gone forever.

"That the surviving Jews did not take this view of the matter, when they first recovered from the stunning blow, is easily explained by their national remembrance of the Babylonish exile, when the same state of things had existed during less than three-fourths of a century, so that some, who had worshipped in the first temple, wept at the dedication of the second. But in that case, the whole nation, as one organized body, had been carried and deposited together, so as to be ready for a simultaneous restoration; while in this case it had sprung into a multitude of fragments, scattered no one could tell where, like the breaking of a potter's vessel with a rod of iron, or, to use a modern illustration, like the sudden instantaneous havoc of some great explosion. Still the recollection of the old captivity and of its joyful termination could not fail to cheer the Jews with sanguine hopes, during the first half century, and till the mystic term of three score and ten years was passed. But then as the former generation passed away, the hopes of the survivors and successors must have lost their elasticity. This would have been the case, even if external circumstances had improved or remained unaltered. How much more when they were growing worse and worse; when the miserable remnant left in Palestine was again and again thinned by new proscriptions, and the land at last hermetically sealed against the race to whom it had been promised; when the old Jerusalem was razed, Moriah turned into a grove, heathen temples, amphitheatres and circuses erected all around it, and the ancient landmarks so confused that it is still a question where the wall ran, and alleged

by some, though no doubt incorrectly, that the present area is not that of the old town, but only marks the site of the one built by Hadrian, and called, after one of his own names, Ælia. Nor was it merely the hostility of emperors and senates that thus tended to destroy their hopes. When Julian the apostate, in the fourth century after the catastrophe, attempted to rebuild the temple, his design was thwarted, and Jews and Christians seemed to join with Pagans in believing that it was by a miraculous interposition.

"If, in the face of these discouragements, the Jews had given up all hopes of restoration to their own land, they would thereby have abandoned their religion, and with it their national existence, scattered as they were among the nations. The choice presented was between this national annihilation and an obstinate persistency in waiting for what never was to come, at least in the way desired and expected by themselves. That they should have shrunk from the total loss of their historical and national existence, is entirely natural. The only wonder is, that they should have been able to escape it, by maintaining their original attitude of expectation for a space of near two thousand years. This is the wonder, the unparalleled enigma, in the condition of the Jews, that they are waiting, just as their fathers waited so many hundred years ago. As a race they may be said to keep perpetual passover, their loins girded, shoes on their feet, and staves in their hands, prepared for a journey, for which fifty generations have prepared before them, without ever taking it. If we could imagine a family, in which the inmates have, from time immemorial been sitting in their travelling dress, surrounded by their luggage, as in expectation of a vessel or a stage-coach, it would be a fantastic but not an unjust image of the posture of the Jews throughout the world for ages. The religious service which they now use is avowedly a temporary substitute for that which is to be restored in Palestine hereafter. Hence it abounds in allusions to the sacrificial system, which was essential to the Jew's religion, but of which they have practically known nothing since the fall of Jerusalem.

"This is the true position of the Jews, as defined by themselves and attested by their history. The temporary state of expectation, which at first seemed likely to last only for a few years, has continued until this day, like the fabled metamorphosis of men into stone, by which their momentary attitudes and gestures have been fixed forever, or the real petrification of a drop arrested in the very article of distillation.

"We have dwelt upon this circumstance, not only on account of its intrinsic singularity and interest, but also and especially because it furnishes a key to the whole subject. Out of this anomalous position of the Jews, occasioned by the downfall of their state and perpetuated by their own choice, has arisen, more or less directly, all that is peculiar in their national relations or the figure which they make in history. This may be rendered clear by an enumeration of its consequences, some of which might have been foreseen, and all of which are easily demonstrable from history.

"The first of these effects is the continued separate existence of the Jews among the nations where they have been scattered. This would never have arisen from a spirit of nationality alone, as we know from other cases where that spirit has been thoroughly subdued by coercive or persuasive measures. This result could have been secured by nothing short of a religious conviction of their own superiority to other nations, with an accompanying hope of restoration to the external marks of their pre-eminence.

Minutes**Of the Convention of Reformed Churches.**

First Associate Reformed Church,
Pittsburgh, Tuesday, September
7th, 1847, 7 o'clock, P. M.

The Convention of Reformed Churches met. The Rev. Samuel Findley, Sr., being called upon, opened the meeting with prayer.

Mr. Findley was elected Chairman, and Mr. Beveridge, Secretary.

The following is the roll of delegates attending:

Of the Associate Reformed Synod of New York.

The Rev. Messrs. Donald C. M'Laren, John B. Dales, and Henry Connely.

Of the Associate Reformed Synod of the West.

The Rev. Messrs. Samuel Findley, Sr., John T. Pressly, D. D., William Wallace, D. D., his alternate, and David R. Kerr.

Of the Reformed Dissenting Presbytery.

The Rev. James Y. Ashenhust, and Mr. John M'Coy, Ruling Elder.

Of the Associate Synod.

The Rev. Messrs. Thomas Beveridge, D. D., William M. M'Elwee, and James Rodgers, D. D.

On motion, it was agreed that the Convention will meet at 9 o'clock in the morning and adjourn at 12, and will meet at 2 and adjourn at 5 in the afternoon.

Messrs. M'Laren, M'Elwee, Ashenhust and Findley were appointed a Committee of Business, to report to-morrow morning.

The Convention then adjourned to meet at 9 o'clock to-morrow morning. Closed with prayer by Mr. M'Elwee.

Wednesday, Sept. 8, 9 o'clock, A. M.

The Convention met according to adjournment and was opened with prayer by the President.

The minutes of the former meeting were read, and after some amendment, adopted.

The Rev. William Wallace, D. D., alternate of Dr. Pressly, attended in his place.

The Committee of Business reported in part as follows:

"1st. That a portion of the time be spent in devotional exercises, in which one brother from each of the churches represented in the Convention, shall be employed.

2d. That the Convention enter on the consideration of the subject matter, to be embraced in the Testimony of the United Church."

The report was accepted and adopted, and agreeably to the first recommendation, the following brethren were employed to lead in the exercises of praise and prayer: viz., Messrs. Rodgers, D. D., Connely, Ashenhust, and Wallace, D. D.

The Convention having resumed business, there was handed in and read, an extract from the Minutes of the Reformed Dissenting Presbytery, in relation to a Basis of Union, which was laid on the table.

On motion, proceeded to the second recommendation of the Committee of Business. A motion was made by Mr. M'Elwee and seconded by Dr. Wallace, to enter on the consideration of the draught of a Testimony prepared by Dr. Anderson, and presented at the last meeting of the Convention, by the Committee on a Basis of Union.

This motion was carried, and a portion of said draught was read.

The Convention then adjourned. Closed with prayer by Mr. Dales.

2 o'clock, P. M.

The Convention met and was opened with prayer by the President. The minutes of the forenoon were read and approved.

The proceedings of a Convention of a number of the members of the different churches represented in this Convention, held in Pittsburgh on the 6th inst., were read and laid on the table.

The Convention then resumed the reading of the draught of a Testimony. The propositions, and condemnation of errors were read with a few exceptions; and the members were called in order, and heard at some length in general remarks.

The Convention then adjourned. Closed with prayer by Dr. Wallace.

Thursday, Sept. 9, 9 o'clock, A. M.

The Convention met and was opened with prayer by the President. The minutes of the former meeting were read and approved.

On motion of Mr. M'Laren, seconded by Dr. Wallace, it was agreed to enter on the consideration of those chapters of the Testimony which embrace the propositions agreed upon by the Convention in September last. Accordingly the 1st chapter, which treats of "Testimony Bearing," was read. A motion was made by Mr. M'Elwee, and seconded by Mr. Ashenhust, that this chapter be adopted. After some remarks, as a substitute for the preceding, a motion was made by Mr. Connely, and seconded by Dr. Wallace, that we proceed to pass on the errors to be condemned, leaving the propositions and illustrations to be disposed of afterwards. This motion was carried, and the Convention proceeded to consider the error condemned under this chapter. After some amendments the condemnation of the errors noticed in this chapter was adopted.

Proceeded to the 9th chapter, on the "Headship of Christ." The proposition in this chapter condemning errors was also adopted.

Proceeded to the 3d section of chapter 11th, of the "Extent of Redemption." This section was read, but before any decision upon it the Convention adjourned.

Closed with prayer by Mr. Ashenhust.

2 o'clock, P. M.

The Convention met and was opened with prayer by the President. The minutes of the former meeting were read and approved.

A communication on the subject of Union, from the sessions under the charge of the Rev. Joseph Shaw and Rev. J. S. Buchanan, and also a communication, on the same subject, from a meeting of members of the Associate congregations of Mount Hope and North Buffalo, and the Associate Reformed congregation of West Middletown, were read and laid on the table.

Resumed the business left unfinished in the forenoon.

After some remarks the further consideration of the 3d section of chapter 11th was suspended for the present, and the subject was referred to a committee, consisting of Messrs. M'Elwee, Dales, Wallace, D. D., and Ashenhust.

Proceeded to the consideration of chapter 18th, section 2d. The condemnation of error embraced under this section, after amendment, was agreed to.

Proceeded to the consideration of the 24th chapter, on "Church Communion." The condemnation of the errors embraced in the 1st section of this chapter was adopted.

The Convention then adjourned to meet at 8 o'clock, to-morrow morning. Closed with prayer by the Secretary.

Friday, Sept. 10, 9 o'clock, A. M.

The Convention met and was opened with prayer by the President. The minutes of the last meeting were read and approved.

Dr. Pressly attended in the room of Dr. Wallace his alternate.

Neither Dr. Macdill nor his alternate Dr. Claybaugh being present, the Rev. David R. Kerr, of the General Associate Reformed Synod of the West, on the request of the other delegates of that Synod, was invited to act as a delegate in their place.

The Convention proceeded to the consideration of the errors condemned under the 3d section of the 24th chapter of the Testimony. The following substitute was proposed, viz.:

"We condemn participation in public ordinances with those, from whom, on account of their errors, we judge it our duty to hold ourselves separate, and also the admission to sealing ordinances for a time with us, of those who are not qualified to continue in our fellowship."

After considerable discussion, the above substitute was adopted. Against the decision adopting the latter part of this substitute, the Secretary entered his dissent.

Proceeded to the consideration of the 5th chapter, of "Oaths and Covenants," section 2d. After some amendments, parts 1st and 2d, of the Condemnation of Errors, were adopted.

The Convention then adjourned. Closed with prayer by Dr. Pressly.

2 o'clock, P. M.

The Convention met and was opened with prayer by the President. The minutes were read and approved.

Resumed the consideration of the 2d section of the 25th chapter. The remainder of the Condemnation of Errors, under this section, was adopted; as also of those under section 3d.

Entered on the consideration of chapter 7th, on Psalmody. The condemnation of errors embraced in this chapter was adopted.

Proceeded to the consideration of chapter 29th, on Fasting. The article under this chapter was negated.

Proceeded to chapter 30th, on Slaveholding. The Condemnation of Errors in this chapter being the same adopted by the convention in September last, the subject passed over without a vote.

The Convention then adjourned, to meet at 8 o'clock, to-morrow morning. Closed with prayer by Mr. Ashenhust.

Saturday, Sept. 11, 8 o'clock, A. M.

The Convention met and was opened with prayer by the President. The minutes of the last meeting were read and after correction approved. The Secretary entered his dissent against the vote of yesterday afternoon, rejecting the article in the chapter on Fasting. In this he was joined by Mr. M'Elwee. This Convention having finished the consideration of the condemnatory part of the chapters above mentioned, so far as connected with the 10 propositions, agreed upon by the Convention in September last, it was agreed to enter on the consideration of the declaratory part of these propositions.

The declaratory part of these propositions was then read and adopted as far as the chapter on Slavery, with the exception of chapter 11th, section 3d, on the Purchase of Common Benefits, which had been referred to a committee. An amendment of the proposition on Fasting was adopted. During the discussion of the chapter on Slavery, the Convention adjourned.

Closed with prayer by Dr. Rodgers.

2 o'clock, P. M.

The Convention met and was opened with prayer by Mr. Connely. The minutes of the last meeting were read and approved.

The Convention resumed the business left unfinished in the forenoon. The whole chapter on the subject of Slavery was adopted. Dr. Rodgers and Mr. M'Laren

were appointed a committee to prepare an illustration and defence, to be appended to this chapter.

The committee appointed to report a substitute for the proposition, chapter 11th, section 3d, on Common Benefits, reported, and their report was accepted and adopted.

The President offered an excuse for the absence of Messrs. Ashenhust and M'Coy from the present meeting, which was sustained.

The Convention then adjourned, to meet at 8½ on Monday morning. Closed with prayer by Mr. Kerr.

Monday, Sept. 13, 8½ o'clock, A. M.

The Convention met and was opened with prayer by the President. The minutes of the last meeting were read, and after amendments, adopted.

A motion was made and carried, to enter upon the consideration of those parts of the Testimony not already acted on, commencing at the beginning and proceeding in the order of the chapters.

The introduction was read and adopted.

The 1st chapter, of Creeds and Testimonies was read, and such parts as had not been already acted on, were adopted.

The 2d chapter, of Divine Revelation, was read, and after some amendments, was adopted, with the exception of the declaratory part of section 4th.

The Convention then adjourned. Closed with prayer by Mr. M'Elwee.

2 o'clock, P. M.

The Convention met and was opened with prayer by the President. The minutes of the last meeting were read and approved.

The committee to whom was referred the 3d section of the 11th chapter, which treats of the Purchase of Common Benefits, presented a report, containing an illustration and defence of the proposition adopted by the Convention. This report was accepted, and after some amendments adopted.

The Convention proceeded to the consideration of the 3d chapter, of The Holy Trinity. It was agreed to omit the reading of the illustration and defence of this, and the remaining chapters.

This chapter, after some amendments, was adopted.

Chapter 4th, on the Decrees, was read and adopted.

Chapter 5th, on Divine Providence, was read and adopted.

Chapter 6th, of the Covenant of Works, was read and adopted.

Chapter 7th, of the Fall of Man, was read, and after a slight amendment, adopted.

Chapter 8th, of the Covenant of Grace, was read, and after some verbal amendments, was adopted.

Chapter 10th, of the Suretyship and Satisfaction of Christ, was read and adopted.

Adjourned to meet at 8 o'clock, to-morrow morning. Closed with prayer by Mr. M'Laren.

Tuesday, Sept. 14, 8 o'clock, A. M.

The Convention met and was opened with prayer by the President. The minutes of the last meeting were read and approved.

In the absence of Mr. M'Coy, Mr. J. J. M'Connell, a Ruling Elder, of the Reformed Dissenting Presbytery, was invited to take a seat in his place.

The committee appointed to prepare an illustration and defence of the proposition adopted on Slavery, reported; and their report was accepted and adopted.

Resumed the consideration on the draught of a Testimony.

The 11th chapter, of the Extent of Redemption, was read, and after some amendments, adopted.

Chapter 12th, of the Believer's Deliver-

ance from the Law as a Covenant, was read, and after amendments, adopted.

Chapter 13th, of Justification, was read and adopted.

Chapter 14th, of the Perseverance of the Saints, was read and adopted.

Chapter 15th, of the Motives and Ends of Acceptable Obedience, was read and adopted.

Chapter 16th, of the Law and Gospel, and of the difference between them, was read and, after a verbal amendment, adopted.

Chapter 17th, of the Universal Offer of Salvation, was read, and, after an amendment, adopted.

Chapter 19th, of Repentance, was read and adopted.

Chapter 20th, of the Work of the Holy Spirit, was read, and, after some amendments, adopted.

Chapter 21st, of the Imperfection of the Saints in this Life, was read and adopted.

Chapter 22d, of the State of Man after Death, was read, and, after some additions, adopted.

Chapter 23d, of the Church and Church Government, was partly read and adopted; but, before finishing it, the Convention adjourned.

Closed with prayer by Mr. Ashenhust.

2 o'clock, P. M.

The Convention met and was opened with prayer by the President. The minutes were read and approved.

Resumed the consideration of the 23d chapter of the Testimony.

The remainder of the chapter was read, and after some amendments, adopted.

The 24th chapter, on Church Communion, was read, and, after some amendments, adopted.

Chapter 25th, of Oaths and Religious Covenants, was read, and, after some amendment, adopted.

Chapter 26th, of the Ordinance of Preaching the Gospel, was read, and, after amendment, adopted.

Chapter 28th, of Baptism, was read, and, after an amendment, adopted.

Chapter 31st, of the Relation of the Church to Past Ages, was read, and, after amendments, adopted.

An amendment was proposed and adopted on the subject of Slavery. The report already adopted on the subject of Slavery, was recommitted to the Committee with instructions to add something in the way of argument.

The Convention then adjourned, to 7½ this evening. Closed with prayer by Dr. Rodgers.

7½ o'clock, P. M.

The Convention met and was opened with prayer by Dr. Pressly. The minutes of the last meeting were read and corrected.

The Committee to whom the subject of Slavery was referred in the afternoon, reported, and their report was adopted.

A motion was made by Mr. M'Elwee and seconded by Mr. Connely, to reconsider the decision, adopting a substitute on the subject of Occasional Communion, which motion was carried, an amendment to the substitute was then offered and adopted, and the substitute, as thus amended, was re-affirmed.

Messrs. Rodgers, D. D., Kerr, Anderson, D. D., and J. F. M'Laren, were appointed a Committee, to revise and prepare for publication, the Testimony and other documents connected with it, and were authorized to make such amendments, in the illustrations and arguments, as may be found necessary.

A resolution was offered by Mr. Connely and seconded by Dr. Rodgers, that the following notice be prefixed to the publication of the Testimony:

"The Convention of Associate, Asso-

ciate Reformed, and Reformed Dissenting Churches, having considered and amended the Draught of a Testimony, to be reported to the churches represented, have adopted the same, and directed it to be published and submitted to the churches for examination and adoption, as the judicial Testimony of the United Church.

The declaratory part is presented, not as containing any additional terms of Communion, but as a concise declaration of the principles of our religious Standards.

Nor is the condemnatory part to be considered, otherwise than a negative exhibition of our doctrines, containing the principal errors against which we propose to bear witness.

The explanatory and argumentative part, is not to be considered a term of communion."

A Basis to be proposed to the churches represented, was offered by Mr. M'Laren, and adopted.

The Secretary asked leave to have it recorded that he was not prepared fully, to concur in some of the preliminary statements of this paper.

The paper is as follows:

"The Delegates from several branches of the Reformed Churches in North America, having assembled in Convention, for the purpose of settling and setting forth the terms on which the churches they represent, and all other Presbyterian churches, may unite and constitute, in principle and name, one church; and having consulted together, in free conference, on all the differences, real or supposed, which have been the occasion of the present divided state of the churches represented in this Convention, do present for the consideration of the said churches, the following statement, comprising the result of their labors.

Solemnly feeling our obligations to the Lord Jesus, the Head of the church, and our accountability to Him; and solicitous to promote his glory and the good of his church, and the furtherance of his glorious gospel; and being satisfied that the churches which we represent may, in a joint and common profession, hold and practise all the truth which they now profess and practise in their separate organizations, we do hereby express our deliberate judgment, that these churches ought to re-unite on the ground of present agreement in the truth, which agreement is ascertained from statements of Delegates in Convention, and from the Standards and judicial explanatory Testimonies of the respective churches.

This happy agreement in sentiment and practice, on all matters comprised in our ecclesiastical profession, appears in the adoption by us of the following Declaration and Engagement, which we affectionately and earnestly recommend to the several churches which we represent, and to all others who agree thereto, as a *Basis of Union*, trusting, that by the adoption of this Basis and the Standards it refers to, the will of the Lord will be obeyed, the cause of truth will be strengthened, the influence of Reformation Principles and of Presbyterian order will be greatly enlarged, and the hearts of the Lord's people be rejoiced.

BASIS OF UNION.

1. We declare our adherence to the word of God, contained in the Scriptures of the Old and New Testaments, as the only rule of faith and practice.

2. We hold the Westminster Confession and Catechisms, as the confession of our faith, assenting to the whole doctrine of those venerable Standards, with an alteration of those parts of the Confession, which treat of the Magistrate's power; such as was agreed upon in the Convention in September last.

3. We hold, as a suitable explanation and application of our principles, the Tes-

THE PREACHER.

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imony adopted by this Convention; this being identical in substance with the Confession of Faith, is of the same authority with it in its declaration of doctrine and condemnation of errors.

4. We hold that Presbyterian Church Government, is the only form of government instituted by the Lord Jesus; and we agree to maintain it as set forth by the Westminster Assembly.

5. We approve the Directory prepared by the Westminster divines, with some prudential modifications, suiting it to the condition of the United Church.

6. The system of Church Discipline, is substantially the same in all these Churches being in harmony with the principles and end of Presbyterian Government. We agree that each Body shall use its own Book of Discipline, until another shall be provided by the Supreme Judicatory of the United Church."

The draught of a Solemn Covenant of duty, prepared by a member of the committee appointed September last, was read and approved, as suitable to be used in the United Church, by such as may see their way clear to do so.

The Convention then adjourned, to meet to-morrow morning, at 8 o'clock. Closed with prayer by Mr. Dales.

Wednesday, Sept. 15, 8 o'clock, A. M.

The Convention met and was opened with prayer by the President. The minutes of the last meeting were read and approved.

A paper was presented by Mr. Connely proposing a Testimony against the use of Instrumental Music, and the employment of choirs in the worship of God. This paper was referred to the committee of publication, with instructions to append an article to this effect, to the chapter of the Testimony on Psalmody.

On motion of the Secretary seconded by Mr. Dales,

Resolved, That if the action of the supreme courts of the bodies here represented, should be such as to require the meeting of another Convention, that it be recommended that said Convention be appointed to meet at New York, at 10 o'clock, A. M., on the 3d Wednesday of October, 1849, in the Associate Reformed Church, Franklin street.

On motion of Mr. Connely seconded by Mr. Kerr,

Resolved, That it be recommended to the several churches represented in this Convention, in the event of a favorable action being had on the Basis now submitted, and another meeting of Convention being deemed unnecessary, to meet in their respective bodies, on the 4th Wednesday of May, 1850, in the cities of Pittsburgh and Allegheny, in order to consummate the contemplated union.

On motion, Resolved, That the Committee of Publication be directed to pay five dollars to the sexton, for his services on this occasion.

On motion, Resolved, That the editors of periodicals in connection with the churches here represented, be requested to publish in their papers, the Minutes of this Convention.

The minutes of the present meeting were read and approved.

The Secretary and Mr. Connely were called on, to engage in praise and prayer. The Convention having finished all the business before them, so far as their time and circumstances would admit, adjourned by singing the 133d Psalm, and the President's pronouncing the apostolical benediction.

SAMUEL FINDLEY, Pres't.

THOMAS BEVERIDGE, Sec'y.

A man who studies revenge, keeps his own wounds green, which would otherwise heal and do well.—Bacon.

The Editor acknowledges the receipt of \$1, from Isaac J. Lewis, for the Foreign Missionary Fund.

At the late meeting of the *Presbytery of Monongahela*, Mr. William Montgomery, Licentiate of the United Presbyterian Church, Ireland, presented his certificate of good standing and regular dismission, and, after the usual examination, was received under the care of Presbytery.

THE MINUTES of union meetings which have been received, it is thought, need not be published now, after the meeting of the Convention of Delegates, for which their suggestions were more particularly intended. If it is thought differently by those more immediately interested in them, and they will give us an intimation to that effect, we can insert them yet.

UNION. It will be seen from the minutes, given in this number, that the Convention of delegates from three of the Reformed churches, has agreed upon a Basis of Union.

The Testimony agreed upon is more voluminous than many would have desired; but if it embodies, as it is believed, no principle inconsistent with, or additional to those already professed by us, we do not think its length should be made an insuperable obstacle to union. Its declarative and condemnatory parts are to be, equally with the Confession of Faith upon which they are founded, terms of communion; the argumentative and illustrative parts, to be read by members and applicants for membership, in support of these terms, and in illustration of the sense in which they are to be received. We think all who can adopt what is already professed in the Associate Reformed Church, can receive what is embraced in this Testimony, and we hope there will be a willingness to be satisfied with it. It appears to us, if there is to be union at this time, it must be on some such Basis as that now submitted by the Convention—the result of mutual concession, not of principles, but of form and mode of exhibiting them. We trust it will be as mutually satisfactory; at least, escape the fastidiousness which assailed the Basis of '45, and receive that consideration which its own merits and the end at which it aims, claim for it.

DU QUESNE COLLEGE. It will be seen from the following announcement, that this institution is still in operation, and with the promise of permanent and successful existence.

It was supposed that at the death of Dr. Bruce, its founder, the college itself would cease to exist; but there appears to be a determination to sustain it, and

in a manner which will make it an institution worthy and likely to receive a large share of the support of this community.

The reputation of Messrs. Grierson and Will, as scholars and teachers, has been established in our midst, is known and acknowledged. Mr. Steele has his reputation as a teacher yet to make, but we have no doubt he will soon prove himself, what those best acquainted with the cast of his mind believe him to be, singularly qualified for the duties to which he has been called.

DU QUESNE COLLEGE.

The Fall Session of this Institution commenced on Monday, the 6th instant. At a late meeting of the Board of Trustees, the Rev. John C. Steele, a graduate of Miami University, was added to the Faculty, and it is believed that the course of instruction in all the branches of a substantial education, will now be as complete and thorough as in any of our Western Colleges.

The following gentlemen compose the Faculty:

Rev. JOHN C. STEELE, Professor of Physical and Mental Science.

Mr. ROBERT GRIERSON, Professor of Languages and Mathematics.

Mr. THOMAS WILL, Professor of Moral Philosophy and Logic.

Terms of Tuition.

For Students residing in the city \$36 per annum.

For those coming from the country, \$25 per annum.

Arrangements have been made for the accommodation of Students, who may desire to attend only to the higher branches of an English education.

By order of the Board.

JOHN T. PRESSLY, } Com.
WILLIAM KERR, }

THE PAPAL ARCHBISHOP OF BALTIMORE CONGRATULATED. The Pope has sent to the Archbishop of Baltimore a letter, confirming the last Provincial Council held there, and containing also the following paragraph:

"We are greatly rejoiced at the cheering testimony you have sent us of the very great and rapid increase of the Catholic religion in the United States. We warmly congratulate you on your virtue and labors, and on the singular zeal with which you are animated for the propagation of religion, and the enlargement of that portion of the Lord's vineyard intrusted to your care and pastoral solicitude. We hope also that the future, with the help of your eminent exertions, will produce still more abundant fruits. We freely promise you that nothing will be omitted on our part that can aid you, or be useful to the cause of the church over which you preside."

SOCIETIES. He must be a superficial observer who is not prepared to confirm by his testimony the judgment expressed in the following paragraph from the Presbyterian:

"One of the evils of the times is the formation of societies, attention to which

demand a great and domestic principle. the year, thousands of husbands are absent from their families, under the plea of attending to their societies. A large amount of evil is the result of this neglect of domestic duties. Wives and children are neglected, and bad habits are contracted by husbands. The ruin of many a family may be traced to this source. It may startle the reader to hear us, in this connection, propose the formation of a new society, and yet we are serious in thinking, that, without the formality of a single meeting, a great society might be instituted, to the privileges of which every man should be entitled *who spends his evenings at home with his family.*"

TRUTH. The following truthful reply to an infidel cavil, appears in a late number of the Cincinnati Advertiser:

"One of my exchanges, a semi-infidel print, asks, Did you ever know a clergyman in a city that did not ask in the way of salary all he could possibly get for his services?"

"To this, I reply, *I do.* I know twenty or thirty clergymen, in this city alone, who receive from five hundred to two thousand dollars each as salaries. There is not one of these whose congregation would not raise his salary rather than part with him. Nor is there one of the number who could not make four times the amount of his salary by abandoning the pulpit for the bar, and pleading law in place of pleading the gospel."

Particular Providences.

What a store house of consolation to afflicted believers is the doctrine of the divine agency in all that befalls them. This article of faith, fully received and firmly held, is by itself, under the happy influences of the Holy Spirit, sufficient to sustain the children of God under all their losses, crosses and trials. A strong and unwavering confidence in God as our friend, is quite enough to satisfy the soul, with respect to the wisdom and goodness of providential dispensations. On this interesting subject, Dr. Gregory has the following profitable thoughts—*(Christ. Intell.):*

"This doctrine is fraught with the greatest consolation to mankind, who are born to sorrow. Nor only is it that nothing can happen but what God permits—nothing can happen but what God joins. The notion of God should not be, that he has lit up the sun, and given the winds power to roam through the world; but rather that his glance is in every beam, and his breath in every breeze. The idea should not be entertained, that after having given life to men, God concerns himself no more with his creatures; but rather, that through his special interference is it that breath follows breath, pulse succeeds pulse; so that in every trouble and in every joy—in every hope which rises to cheer, and in every doubt which darkens, the hand of God may be discerned, producing, out of a thousand seeming ills and a thousand apparent discrepancies, not only a general but an individual good.

"And how much of consolation is there to a heart when deeply stricken with sorrow, to be able to feel that all afflictions are sent for a wise purpose, and

hat there is a bright kingdom hereafter, where pain shall have no entrance! It would go far to dry a mother's tears, which the death of her child has caused to flow, if she could be thus persuaded to regard the dealings of God. It would be to take half the bitterness from sorrow, if he could be made to feel that in allowing death to take her child, God has been dealing both kindly and gently, in that he has removed it from the world when the heart was not hardened by the deceitfulness of sin, and pain and sorrow scarcely known."

PEACE. The London Peace Society have addressed a communication to President Polk, and another to Santa Anna, entreating them to bring an immediate close to the present war. Also, to the Prime Minister of England, the King of France, and the Emperor of Russia, soliciting their friendly influence for the same result. From the letter to President Polk we make the following extract—(United Presbyterian):

"In this moment of your victory, we would most earnestly and respectfully entreat you to display a truly magnanimous and Christian spirit, by at once offering to the Mexicans such terms as they can scarcely fail to accept, and by declaring your determination to abandon at once all appeal to military force, and to settle the disputed questions, should any such still arise, by referring the whole case to the arbitration of two or three friendly powers. We cannot but think that such steps as these would secure to the American people a distinction among the nations of the earth far more valuable than anything which can be acquired by military triumph, and would tend, by its influence on other countries, to discourage the unchristian practice of war, and to secure to the nations the unspeakable blessings of permanent and universal peace."

An Evil of Puseyism.

It is well known that, among other practices of the Roman Catholic Church, affected by those clergymen of the English Church, who are sliding into her footsteps, is that of confession. Several of them have introduced it, more or less openly, in their parishes, and the English papers say that it is even insisted on, when portions of the congregation do not take to it willingly. But, according to the Tablet, a Roman Catholic organ published in London, an awkward inconvenience has manifested itself. Things whispered in the confessional have been afterwards openly talked of in society; and it has been ascertained that the clergymen to whom the confessions were made, are, unfortunately for the confessors, all married men. Here is developed one reason for exacting celibacy of the priesthood in the Roman Catholic Church, which had never occurred to us. The worthy fathers of that church know, it seems, how hard it is for a man to keep a secret from his wife. In this stage of their progress, it will be necessarily for the Puseyite divines to resolve a case of conscience, as to whether it is more acceptable to God to repudiate their wives, or remain unsafe depositaries for confessors.

SUMMARY.

The Affairs of Italy. The quarrel between the Pope and Austria is attracting the attention of the rest of Europe, Catholic and Protestant. The reforming liberal policy of the Pontiff has given deep offence to the despotic principles of Austria, and she has, after vain attempts to pro-

duce civil war in his dominions, and compel his abdication by the revolt of the disaffected, finally occupied with her troops a city—Ferrara—of the Pope's dominions. The Pontiff is preparing to resist by an appeal to arms. The New York Courier says—(Com. Jour.):

"Two companies of Swiss and a few pieces of artillery had been ordered to the frontier; another body of Swiss was advancing to the same point through Romagna:—the National Guard is everywhere organized:—a camp of observation has been ordered to be established at Forti:—and very rigorous measures were in progress, in regard to the occupation of Ferrara by the Austrian troops. It was reported that the Cabinet of Turin have forwarded strong notes to Austria upon the subject. The intervention of England in behalf of Rome is confidently anticipated."

The London correspondent of the Courier says: "Both here and in France the popular sympathy with the Pope is very strong indeed. The English Government are equally in his favor; and the French Government, whatever its secret reluctance to thwart Austria, will never dare to outrage public feeling by sustaining the aggressive policy of that imperious cabinet."

Rome. The occupation of Ferrara has produced a strong sensation in Rome and other cities of Italy. Crowds assemble in the streets, and in the cafes. Some were for proceeding to the residence of the Austrian Minister and pulling down the arms, but this was prevented by the majority. In one evening more than six thousand young men enrolled their names to start at a moment's notice to oppose the Austrians. The King of Sardinia has declared his intention to aid the Pontifical power, and England warmly sympathizes with his Holiness. Such a war must annihilate the Austrian dynasty in Italy.

The British government are preparing a formidable naval expedition at the Ionian Islands, to aid the Pope against Austria, should the latter invade his dominions.

Pope Pius has declared that he will lead the Italian army in person, in case of a war with Austria.

Offer to the Pope. The New York Tribune says that a number of our countrymen tendered their services to the Pope, to raise companies in defence of his territories, lately, if not now, threatened by the troops of Austria. His Holiness declining, under present circumstances, to grant commissions for the purpose, left room for the belief that, if hereafter a more urgent exigency should press upon him, he would not refuse the sympathy and assistance so early and eagerly tendered him.

Ireland. All sorts of provisions are rapidly falling in price in Ireland. The Limerick Chronicle states that cargoes of Indian corn have been offered for the freight, and with no astonishment, when new wheat is offered at 13d. per stone and no purchasers—and potatoes are selling at 5d. per stone, according to the Kerry Examiner. There have been several recent piracies on the coast in attempting to rob corn laden vessels. A few days ago one hundred and fifty men, in boats, attempted to board a vessel, but were driven off, with some killed and others wounded. A trader was boarded off Achillhead, and while in the act of plundering, the steamer Dasher came up, fired, killed one man and took five prisoners. The Cork Constitution says: "The whole country is teeming with turnips and vegetables, which is a most providential circumstance. The quantity of turnips, cabbages, and parsnips planted for miles through the country is very great."

Steamer Great Britain at Liverpool. After many attempts the Great Britain was got off from her long resting place at Dundrum Bay, on the 27th ult., and she is now in dock at Liverpool. Some suppose that she will be refitted and be again employed as a packet to New York, while others say that all her machinery will be taken out, and the vessel turned over to the merchant service, for the purpose of carrying cotton from New Orleans.

News from Mexico. By late arrivals from Vera Cruz, we learn that General Scott had

reached the city of Mexico, and had two partial engagements with the enemy, in both of which our army was victorious. The details of these battles have not yet been ascertained. After this, General Scott offered an armistice to Santa Anna, which was accepted. The Mexican Congress was about assembling, to consider the propositions of peace conveyed by Mr. Triest from our government. General Scott was encamped near the city, awaiting the result of the action of Congress before the renewal of hostilities. Further news is anxiously looked for from the seat of war.

Stage Accident and Loss of Life. On Saturday last, (18th inst.), the horses attached to one of the Cumberland stages became frightened at a locomotive engine, which was passing them, just at the bridge, about half a mile this side of Cumberland, and ran over the bank to the flat beside the stream.

Mr. Vincent, of Erie, Pa., was killed. Mr. Markoe, of Indianapolis, and three others dangerously wounded, and all the rest of the passengers (the stage having been full) more or less injured. Passengers state the bank over which they were precipitated to be about fifteen feet almost perpendicular, and seem astonished that any should have escaped being killed. Two of the horses were much injured.—Gazette.

The New German Reformation. The Rev. Ridley H. Horsebell, formerly in this country, is about to visit the chief seat of the modern German Reformation, in order to be able to form a more correct judgment of the movement than it is possible to do from the conflicting accounts of partisans and opponents, or of those who are but partially acquainted with the German language, and with the social and intellectual condition of the people among whom the movement has taken place.

Roman Catholic Church. The Roman Catholic papers mention that several new sees have been created in this country. They are Albany and Buffalo, in New York; and Galveston, in Texas. St. Louis has been erected into an Archdiocese; and the See of Hart ord has been transferred to Providence, Rhode Island. The corner-stones of new Roman Catholic Churches have been laid recently in Augusta, Maine; Quincy, Illinois; and Cincinnati, Ohio.

Universalist Statistics. "In the United States and Territories: One General Convention; one Historical Society with a valuable Library; eighteen State Conventions, (beside four State Sunday School Associations, two State Missionary Associations, and one State Relief Fund); eighty Ecclesiastical Associations, (beside two local Sunday School Associations, three Missionary Associations, and three Tract Associations); twenty-five Periodicals, including Annuals; nine Schools and Academies; 1098 Societies; 709 Meeting-houses, and 707 Preachers. Of these, and beside these, there are reported 153 Organized Churches; 167 Sunday Schools; twenty-five new Meeting-houses; forty-five new Preachers; twenty-seven Societies; and seven hundred books published since our last issue."

A War Fact. The money expended by Great Britain, in seven wars, would have constructed fifteen railroads round the whole globe, allowing the cost to have been \$25,000 per mile.

Origin of Ship Fever. That want of cleanliness is the true origin of this disease, was strongly exemplified in the arrival at New York, on the 6th instant, of the ship Emma Watts, from Liverpool, with 165 immigrants on board, and not a single case of fever. The Captain constructed a large bath on deck, in which he compelled men, women and children, to cleanse themselves every day. Their quarters between decks were likewise scrubbed and washed every morning before fires were lighted; then chloride of lime was thrown into the crevices, vinegar steamed, alum put into their drinking water, ventilation and other precautions used to prevent sickness.

Writing for the Blind. We notice that a new art of raised writing has been invented for the use of the blind. It is to write with a broad pen and thick ink, and when a line is finished, to

scatter over it a quantity of black sand. When a page is thus finished, it is placed between the leaves of a sheet of letter paper and submitted to the pressure of a copying press after which it is carefully dried. This must be a more economical mode than the one now in vogue, where the printing is executed with wooden types.

Electric Velocity. It has been stated, and generally understood, that electricity in high tension travels at the rate of two hundred and eighty thousand miles in a second of time—that is the probable velocity of communications by the magnetic telegraph. But from recent observations it appears most probable that no space of time whatever is required in the passage of the telegraphic current from one station to another, whatever the distance. The induction of the fluid at one end of the wire produces education at the other at the same instant.

Cast Iron Houses. The Cincinnati Commercial says: "We are informed by good authority, that a block of three story buildings is to be erected in this city, the entire front to be of cast iron. The plates for the same are already being cast."

PRESBYTERIAL.

The Presbytery of Steubenville will meet in Steubenville, on Tuesday, the 2d day of November, at 10 o'clock, A. M.

MARRIED.

On the 26th ult., by Rev. Robert Armstrong Mr. ROBERT A. HARPER, of Cecil Township, Wash. Co., to Miss MARY JOHNSTON, of Moon Township, All. Co., Pa.

On Monday evening, the 13th instant, by the Rev. John G. Brown, Mr. ALEXANDER McCLELLAN to Miss MARY ANN SIMS, all of this city.

On Wednesday, the 15th inst., by the Rev. J. M. Galloway, WILLIAM S. BUCHANAN, Esq., of Steubenville, to Miss ELIZABETH PORTER, of Wheeling.

August 31st, by Rev. Robert Audley Browne, Miss MARY ANN, daughter of Mr. Thomas Fisher, to Mr. WILLIAM PATTERSON, all of Nesbannock Township, Mercer County, Pa.

Sept. 16th, by the same, Miss ELEANOR MATILDA, daughter of Mr. James Fulkerson, of North Beaver Township, Beaver county, to Mr. WILLIAM KOPLIN, of New Castle, Pa.

OBITUARY.

Died, on the 16th instant, at the residence of her husband, in Jefferson Township, Allegheny County, Pa., Mrs. NANCY, consort of JOHN SHEPLER.

The deceased was cut short in her earthly enjoyments, being only twenty years of age, nine months married, and about two years a member of Mifflin congregation. She died in strong expectation of more pure and lasting enjoyment than earth could afford her. B.

If there be any errors or oversights in the acknowledgments, subscribers will please notify us of them that they may be corrected.

MR. EDITOR:

PAYMENTS FOR SUBSCRIPTION TO THE PREACHER—(Not otherwise received for.)

- On the Second Volume. E H Bailey
- On the Third Volume. E H Bailey Perry Reynolds
- On the Fourth Volume. Thomas Boyd David Doig E H Bailey—\$1.50 Perry Reynolds
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As thy Day is, so shall thy Strength be.

BY V. G. ALLYN.

Pilgrim! treading feebly on,
Smitten by the torrid sun—
Hoping for the cooling rain,
Looking for the shade in vain—
Travel-worn and faint at heart,
Weak and weary as thou art,
Let thy spirit not repine,
Shade and shelter shall be thine;
Friendly hands to thee shall bring
Water from the cooling spring,
And the voice thou lovest best
Calls the wanderer to his rest:
God hath said, to comfort thee,
'As thy day, thy strength shall be!'

Watcher by the bed of death!
Waiting for the latest breath
Of the loved, whose heart hath grown
Closely, closely to thine own—
Gazing on the fading eye
Long, and oh how mournfully!
While remembrance travels back
Over Being's vanished track,
Multiplying present wo
By the joys of "long ago,"
Till thy tears are poured like rain,
And thy spirit writhes with pain;
To this blessed promise flee—
'As thy day, thy strength shall be!'

Mother! from thy shelt'ring breast
To his dark and dreamless rest
They have borne thy fair-haired boy,
Him who was thy hope and joy—
Him who was thy only stay
When his father passed away;
Coldly by that father's side
Now decays the flower of pride,
And thy widowed heart is left
Doubly wounded—twice bereft!
Yet the God who smites to heal
Can for human anguish feel;
He will find a balm for thee—
'As thy day, thy strength shall be!'

Christian! toiling for the prize
Kept for thee beyond the skies—
Warring with the powers of sin,
Woes without and woes within—
Breathing now in rapture's air,
Verging then upon despair—
Trembling, hoping, filled with pain,
Then rejoicing once again;
Shrink not from Life's bitter cup,
God shall bear thy spirit up—
He shall lead thee safely on
Till the ark of rest is won—
Till thy spirit is set free:
'As thy day, thy strength shall be!'

SCALE OF APPOINTMENTS,
Made by the Presbytery of Monongahela.

St. Clair, Pa.

Montgomery,	4th Sabbath	September.
"	1st "	October.
Weir,	3d "	"
Fife,	1st "	November.
Long,	2d "	"
Montgomery,	3d "	"
Grier,	4th "	"
Fife,	1st "	December.
Long,	2d "	"

Temperanceville.

J. C. Steele,	2d Sabbath	October.
Montgomery,	4th "	"
Grier,	1st "	November.
Wier,	3d "	"
Montgomery,	1st "	December.
Long,	3d "	"

Birmingham.

J. C. Steele,	1st Sabbath	October.
"	5th "	"
"	from 1st "	November
"	4th "	December.

Hanover.

Weir,	1st Sabbath	October.
Montgomery,	1st Sabbath	November.
Weir,	4th "	"
Montgomery,	2d "	December.

Hookstown.

J. C. Steele,	4th Sabbath	October.
Montgomery,	2d "	November.
Weir,	1st "	December.

Beaver.

S. W. Clark,	5th Sabbath	October.
J. C. Steele,	3d "	November to

dispense the Lord's supper.

Rocky Spring.

J. C. Steele,	3d Sabbath	October.
Montgomery,	5th Sabbath	October.
Weir,	2d "	November.
Montgomery,	4th "	"
"	2d "	December.

Brighton.

Burnett,	2d Sabbath	October, to dispense
the Lord's supper.		
Weir,	1st Sabbath	November.
Fife,	3d "	"
Grier,	1st "	December.
Montgomery,	4th Sabbath	December.

Speer Spring.

Montgomery,	2d Sabbath	October.
Grier,	4th "	"
Long,	1st "	November.
"	3d "	"
Burnett,	1st "	December.
Fife,	3d "	"

Barr Hill.

Grier,	1st Sabbath	October.
J. J. Buchanan,	5th Sabbath	October, to
dispense the Lord's supper.		
Fife,	4th Sabbath	November.
Long,	4th "	December.

East Palestine.

Montgomery,	3d Sabbath	October.
Grier,	2d "	November.
Clark,	3d "	December.

Comprehensiveness of the Bible.

The following beautiful extract is from a late work of Mrs. Ellis, entitled "The Poetry of Life."

"With our established ideas of beauty, grace, pathos and sublimity, either concentrated in the minutest point, or extended to the widest range, we can derive from the Scriptures a fund of gratification not to be found in any other memorial of the past or present time. From the worm that grovels in the dust beneath our feet, to the track of the leviathan in the foaming deep—from the moth that corrupts the secret treasure, to the eagle that soars above his eyrie in the clouds—from the wild ass in the desert to the lamb within the shepherd's fold—from the consuming locust to the cattle on a thousand hills—from the rose of Sharon to the cedar of Lebanon—from the clear crystal stream, gushing forth out of the flinty rock, to the wide waters of the deluge—from the barren waste to the fruitful vineyard, and the land flowing with milk and honey—from the lonely path of the wanderer to the gatherer of a mighty multitude—from the tear that falls in secret, to the din of battle and the shout of a triumphant host—from the solitary in the wilderness, to the satrap on the throne—from the mourner clad in his sackcloth, to the prince in purple robes—from the gnawings of the worm that dieth not, to the seraphic vision of the blessed—from the still small voice, to the thunders of omnipotence—from the depths of hell, to the regions of eternal glory, there is no degree of beauty or deformity, no tendency to good or evil, no shade of darkness or gleam of light, which does not come within the cognizance of the Holy Scriptures; and therefore there is no expression or conception of the mind that may not find a corresponding picture; no thirst for excellence that here may not meet with its full supply; and no condition of humanity excluded from the unlimited scope of adaptation and sympathy comprehended in the language and spirit of the Bible."

Thomas Paine.

The Christian Encyclopedia gives the following summary of the life and death of the infidel Paine:

"Thomas Paine, a political writer and deist, was born in Norfolk, England, in 1737; his father, a Quaker, was a stay-maker. He followed the same business, and then became an exciseman in Sussex, but was dismissed for misconduct.

"He came to Philadelphia in 1774, and in January, 1775, he was employed by Mr. Aitken to edit the Pennsylvania Magazine. After the war commenced, he, at the suggestion of Dr. Rush, wrote his celebrated pamphlet of Common Sense, recommending independence. For this tract, the Legislature of Pennsylvania voted him five hundred pounds. He was also elected by Congress in April, 1777, Clerk to the Committee on Foreign Affairs, he chose to call himself 'Secretary for Foreign Affairs.' At this period, he wrote the Crisis. For divulging some official secrets, he lost his office in January, 1778. In 1780, he was Clerk of the Assembly of Pennsylvania; in 1785, Congress voted him three thousand dollars, and the State of New York gave him five hundred acres of land, the confiscated estate of Davol, a royalist, at New Rochelle. There was on it a stone house, 100 by 128 feet. In 1787, he went to Paris and London. In answer to Burke's Reflections on the French Revolution, he wrote his Rights of Man. In September, 1792, he was a member from Calais to the National Convention of France. Voting against the sentence on the King, he offended the Jacobins, and in December, 1793, was thrown into prison for eleven months. His political writings have simplicity, force, and pungency: his theological are shallow, slanderous and obscene. He had written the first part of his Age of Reason against Christianity, and committed it to Joel Barlow; the second part was published in 1795, after his release. At this period he was habitually drunk. He returned to America in October, 1802, bringing with him, as a companion, the wife of De Bonneville, a French bookseller, having separated from his second wife. He died at New York, aged 72.

"This unhappy unbeliever died in contempt and misery. His disgusting vices, his intemperance and profligacy, made him an outcast from all respectable society. He is represented as irritable, vain and cowardly, filthy, envious, malignant, dishonest and drunken. In the distress of his last sickness, he frequently called out 'Lord Jesus! help me!' Dr. Manley asked him, whether, from his calling so often upon the Saviour, it was to be inferred that he believed the gospel? He replied at last, 'I have no wish to believe on that subject.'"

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VOLUME V.

"I HAVE A MESSAGE FROM GOD UNTO THEE."

NUMBER 21.

REV. DAVID R. KERR, EDITOR.

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

There is a private conveyance does not offer, subscribers will please transmit by mail.

Bethlehem—Zion—Jerusalem.

BY HARRIET MARTINEAU.

As I sat on a tomb in the Turkish city the next morning (March 30th) making the preparations for our departure, I almost dreaded the interest which every day would now bring, after calm and quiet weeks we had spent in the Desert. Our encampment looked the same as it had done every morning for a month past; the Arabs were busy in taking down and packing the tents, and a noisy quarrel going on in the midst—(this morning about a camel having been stolen from one of the tents)—and the differences were only those of the spectators standing by, that our camels had given place to horses and asses. But, instead of the sands and sands of the Desert, Hebron before my eyes, and the hills where Abraham spread his flocks, and the spot where he and his family lay buried. Before night I should see the place where David was born and lived his shepherd life, and where Jesus was born. We had only twenty miles to go this day to Bethlehem; but it was long enough, for we were eager about every old tree, and well, and hill-top, where shrubs grew finer, and the wild flowers more abundant, the whole way; though the hills of Judah were wild and rocky in parts, and no longer fit for pasturing such flocks as covered them when Abraham lived among them, or when the Hebrews drove in their cattle from the desert, or when David in his boyhood armed himself with slinging smooth stones from the brook while his father's sheep were feeding on the slopes. We lay down to rest and eat under the shade of a rock and a spreading tree; and for the hundredth time since we left Egypt occurred to me how little we in England can enter into the meaning of David when, in his divine songs, he speaks of "the shade of rocks, and of the beauty of a tree planted by rivers of water," and of "such cool images. When one has been slowly pacing on, hour after hour, over glaring sands or heated rocks, under a sun which makes every bit of leather metal, and even one's outer clothing scorching hot, and oppressing one's breathing, the sight of a patch of shade is welcome beyond belief; and when one has dismounted and felt the coolness of the rocky wall and of

the ground beneath it, and gathered the fresh weeds which cluster in its crevices, phrase after phrase of the Psalms and prophecies comes over one's mind, with a life and freshness as sweet as the blossoms in one's lap.

Our first sight of Bethlehem was beautiful. We came upon it suddenly, just when the yellow sunset light was richest. Bethlehem was on the rising ground on our right, massive-looking (as all the villages of Palestine are,) and shadowy, as the last sun rays passed over it to gild the western hills, and another village which there lay high up, embosomed in fig, and olive orchards. The valley between one of which we were rising, lay in shadow. Before us, perched on a lofty ridge which rose between us and Jerusalem, was the Convent of St. Elias, which we were to pass to-morrow. I was sorry to turn away from this view; but we had to take the right-hand road, and ride through the narrow streets of the village to the great convent, built over the spot where Jesus is believed by the friars to have been born.

It was too late this evening to see any of the sacred localities; but it was quite enough to have the moonlight streaming in during the whole night through the window of my lofty convent chamber, and to think that on this hill took place the greatest event in the history of the world; and that in the fields near, the gentle Ruth went about her gleanings, little dreaming, in those days of her poverty, that, from her meeting with Boaz among the reapers of his harvest, would arise such events to the human race; that the shepherd grandchild, whose divine songs were to soothe her old age, should be the mighty king he was, and the father of a yet mightier, who should build the great Temple of the Lord; and that a more distant descendant should make these glories appear as childish toys in the presence of His greater sovereignty over the universal human soul. A wise man of a late century has nobly said that "Prosperity is the promise of the Old Testament, and Adversity that of the New." On this hill was born the prosperity of the Old Dispensation; and on this hill was born the Man of Sorrows, who knew the secret of true peace, and taught it in the saying, that it profits not a man to gain the whole world if he lose his own soul.

In the morning we went into the church of the convent. I cared little for the upper part, with its chapels for Greek, Latin, and Armenian worship, and not much more for the cabins underground where the friars believe that Joseph and Mary remained while there was no room for them in the inn.

If the town was too full to receive them while the people were collected for the census, it is hardly probable that they would repair to an under-ground cave; but in this cave mass was going on this morning; and striking was the effect, after coming down from the sunshine of the crowded cavern, with its yellow lights, and their smoke, and the echoes of the chanting. We returned when the service was over, and saw the star in the marble floor which marks, as the friars believe, the precise spot where Jesus

was born, and the marble slab which is laid in the place of the manger. When I saw, throughout the country, how the Arabs now use the caves of the hills to bed their goats and cattle, this belief of the friars appeared less absurd than it would with us; but still, it is so improbable that the precise spot of these transactions (whose importance was not known till afterward,) should have been marked and remembered, that I felt little interested in them in comparison with the landscape outside, about whose leading features there could be no mistake.

From the bottom of the garden we overlooked the great valley which expanded to the north-east; and one inclosure there—a green spot now occupied by olive trees—was pointed out to us as the field where the shepherds were abiding on the night when Christ was born. Behind it, to the east, lay range behind range of hills, stretching off to the north; and among these, we knew, lay the Dead Sea, and the Jordan, where it pours its waters into that lifeless and melancholy lake. As we left the convent and village, and descended the rocky road, with terraced vineyards and olive-groves on either hand, we knew that Joseph and Mary must have come by this way from Jerusalem, when summoned to the census; and this was more to us than all the sights the friars had shown us in their zeal and kindness. We looked in at the Tomb of Rachel, and at the Convent of Elias; but our eyes and thoughts were bent toward Jerusalem. I remember, however, that here I first saw the waters of the Dead Sea, lying blue in a little gap between the hills.

As soon as I had mounted my ass before the Convent of Elias, I saw from our ridge some buildings on the rising ground which now showed itself before us. I was not immediately certain what they were; but the news soon spread among us. That rising ground was Zion, and those buildings belonged to Jerusalem, though they stood outside the walls. Immediately after the walled city itself came into view, lying along the hills. Most of the party were disappointed. I was not—partly because I knew that we were approaching it from the least favorable side, and partly because my expectations had much underrated the size and grandeur of the city. What we now saw was a line of white walls on a hill side, with some square buildings and small white domes rising within.

I walked the rest of the way. On our right were hills, the summit of which was Aceldama, bought by the priests with the money which the wretched Judas returned to them, when he found too late what he had done in his attempt to force the Lord to assert His claim to a temporal sovereignty. On our left was the plain of Rephaim. When we arrived at the brow of the high ground we were on, we were taken by surprise by the grandeur of the scene. Zion now appeared worthy of her name, and of her place in the Hymns of David, and in history. We are now overlooking the Valley of Gihon, more commonly known by the name of Hinnom. From its depth and its precipitous rocks: on our side, I should call it a ravine. This deep dell,

contains the Lower Pool, now dry; and the aqueduct from Solomon's Pool is seen crossing it obliquely. Its opposite side is Zion, rising very steeply, still terraced for tillage in some parts, and crowned by the city wall. To the right, sweeping away from the ravine of Gihon, is the deep and grand Valley of Jehoshaphat, clustered with rocks, relieved by trees, and leading the eye round to the slope of Olivet, which, however, is best seen from the other side of the city. The black dome of the Tomb of David was the next object; and after that, the most conspicuous roof in the city—the great dome of the Mosque of Omar, which occupies the site of Solomon's Temple.

By this time there was silence among us. I walked behind our cavalcade, as it slowly ascended the beautiful rocky way—glad of the silence permitted by each to all; for it was not possible at the moment—nor will it ever be possible—to speak of the impressions of that hour. We entered by the Jaffa gate; and every echo of our horses' feet in the narrow, stony, picturesque streets, told upon our hearts as we said to ourselves, that we were taking up our rest in Jerusalem.

Anti-Christian Associations.

FROM AN ADDRESS OF REV. E. GREENALD.

For our free institutions which threw their protecting shield over us, and enabled us to dwell safely by day and repose securely by night, we are indebted to the benign influence of the Christian revelation, contained in the Bible. This assertion may be doubted by the unthinking, and sneered at by the scoffer at divine truth, but it is a positive fact, nevertheless. Can such a free and secure state of society as we enjoy in this country, be found and maintained anywhere, without the Bible and the institutions of Christianity? To adopt the language of another,—"Did a condition of unperverted liberty, uninspired by Christianity, ever bless the world through any considerable period of duration? The power of a favoring climate, and the force of genius did thrust up from the dead level of monotonous despotism the republics of Greece to a temporary liberty, but it was a parent model only, compared with such a nation as this; and it was partial and capricious, and of short duration, and rendered illustrious rather by the darkness which preceded and followed, than by the benign influence of his own beams.

"Certainly, it was Christianity, which in this country rocked the cradle of our liberties, defended our youth, and brought us up to manhood. And it has proved, that under her auspices three millions and twenty millions of people may be protected and governed. But that fifty or a hundred millions can, without a vast augmentation of her moral power over mind, has not been proven; while all present circumstances of our nation, announce that Christianity is our best hope, and that without it, our destruction does not slumber.

"During all past ages, the vast majority of the human family unblest by revelation, have been idolaters and slaves;"

and at the present time, all nations upon whom the gospel has not thrown its beams, are in deep darkness, and are crushed by a grievous despotism. Daylight is not more uniformly found in the track of Christianity, than despotism in its absence."

But, it may be asked, is there reason to believe that any serious efforts are being made to destroy Christianity, and have we cause to apprehend any danger from this source? I answer unhesitatingly in the affirmative. It is a matter of notoriety, that associations having for their object the overthrow of the Christian religion, "exist, and are acting in correspondence, and are extending themselves throughout the country. That they can no longer with safety be despised, or permitted to move on without some effort to apprise the community of their character and designs, is equally certain." And what, it may be further asked, are their peculiar character and designs? I answer in the language of one who knows whereof he affirms:

"The creed," says Dr. Beecher of Cincinnati, "inscribed on the black flag around which these men have rallied, is short and dreadful. It is raised high, and floats on the breeze proclaiming in capitals, to every eye—that there is no God—no resurrection,—no future state; no free agency—no accountability—no virtue—no sin—no devil—no heaven—no hell—and that death is an eternal sleep.

"That a man is a thinking, reasoning machine governed mechanically according to the laws of animated matter. That evidence governs the understanding and motives the will, on the same principle that percussion moves the pebble, and weights turn the scales, and that all events are made certain by a material mechanical necessity. There is nothing in the universe but matter, is the one article of the atheist's creed.

"The political part of the creed is—that all coercive government by law is a contravention of liberty, and arbitrary and unjust:—That separate property, is but a limb of the feudal system, and an anti-republican monopoly; that marriage is an unreasonable restraint on liberty, and ought to be abolished; and the family to be disbanded as the citadel of selfish and separate property, and the cause of all those aristocratic monopolies for the subversion of liberty; the perpetuity of priestcraft, &c. That the fear of God is delusion; conscience, superstition;—natural affection, the prejudice of education;—chastity, pusillanimous; and incontinence, magnanimous."

It certainly needs no argument to prove that these principles are subversive of all public and private virtue—that if carried out into practice, as they certainly will be, if they become sufficiently prevalent, then man's appetites will have changed him into a swine, and his passions into a tiger, and a picture of hell will present itself wherever the eye roams over the haunts of men. Wo unto our country, and to all that we hold dear in it, if these principles shall ever gain the ascendancy among us!

A COUNTRY MINISTER. There is no lesson more beautifully instructive to our mind, than that which is taught in the devoted, faithful life of a country minister. His sphere of action is a retired one. He hears little of the world's encouraging applause. His name is, perhaps, confined to a narrow sphere. He has, in these divided times, especially, peculiar difficulties to contend with, and under the most favorable circumstances, his trials and discouragements are many. But his life is one of cheerful usefulness, and the end of his days is peace. The promises of the gospel and its delightful encouragements are his daily portion. He may at times be disheartened and fear that his labors are in vain. But the good work which so en-

gages his thoughts is going on. The smile of God is upon him. In the evening of life he may look back with a calm satisfaction on the years that are past. The faith which he has labored to establish in the minds of others, glows warm and bright in his own breast, and when his toils here are over, he goes to meet in a purer world, the glad welcome of those whom his teachings have blessed, and who have gone from his prayers on earth, to join in the anthems of praise in heaven. Many there are, seeking no higher or broader sphere, than that which their Master has assigned them in the vineyard. And what more glorious office is there under heaven? or to whom will the words be more appropriate, "Well done, good and faithful servant, enter ye into the joy of your Lord?"

A Meditation

On the Day of Expiation, and the Feast of Tabernacles

BY THE REV. THOMAS BOSTON.

The day of expiation was the only anniversary stated fast and humiliation that God gave to the Church of the Jews: it was a sorrowful day, for afflicting their souls; so that he who ate any thing that day, was liable to cutting off. The feast of tabernacles was the most joyful feast they had; so that the Jews say, That he who never saw the rejoicing at the drawing of water (used at this feast), never saw rejoicing all his life. The ceremonial law was the Jew's gospel; and the gospel to them and us is glory laid down in words and syllables, the map of Immanuel's land, a looking-glass wherein we see heaven, a scheme and draught of the house with many mansions. The day of expiation represents to me the time of this life, the state of the saints in this world; the feast of tabernacles, heaven.

The day of expiation went before the feast of tabernacles. Why should not our day of afflicting our souls go before our days of rejoicing? The Babylonians began their natural day at the sun-rising, and so their night came last. The Jews began theirs at sun-setting, and so they had their night first. "Wo to you that laugh now, ye shall weep. Blessed are they that mourn now, they shall be comforted." Let the evening and the morning make our day. If we have our morning first, the fears of the approaching night will make our sun go down at noon. If we will take the evening first, when in the darkest hour we cry, "Watchman, what of the night?" we will get the answer, "The morning cometh." It was the Psalmist's choice, Ps. 17:14, 15.

The day of expiation was but one day: the feast of tabernacles lasted seven days; which number of seven has gained the reputation of perfection. If the saint's life here be sorrowful, it is short. Our life here is but a day, with a morning, noon, and evening. And that sun in the heavens which runs such a rapid course, never standing still, either ascending or descending, seems to be set in the heavens, to "teach us so to count our days, as to apply our hearts to wisdom." Eccles. 1:5. "hasteth to his place where he arose;" Heb. panteth, as a man running with full speed, till almost out of breath. How quickly is the vain show in which we walk at an end? Solomon (Eccles. 3.) will allow only, "a time to be born, and a time to die," as if life were nothing but a skip out of the womb into the grave; the womb of mother-earth (Job 1:21.) being ready to keep us, when falling out of the womb of the mother that conceived us. No wonder our weeping and crying, wherewith we come into the world out of our mother's womb, continue till we return thither; there being scarce time betwixt the two to dry our cheeks. But, as those flies bred by the river Hypanis in Scythia, we are

bred in the morning, winged at noon, and dead at night. Much need to fly while our wings last. If our affliction be grievous, it will not last. Nay, but the apostle comparing our affliction with the weight of glory, will not allow it any weight, 2 Cor. 4:17. where he calls it *Gr. That light thing of our affliction*; light, not only in respect of weight, but swiftness; that haste-like thing of our affliction, which in a moment skips away. This should correct the petty time-eternities that we make to ourselves in our affliction, Ps. 13:1. Nay, our "weeping endures but a night," Ps. 30:5. The feast comes in the morning, Ps. 17. ult. O but the feast lasts long! what shall or can we say of eternity, that everlasting "Sabbatism that remains to the people of God;" that morning that knoweth no night; that ocean that knoweth no shore?

There were but four free days intervening betwixt the day of expiation and the feast of tabernacles; the former being on the 10th, the latter on the 15th day of the seventh month, Lev. 23:27, 34. By what time the greatest affliction sits down with us, the greatest joy knocks at the door. O quick harvest of glory! O hot seed of tears that so quickly spring up, and so suddenly bow their heads with that weight of glory on them! to see bottles of tears turned, and that so quickly, into rivers of pleasures, wonderful! Surely there is need of faith in our religion, to believe super-rational mysteries. It is a bundle of wonders. How unlike were the Jews rejoicing and dancing at the feast of tabernacles, to what they were but four days before, when bowing down their heads and afflicting their souls, at that solemn yearly remembrance of sin! If it were not that the light of glory infallibly removes all mistakes, the saints there would misken themselves, and be apt to think it a dream. It would at least be a while ere they came to themselves.

At the feast of tabernacles they were to "dwell in booths made of the branches of the trees," not in houses, Lev. 23:42; and the reason is given, verse 43. "Because they dwelt in booths in the wilderness, when the Lord brought them out of Egypt." So their places of mourning are turned to places of rejoicing. Joy arising from past dangers, feelingly toucheth men's hearts. The more they remember their wilderness-booths the more they rejoice. This seems to me to point out an ingredient in the heaven of the saints, that would have had no place in the heaven of innocent Adam, and his sinless offspring. Had not the Jews dwelt in booths in the wilderness, they had not rejoiced in them seven days in the land of Canaan. It was their going so low that raised them so high. Surely the saints are more than conquerors. God's people in heaven will not forget their wilderness-entertainment. It will be for the glory of God to mind, and it will screw up their joy, Rev. 5:9. It is storied of Agathocles, who being a potter's son, became king of Sicily, that he used to be served at his table with earthen vessels; alleging the reason thereof from his extract. He was wise, to give that additional sweetness to his enjoyments, which he could not have had if he had been born heir to the crown. Certainly meat can never be so sweet as to a hungry man; nor can one so much esteem wealth as he that has been pinched with poverty. The best view of the stars is from the bottom of a deep narrow pit. Surely the remembrance of the cross will sweeten the crown; and the memory of the wilderness will put an additional verdure on the fields of glory, when the saints shall be walking through them in their white robes, remembering the mournful blacks in which they were wont to appear. Let us not cast at our blessings, nor grudge to sow the seeds of glory. The Heathens, it seems, allowed prosperity not to be first, but allotted

the second place. God himself has confirmed the order. Take your firsts pleasantly, though grievous.

It is worthy of our consideration, to take notice what these booths were to be made of: Lev. 23:40. "And ye shall take unto you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook." Compare Neh. 8:15. "Fetch olive-branches, and pine-branches, and myrtle-branches, and palm-branches, and branches of thick trees, to make booths." As to the boughs of goodly trees, the Jews says Lightfoot, interpreted that of the citron; and so did carry a pomegranate in their hand at that feast. This is not clear from the text.

As to the olive-tree, it is a beautiful tree, that retains its greenness all the winter, Hos. 14:6. The pine likewise is an evergreen, continues green all the year. This puts me in mind of that perpetual spring wherewith Immanuel's land is blessed for ever. No winter there, no casting of leaves. The crown is immortal, fades not away, as the flowery garland given of old to victors did in a little time, 1 Pet. 1:4. We have long winters here; wherein life, leaf, and fruit, are all many times almost gone. Our springs are short. Our greenness soon decays. That will make amends for all.

They were to take the boughs, Heb. the fruit of goodly trees, i. e. of fruit-bearing trees, or boughs with the fruit on them, Lev. 23:40. The pine bears fruit, called pine-apples; of which I can give no account. But concerning the fruit of the olive, see Judg. 9:9. Ps. 104:15. "Which maketh man's face to shine," used ordinarily at feasts. This may present our view that passage in Christ's transfiguration, Matt. 17:2. "His face did shine as the sun." With which we may compare what the apostle says, Phil. 3. ult. that "he shall change our vile bodies, and make them like his glorious body." Compare also Dan. 12:3. What though our faces are now clothed with shame? what though they gather blackness! "His visage was marred more than any man's;" yet there is now no vestige thereof in that face which surpasseth the sun in brightness, and would with its splendor darken that globe of light. Neither shall any more be seen in the faces of those who dwell in these booths in the promised land.

The pine was also remarkable for its durability, not being subject to worms or rottenness; for which cause ships were made thereof. The saints have their anchor, and therefore their ship too, Ps. 6:19. O who would think that ever ship were so durable! What a bright sight will it be to see them all brought up and sound, after such tossing in the sea of this world, to the shore of Immanuel's land! There they will never rot.

As for the palm-tree, the best of which grew in Palestine, it was regarded a sign of victory; the reason wherof seems to be that which is said of it, that when oppressed with heavy weights, it yields not, but rather shooteth upward the more. The myrtle also was a sign of victory, being worn garland-wise in triumphs. Bezai (Zech. 1:8.) Christ is seen "among the myrtle-trees in the valley;" showing the church of Christ, however low she may be brought by the enemies, should come out victorious. It seems then, all that will come up to the feast of tabernacles, must be soldiers, and conquerors too. Indeed the Jews behoved to fight their way out, and their way to Canaan, and they won it at length. And what is heaven but an eternal triumph? Rev. 7:9 Let this animate us to the spiritual warfare. The people in Egypt, the more they were oppressed, the more they grew. How shall we will all the heavy wrestlings with sin and blood, principalities and powers, us when we get the palm in our hand?

I find the palm was wont to be given to those that overcame in bloody battles, and particularly to those that were victors in the bloody spectacles of the gladiators; the myrtle, when they had got a victory without slaughter of men. All the saints do not to glory through a sea of their own blood. Every one gets not the honor of a victory chariot. And we have reason to believe, that as all are not alike in the battle, there will be degrees of glory, and the triumph of some greater than that of others. If we look somewhat higher to the main thing that stood between heaven and earth, the victory to all the saints is a bloody, bloody victory; bloody in respects of Christ, unbloody in respects of them. Some of them have slept, never one of them died, in the cause; Rom. 8:34. "It is Christ that died." The protomartyr Acts 7. ult.) fell asleep. Therein, as in a glass, the Lord would represent to all those that were after to strive against sin, passing to blood, what that sort of passage to heaven would be to them. Sure, earth's nature is changed; it is not what was to Christ; it is not that which was threatened, Gen. 2:17. Why may not the same be changed too? The Holy Ghost's connection (Rev. 12:11.) is worthy to be remarked, "And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives even unto death." In the victory Christ's blood and their blood are not joined together; but Christ's blood and their word of testimony. Christ fought, they but gave the shout, to the obtaining of the victory. Sure he trode the wine-press alone, and of all the people there was none to help him.

As for the willows, it is known the place thereof is by the water-sides. Hence that text, Lev. 23:40. calls it the willow of the brook. God's people sometimes hang their harps on the willows that grew by the rivers of Babylon, Ps. 137:1, 2; because then their joy was turned to mourning, and they had no use for them. In Immanuel's land there is a river, on either side of which grows the tree of life, Rev. 22:1, 2; but no harps hang thereon. They behoved to go to the brook, and fetch their willows. I cannot find one place where the willow is spoke of, but it is still with some addition of its growing by the waters, Job 40:22. Ps. 137:1, 2. Is. 15:7. Ezk. 17:5. Is. 44:4. They cannot then want nourishment in the greatest drought. This presents to my view, that Immanuel's land is no land of drought; the trees of the Lord's planting are set by the rivers, so that they can never want moisture, but shall have an eternal supply of the Spirit, by Christ, from the Father, whereby they shall spring as willows by the water-courses, even those floods of the Spirit's influences, Is. 44:3, 4. This promise is but arded in this life; it will tell out through all the ages of eternity, and will never be at an end, till the last drop of that river run by, which will never be.

It is also said of the willow, that it is a great friend to chastity; for which cause forsaken lovers are allowed to wear a willow-garland. Which offers to our consideration that character the Scripture so often gives to those that are to be the inhabitants of the upper house, who are to be presented as a chaste virgin to Christ, when the marriage is to be solemnized in heaven, 2 Cor. 11:2. and without spot, Eph. 5:27. They that stands on Mount Zion with the Lamb are virgins, Rev. 14:4. True it is, it is not to the state of the saints in heaven that these words have the nearest reference; but it is implied therein; the state of the church in the world being held out in terms borrowed from the state of the church triumphant.

When I compare that Neh. 8:15. Go forth unto the mount, and fetch olive-branches, &c., with that Lev. 23:40. and willows of the brook, not brooks; I can-

not but incline to think these willows grew about the brook Kidron, which ran between Jerusalem and the Mount of Olives; which, no doubt, was the mount they were directed to. Which may lead us to the consideration of the spring and source of all the joys in heaven, even the sorrows of Christ. When David was obliged to leave Jerusalem upon the account of the rebellion raised by his own son, he passed over this brook Kidron in great distress, and went up by the ascent of Mount Olivet, weeping as he went, 2 Sam. 15:23, 30. In this there was a type of Christ's sufferings for the sins of sons and daughters. And so we find him, after he had been at the last feast with his disciples, preached his farewell-sermon to them, and prayed that prayer, John 17.; the hour being come, verse 1. passing over the brook Kidron, John 18:1. to grapple with the wrath of God, in the garden that was on the other side of it. Who can imagine in what case he went over it? for who can conceive that weight of wrath he was to bear? A far-off prospect of it had a terrible effect on him, John 12:27, 28. Behold the wells of salvation whence we draw our joy; those bitter waters of wrath that he was plunged into; that terrible cup which his sinless human nature shivered at; the brook that he drank of in the way, Ps. 110. ult.

Lightfoot saith, that the Jews so understood that rejoicing commanded at that feast, as that there was in the court of the temple trumpets sounding, dancing, &c.; that their greatest joy began towards night, continued far on in the night, and some of the most zealous would stay out the whole night, Is. 30:29. Compare that Rev. 4:8. "They rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

He adds, that every day, once they went about the altar with their myrtle, palm, and willow in their hand, singing Hosanna, Ps. 118:28. In the mean time they set their boughs, bending towards the altar. Truly the imagination of this pierceth; we will never see them do that again: but we will see the saints in glory compassing the altar always, and singing their Hosanna about it, bending their palms towards the altar; acknowledging they owe all to him, even to the "Lamb that was slain, and hath redeemed them to God by his blood." I conclude with that Rev. 7:9.—"A great multitude—stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;" verse 10. "And cried with a loud voice, Salvation unto our God that sitteth upon the throne, and unto the Lamb." A plain allusion to what is said. O that we may be helped so to manage our day of expiation, (for it is but a day, and no expiation beyond it,) as that we may be accounted worthy to partake of the joy of the feast of tabernacles!

SINGING IN PUBLIC WORSHIP. There is a very general conviction that a reform at this point is needed. The Montreal Register says: "Choir singing, as usually conducted, is inconsistent with the social design of Christian worship. All Christians should sing the praises of God, and thus make the tongue 'the glory of their frame.' Singing should not be a performance by the few, but a grateful celebration by the whole congregated body." Dr. Baird says of a Protestant congregation at Lyons, France:

"Almost all the congregation took part in singing the praises of God. The singing was good—good enough as to the manner. I should wish for nothing better. And what a contrast between this intelligent and hearty performance of a most important part of God's worship, and that which prevails so extensively in some churches in our large cities—which con-

sists in the whole congregation listening to the choir—just as in a theatre or opera. This is all wrong. It is outrageously wicked, and will attract the frown of God." West. Christ. Adv.

STANDING IN PRAYER. It is a mistake growing out of forgetfulness of Jewish and Christian customs, when some commentators see in the fact that the Pharisee prayed standing, an evidence already manifesting itself, of his pride. Even the parable itself contradicts this notion, for the publican, whose prayer was an humble one, stood also. But to pray standing was the manner of the Jews; (1 Kings 8:22; 2 Chron. 6:12; Matt. 6:5; Mark 9:25;) though in moments of a more than ordinary humiliation or emotion of heart, they changed this attitude for one of kneeling or prostration. (Dan. 6:10; 2 Chron. 6:13; Acts 9:40; 20:36; 21:5.) The term station (*statio*) passed into the usage of the Christian Church; it was so called, as Ambrose explains it, because standing the Christian soldier repelled the attacks of his spiritual enemy; and on the Lord's day the faithful stood in prayer, to commemorate their Saviour's resurrection on that day; through which they, who by sin had fallen, were again lifted up and set upon their feet.—Trench on the Parables.

The Priest and the Bible Man.

At the late Sessions in Conchford, Ireland, the following case was heard:

"J. Buckley v. Rev. Wm. M'Carthy. The prosecutor, being examined by Mr. Thomas Ware Corker, solicitor, stated as follows:—Witness is a young man in the employment of the rector of Donoughmore, the Rev. Mr. Cotter, as colporteur or distributor of Bibles and Testaments; was proceeding alone on Friday last on his peaceful mission, when he met Mr. William M'Carthy, a Roman Catholic priest, who, after passing him, rode back and enquired what he had in the bundle? Witness said, 'Bibles and Testaments, sir.' The priest then induced deponent to produce all his books, and so soon as he had got them together, he flung them in witness's face, dashing them about the road, and saying, 'I left the house this morning to horse-whip you; the priest then called a man to hold his horse, and jumping off, he ran at witness, and struck him several blows across the face and neck, and when the lash of the whip came off he struck witness with the leaden end about the head, which, but for the hardness of his hat, might have killed him; and the man who held the horse, instead of coming to witness's relief, flourished his stick in a threatening manner. The priest then laid hold of witness by the breast, and made two attempts to trip him, by putting his leg behind witness: he then let him go, and drew back to strike him another blow, when witness ran off without hat or books, calling out 'murder,' being in great fear of his life: the hat was afterwards recovered, but Buckley was informed that the priest had caused the books to be burned on the road. The Bench then consulted, and agreed on taking informations against Mr. M'Carthy, and ordered that he should give bail to stand his trial at the next Quarter Sessions in Cork.—Cork Constitution, August 5th, 1847."

THE OLD COVENANTERS—SCENE IN A SCOTTISH CHURCHYARD.

A large number of the people have gone into the grave-yard connected with the church. Some are seated on the old flat tomb-stones, others on the green sward, dotted all around with the graves of their fathers. See that group there. The old man with "lyart haffets" and

broad bonnet, looks like one of the old Covenanters. The old lady, evidently his wife, wears a sort of hooded cloak, from which peeps forth a nicely plaited cap of lace, which wonderfully sets off her demure but agreeable features. These young people around them are evidently their children and grand-children. How contented they look, and how reverently they listen to the old man. Let us draw near and hear the conversation.

"Why, grandfather," says one of the younger lads, "don't you think th' auld Covenanters were rather sour kind o' bodies?"

"Sour," replies the old man, "they had enough to mak' them sour. Hunted from mountain to mountain, like wild beasts, it's nae wonder if they felt waeeful at times, or that they let human passion gain a moment's ascendancy. But they were guid men for a' that. They were the chosen o' God, and wrestled hard against principalities and powers, against the rulers o' the darkness o' this world, against spiritual wickedness in high places. Reading their lives, I've aften thoct they must ha'e been kind o' inspired. Like th' auld prophets and martyrs, they were very zealous for the Lord God, and endured, cheerfully, mair distress and tribulation than we can well imagine."

"Weel, weel!" says one of the girls, "I wish they had been a wee bit gentler in their ways, and mair charitable to their enemies."

"Ah, Nancy," is the quick reply of the old man, "ye ken but little about it. A fine thing it is for us, sitting here in this peacefu' kirkyard, wi' nane to molest us or mak' us afraid, to talk about gentleness and charity. But the auld Covenanters had to encounter fire and steel. They wandered over muir and fell, in poverty and sorrow, being destitute, afflicted and tormented. But O, my bairns! they loved and served the Lord! They endured, as seeing Him who is invisible; and when they cam to dee, they rejoiced that they were counted worthy to suffer for his name. Nae doobt, some of them were carnal men, and ithers o' them had great imperfections. But the maist o' them were unco holy men, men o' prayer, men o' faith, aye, and men o' charity, of whom the world was not worthy."

This answer silences all objections.—Turnbull's Genius of Scotland.

SINGULAR ANECDOTE.—Several years ago, a charity sermon was preached in a chapel in the West of England. When the preacher had ascended the pulpit, he thus addressed the hearers.

"My brethren, before proceeding to the duties of this evening, allow me to relate a short anecdote. Many years have since elapsed since I was last within the walls of this house. Upon that evening among the hearers came three men, with the intention of not only scoffing at the minister, but with their pockets filled with stones for the purpose of assaulting him. After he had spoken a few sentences, one said,—'Let us be at him, now; but the second replied, 'No: stop till we hear what he makes of this point.'—The minister went on, when the second said,—'We have heard enough, now throw!' but the third interferred, saying, 'He is not so foolish as I expected—let us hear him out.' The preacher concluded without being interrupted. Now, mark me, my brethren, of these three men, one was executed three months ago, at Newgate, for forgery; the second at this moment lies under sentence of death in the jail of this city for murder; the other, continued the minister with great emotion, the third, through the infinite goodness of God, is now about to address you—listen to him."

The Church and the Sabbath School.
BY THE REV. ANDREW THOMSON, D. D.

We select as the starting-point of our observations that familiar but golden sentence in the Book of Proverbs, "Train up a child in the way he should go, and when he is old he will not depart from it." And as it is of the highest consequence in dealing with the subject of Sabbath-schools to set out on right principles, we begin with addressing ourselves to the question, *Who are the parties that may be especially held as coming within the range of this divine injunction?*

1. There cannot be a moment's hesitation in reference to the first answer that ought to be given to this question, namely, that *the command is addressed the most directly and emphatically of all to the child's own parent.* The family circle is the first school of the intellect, and is all along the great school of the heart. This is a divine constitution which nothing can supersede, and which lays at the feet of every parent a list of duties that cannot without guilt be attempted even to be transferred.

2. But then let the principle be confidently and solemnly proclaimed, until it obtains a universal practical acceptance, that the parent, though the first, is not the only party to whom the text addresses its commands. We are now referring more particularly to the children of professedly Christian parents, and what we have to affirm and urge is, that *the Church is also included within these responsibilities.* We mean by this that the members of the Church, and especially those who have been chosen by their brethren to "feed the flock of God," are bound to see to it, that every father and mother is living in the regular and faithful discharge of this important part of Christian duty, to exhortate with the negligent, and encourage and advise those who are diligent in the great business of training souls for God. We mean, farther, that distinct and systematic efforts should be put in operation by the Church, to aid and to accelerate the Christian tuition of the family. We mean that from a very early period the Church and the child should be made conscious of a very close and endearing relation existing between them,—a relation so intimate and sacred that it can only cease with the child's own voluntary breaking of the bond, when reaching the verge of manhood or of womanhood. We mean, that infant baptism is a distinct and solemn recognition of this relation. These statements may be contemned as commonplace. But alas! how many souls are lost through the neglect of common-places. That man would prove himself one of the truest friends of our evangelical communions, and one of the greatest benefactors of his own age and of posterity, who should bring the Church generally to the clear perception and consistent working-out of the principle, that the child of the church-member has, in virtue of that relation, a peculiar and solemn claim on the Christian care and cognizance of the Church.

3. But let us now suppose that in all our Christian families there is the operation of a deep-felt and enlightened responsibility, leading in every case to the training up of the children in the nurture and admonition of the Lord; and let us further suppose, that every Church alive to its responsibilities also, is assiduously plying its various apparatus for strengthening and perfecting parental effort;—still what a wide out-field remains uncultivated! *The children of the irreligious and the out-cast, what of them?* Is there no one to care for their soul?

There is reason to think that the Christian public generally, have nothing beyond the most vague and inadequate idea of the multitudes that properly come under this designation. When the Sabbath school

statistics were last taken up in Edinburgh, it was found that there were no fewer than 10,000 children growing up without anything like religious tuition. In Glasgow, the number of the same class was 25,000. It is deliberately affirmed by the intelligent men who made the scrutiny, that the influence under which these children were living, was decidedly irreligious and ruinous. Their homes were the very pest-houses of ungodliness, and most frequently of immorality also; while notwithstanding all the efforts of our benevolent institutions, they had not been brought under any system of religious training or Christian care. The animal part of their nature alone seemed to grow,—their intellects unfurnished and undisciplined, seamed strong only for mischief; while their moral nature was rapidly gathering around it a degree of insensibility and hardihood, suggesting to one's mind the contrast of what they might have been, had there been any who cared for their soul. There is no reason to think that this appalling multitude of the neglected juvenile population, has been diminished in the interval beyond a few hundreds.

And now let us trace the history of these for a few years onward, and what are the spectacles which past experience compels us to call up? Many of them will sink into an early and untimely grave, for statistical inquiries have also brought to light this melancholy fact, that the mortality in this part of our population is greater than in any other. We see others crowding the cells of our bridewells and our jails; others borne across the seas to our convict colonies; others scattered abroad among our rural parishes and villages, becoming the poison plants of a hundred districts: this is the common history of those whose infancy and youth have been spent without mental training or moral culture. How unspeakably more appalling would it appear in its matured fruits of desperate depravity and dark despair, did we follow their history into the unchanging world!

Now, *the thought which we are here most anxious to press is, that the voice in which God speaks to the Churches in reference to these neglected children is, "Train them up in the way in which they should go."* It is true that these have not the same claim upon our attention as the child has upon his own parent, or even the child of the church-member upon the interest of the Church; but only let it be shown that thousands of children stand in imminent hazard of perishing in the most awfully emphatic sense of that expression, and that we have the power of reaching them in order to rescue them, and here is the material of a mighty claim on their part, and of an awful responsibility on ours. If we saw a multitude of children besporting themselves near the verge of a tremendous precipice that overhung an unfathomable gulf beneath, and noticed that every time that they danced in their merry circles, the space was lessening between them and destruction, would not even the most thoughtless and insensate among us feel that we were guilty of their blood, if we did not haste to their deliverance. Does not the fact, then, of thousands at our very doors rushing upon a far more tremendous ruin, only make our duty the more binding, and the criminality of neglect the more immeasurably great.

Now, is it asked, what is the kind of benevolent instrumentality by which these youthful wanderers may be reached, and, by the blessing of God, effectively reclaimed? Without decrying any other agency, or wishing it set aside, *we place our confidence under God, in a system of vigorously wrought missionary Sabbath schools.* We do not say that this is all that is needed! but we do say, that when this has been set in operation, every other necessary instrumentality will follow at no great distance; and we assert, moreover, that

where this is wanting, everything else will prove comparatively inefficient. Take city missions, for example; every one knows that these are more immediately turned to the reclaiming of the adult population, while the Edinburgh bills of mortality establish the startling fact, that one-half of this part of the population dies before they reach the age of seventeen. And, suppose them to live beyond that period, do not wisdom and humanity alike declare, that it is a thousand times better that the Sabbath school teacher should have anticipated the missionary, and that, instead of leaving the individual to harden into an inveterate depravity ere anything is attempted for his religious advantage, he should have come under the care of the Sabbath school teacher in the very dawn of his intellect and affections, and been so successfully "trained in the way in which he should go, that when he is old he will not depart from it."

On the other hand, experience assures us, that where a district has been thickly studded with Sabbath schools, all the other forms of benevolent agency follow in their train. The Day school is soon felt to be indispensable to the full efficiency of the Sabbath school, and this is instituted; the wants of the adult population become more visible in providing for the spiritual necessities of the young, and thus the missionary and the Christian Instruction visiter are introduced into the field; and, in short, the once neglected district is brought, in the course of time, under the influence of all the varied machinery of modern spiritual culture. This is no beautiful theory or benevolent dream; it is the record of the experience of more than one congregation during the last few years.

Surely it is not necessary that we should enter on anything like a formal proof of the value and adaptation of the Sabbath school for the evangelizing and reclaiming of the neglected young in our city and rural districts. To deny this would not only be to be blind to obvious tendencies, but to established facts. From the humble missionary to the mitred hierarch on the Episcopal bench, the fact is owned. Enlightened legislators and philanthropists acknowledge the power of the Sabbath school for good; many sit in our churches at this hour who, but for them, would have been outcasts still; some who have been thus reclaimed, are at this day among the brightest ornaments of our pulpits, and of our missionary staff; chapels now stand in outfields and villages which owe their origin to the Sabbath school; its record is on high, and will last throughout eternity in multitudes of the saved.

At the same time there cannot be a doubt that certain serious defects have hitherto clung, for the most part, to the working of the system, and prevent the full development and manifestation of its power; and there are three recommendations which appear to us to go far to meet those defects, and which, if generally adopted, would, we had almost said, introduce something like a new era into the working of Sabbath schools.

1. *Let the various congregations look upon the planting of Sabbath schools in destitute districts as a regular part of their benevolent agency.* Let a district be selected of a size proportioned to their ability to occupy it, and let an annual sum be voted out of their missionary funds for this purpose, just as for any other object of missionary benevolence. Let it be their district which they hold themselves under responsibility to cultivate—their portion of the wilderness or moor which they have resolved, by the help of God, to change into a garden.

2. *Let them labor to exhaust the district which they have thus selected.* We mean by this that it ought not to be thought sufficient to have planted one school here and another there, receiving such pupils as

may voluntarily present themselves. The most neglected class of children are never reached in this way at all, and in many instances the complement of a school is made up by children who have acquired the very doubtful habit of attending for or three different schools in the day. It is time to search out the most neglected and degraded, and by all the arts of moral suasion, and by all the devices of kindness, to bring them within the range of your benevolent activity. It is only when we have done this, that any district can be said to be *thoroughly wrought.*

3. *There ought to be a district of Senior or Adult classes into which to transfer the pupils when they have reached the age in which they cease to be mere children.* The want of these in sufficient number and efficiency, has interfered to an incalculable and grievous extent with the fruits of the Sabbath school. No boy or girl can be expected always to remain in a Sabbath school—he will outgrow it, and if no other influence removes him from it soon after he has entered on his teens, we may be certain that shame will. And yet this is the very age of greatest moral hazard. Passion is becoming violent—a spirit of reckless self-will and independence is beginning to show itself; let him fall into the hands of some emissary of mischief at such an age, and the probability is that the work of the Sabbath school shall in a few months be altogether undone. On the other hand, let him at this critical season come under a system of influences suited to his years,—let him be transferred to a senior-class, or let his former teacher meet with him at a separate hour, and the probability is that his character shall begin to set favorably for life and for eternity, and the yearning anxieties and earnest prayers of former years be all rewarded in that cry which at length passes from his lips—"My Father, be thou the guide of my youth."

The measures which we now recommend, and long to see carried out to their full extent, are manifestly practicable. We had almost affirmed that they are scarcely difficult. The arm of the Church is long enough and strong enough to reach all the spiritual destitution of the rising race. The question is, *Are our hearts willing?* We have made enquiries in reference to the probable annual expense of a Missionary Sabbath school, supposing in every case the labors of the teachers to be given free, and we find that the average expense, including the rent of a spacious and comfortable room, would not exceed £6. Now there are hundreds of congregations in Edinburgh and Glasgow; some of these could without difficulty undertake the charge of twelve such institutions; some of more and some of less; and if we suppose the average attendance of scholars in each of these to be fifty, and each church to send forth even a part of its whole "disposable force" of laborers, who does not see that the whole of our juvenile destitution might in a twelvemonth be overtaken? And is there not the will!

It may, perhaps, be said, in reply to all that we have now advanced,—Suppose your dreams realized? Suppose the amount of provision for the spiritual instruction of the young of Edinburgh and Glasgow, for example, to be commensurate with their necessities, and every child of irreligious parents to have been brought within the walls of a well conducted Sabbath school; even then you have no certainty of their being effectually reclaimed. The discouraging objection may be met by more than one satisfactory reply. It may be answered, that we shall then, at least, have discharged our responsibilities, and be free from the blood of perishing children. It may farther be replied, that if success, even in the event of effort, be uncertain, we are, at least, certain of the result, should no effort be put forth. A

man soul, left in ignorance, and around which all the influences of evil are allowed to gather and strengthen undisturbed, is lost for both worlds. It may again be replied, that we are at least sure of the secondary advantages from our efforts; and even these, so far as the present life is concerned, are by no means small or despicable. Compare the children of a previously neglected district, that have been collected into the Sabbath school, with those in the same district that are without it; and when you mark how rudeness of manner has been overcome, and the affections drawn forth under the influence of kindness, and the mental powers have begun to be occupied and interested by the high things of God, and the very external appearance of the formerly unwashed and tattered child has insensibly and gradually given place to decency and cleanliness, do you not feel that your labors have already been in some good degree rewarded; and that, even in regard to the higher advantages, it may be affirmed, both in the spirit and language of Scripture, "that they are not far from the kingdom of heaven."

But, in truth, even the spiritual results are not so very uncertain as these "prophets of evil" suppose. When was the net ever perseveringly cast into the deep, without at length bringing up some reward? There is surely a mighty difference between saying that the spiritual wind bloweth where it listeth, and saying that it does not blow at all. Surely the words of our text, if they do not express a promise, must at least be held as declaring a tendency,—“Train up a child in the way he should go, and when he is old he will not depart from it.” The truth is, that in labors of this sort, we often despair too soon. The effect of religious instruction upon a youthful mind, often resembles the process in the coral island after it has emerged from the waves: at first you behold only the bare and barren rock; in the course of time, the wreck thrown up by every succeeding tide forms a soil; by and by, a few lichens indicate the first faint efforts of vegetation; until, in course of time, flowers and fruit-trees that have grown from hidden seeds that had mingled with the wreck, or been washed by the winds, or been dropped by some passing bird of prey, begin to beautify the little slet. So it often is with the human mind in the season of youth: truths are deposited in its soil which long lie dormant and dead, but when the hour of affliction and reflection comes, they are thrown up on the surface, and begin to bud into life, and the individual is “born again.”

Ministers and Elders. A great work yet lies before us unaccomplished. Here is the cheapest and most efficient of all our home Missions, and yet we allow it to be only partially extended, and still more partially wrought; and then we stand wondering that having sown the wind our harvest should be the whirlwind. Why stand we thus looking upward to heaven as if some new and more potent machinery were to descend from it, when the words of our motto, and a hundred others, tell us that we have the right machinery already, if we would only extend it more widely, and work it with more of faith, and energy, and prayer.

Sabbath School Teachers. Persevere—persevere. Resolve to become veterans in this blessed work. Use every means to accomplish yourselves more perfectly or its efficient discharge. Be humble, prayerful, hopeful, willing to remain unnoticed of men, if God will but give you his blessing. Tell others how delightful you have found your toils, and how in watering others you have yourselves been abundantly watered.

Members of the Church, who have time to bestow upon the missionary Sabbath school, and have not yet done it, “why stand ye all the day idle?” How much

could you have done that you have not done? And will not God require this at your hand? One indolent member in a Church is “not only a blank, but a blot in it.” In respect to Sabbath school teaching we “would to God that all the Lord’s people were prophets.”

Oh! let us think of the value which God attaches to one human soul! We lose ourselves in multitudes; but let us conceive to ourselves one of our race with human capacities, with human susceptibilities of happiness or misery, with the stamp of immortality upon him, and evidently maturing for the eternal companionships of that place where the worm dieth not, and the flames kindled by the wrath of God shall burn for ever and ever. Is it a light thing to be the instrument of that soul’s deliverance,—to bring that wanderer within the circle of heavenly influences? Look at that well of Samaria, and receive the answer! Look at you angel flying up to heaven with the news of a soul’s repentance, and receive the answer! Hear the song of “bless’d voices uttering joy,” and receive the answer!—nay, read the answer in the epistle of James, “*He that converteth a sinner from the error of his way, shall save a soul from death and hide a multitude of sins.*”

RELIGIOUS INTELLIGENCE.

Modern Greece and Jerusalem.

At the late meeting of the Board, the following remarks were made by Rev. Dr. Pomroy and Rev. Mr. Calhoun, who have been recent eye-witnesses of the scenes they describe:

[Reported for the New York Observer.]

Dr. Pomroy spoke of Greece. That land is still what it was in ancient times, a beautiful country. The present kingdom of Greece, however, comprises only a part of what was anciently included in that name. The population is about one million, though many Greeks reside in other countries, particularly in Turkey. Their character is now very much what it was twenty-five hundred years ago. They are the same shrewd, active, and deceptive people that they were when they built the wooden horse, and can lie without any inconvenience. They all profess the same religion: there are no sects among them. The king is a Bavarian and a Roman Catholic. The queen, who is also from Germany, is a Lutheran; and they have each their separate chaplains; but the people are all adherents of the Greek Church.

The Greeks pay much attention to education. They are proud of their ancestors, cherish the memory of the old philosophers, and perpetuate their names among men. They are laying aside the peculiarities of the modern Greek, and adopting the idiom of the ancient language. They have established schools, academies, colleges and a university. In Athens, which has a population of some thirty thousand, there are twelve hundred young men in the higher departments of education. If nothing occurs to check the progress of education in Greece, it will have, in twenty years, the most intelligent population in Europe.

Greece has a free press. In Athens there are some thirty newspapers. Through this medium of communication, the people speak freely and fearlessly what they please. The Bible is freely circulated and read,—a result effected principally through the efforts of the early American missionaries. They would not consent for one moment to the Bible being taken from them. They are great sticklers for their liberties and are very democratic in their principles and feelings. Their constitution shows this. Dr. King has a chapel on his own premises which is open on the Sabbath, and always has an audience. Some

come from curiosity, others with a desire to hear the gospel. Many young men from the university and gymnasium are in the habit of calling on Dr. King, and of conversing with him concerning the Bible, the Greek Church, and the interests of the soul. They call on him also for books, which they take with them to all parts of Greece. Thus has this servant of God been scattering the seed of the gospel through that land for twenty years. Good must be the result. Many say to him, You are right: what you assert respecting the Greek Church is true; but we can make no change, can effect no reformation in it, until we get possession of Constantinople!

Dr. P. also gave a detailed account of the persecution now waged against Dr. King. The origin of it was this: Dr. King was attacked by some person in the newspapers,—was charged with blaspheming the Virgin Mary, denying the right to worship pictures, to invoke the saints and the like. In answer to these charges he published a book, made up of extracts from the Greek fathers, men whom they revere and worship as saints, condemning in the most pointed manner, transubstantiation, the invocation of the saints, the worship of images, and especially the worship of the Virgin Mary. This raised a storm all over the land. The Holy Synod of Greece was assembled. The book was anathematized and publicly burnt, and its author excommunicated from a church to which he never belonged and never will. They cursed him, and cursed all who would not curse him, and forbade all persons from aiding him in any manner, and from all intercourse with him, and this on pain of being excommunicated and delivered over to perdition. They went farther. The constitution allows freedom of opinion, but a clause in it forbids any attack on the oriental, orthodox Greek Church. They, therefore, stirred up the civil authorities against Dr. King, and a prosecution has been commenced, and mainly to drive him from the country. But he faces the storm, continues to preach the truth, and will, we trust, to the end.

Rev. Mr. Calhoun spoke of his visit to Jerusalem, and of the social and moral aspects of the place. He came to it from Egypt—crossed the plains traversed by Abraham and by Jacob. It was evening when he approached the city; and as he wound along through the Valley of Jehoshaphat, and through the Garden of Gethsemane, and up the Mount of Olives, he felt that he was on familiar, sacred ground. It appeared to him as if he had been there before, having studied it carefully in the Bible. But Jerusalem now is not what it once was. It is surrounded by dilapidated walls, and contains only about fifteen thousand inhabitants, divided about equally between Jews, nominal Christians, and Mohammedans. The first class of the inhabitants are the most degraded. All look upon the city as holy.

The speaker gave an interesting account of the miracle of the “Holy Fire,” as it is called. This is performed annually in the Church of the Holy Sepulchre, and a short time before Easter. The miracle is wrought about 2 o’clock, P. M., and for many hours previous, the place is crowded by anxious pilgrims from various parts of the world; and is often the scene of terrible disorder. At the appointed time the Bishop enters the church, in his gorgeous attire—goes down into the holy sepulchre alone—and there miraculously, as is alleged, lights his torch. From this others strive to be first in lighting theirs, and then follow the orgies of the infatuated throng. The Turkish authorities have often to interfere, and by force to preserve order.

In contrast with all this ignorance and superstition, the work of missions appears glorious. Instead of mummery and de-

ception, the Bible is opened to the people; its great truths are taught; its principles inculcated; and the minds of men brought under its purifying and ennobling influence. This is what is wanted in the East. Let the people have the Bible, bring them under its influence, and the wilderness will blossom as the rose, and Jerusalem will again put on her beautiful garments, and become the joy of the world.

The Jews of Cincinnati.

Although the Jews of Cincinnati number thirty-five hundred individuals, and from the trading pursuits of the adult males, are brought into contact with the whole community, to an extent which exists in those of no other people as a class—yet they are less known here in the social circle and religious aspect, than if they were Fire Worshipers, or residents of the Celestial Empire. For if a Chinese temple were opened here, in which these idolaters, were to exhibit their rites and ceremonies, not only would the entire building be filled, but the whole street adjacent blocked up with spectators, waiting patiently to get their turn of gratified curiosity.

Yet here is a nation, the oldest on earth—once the chosen people of GOD himself—who can appeal to ancestry high, honorable and glorious to a degree which might humble the pride of modern princes and kings in the contrast—with as peculiar modes of worship as any nation on earth—among us, but not of us—and yet, probably, not one individual out of ten in this community has ever entered the Jewish Synagogue.

Last Saturday was the new year—civil, not ecclesiastical—traditionally observed as the day on which the world was created. It is also called the *Feast of Trumpets*. In the fulfillment of a long cherished purpose, I visited the Jew’s Synagogue, on Broadway, on this occasion, and was deeply interested in what I saw and heard.

The congregation worship as the *Friends* or *Quakers*, with the head covered, and their faces turned toward Jerusalem. The elders and other dignitaries of the congregation wear a white cap with the *Sarganess*, emblematic in hue of the purity of heart requisite in the worshippers at this feast and at that of the Day of Atonement, the only days on which those garments are worn. All the male members, adults and boys, wore also the *Tallath*, the four corners of which, as well as the stripes and fringes, are of blue. These last are of various materials—silk, or wool, or cotton—but in no case an admixture of any two of these. The principal church officers are the *Parnas* or president, the *Gabhim* or vice presidents—one of whom has charge of funerals, and the other of the church funds—and the *Hazan*, or reader, who sometimes unites the function of *Shochat*, or butcher; no meat being eaten by the *Hebrews* except killed under the superintendence of the *Shochat*, whose business it is to see that every particle of blood is extracted from the carcass, and the animal without blemish, as insisted on by the law of *Moses*.

The *Ark of the Covenant* was opened and shut, and the trumpets or ram’s horn blown, in the progress of the services. The reader, whose reading ought rather to be called singing, chaunts the part of the services to which at certain periods the whole congregation utter responses. Their exercises are all in Hebrew—their prayer books, however, furnishing a translation in English, on the other side. The Hebrew, it will be recollected, reads from the right to left both in the line and the pages, the book opening at what appears to the ordinary reader the last page, and reading on to the beginning.

The entire service is highly impressive,

the responses excepted, which, as they cannot accord perfectly, affect me disagreeably alike in Jewish or Christian churches.

Such is the effect of the oriental costume and language of the scene, that it requires but a slight degree of exercise to the imagination, after remaining present a few minutes, for the spectator to forget where he is, and to fancy himself in *Palentine*—if not in the great city itself, *Jerusalem*, the joy of the whole earth.—*Cist.*

THE JEWS. *The Archives Israelites* says: "It is calculated that the total number of Jews spread over the surface of the globe is 6,000,000 of souls. Of these 180,000 are in the enjoyment of civil rights, viz., 30,000 in the United States of America, 50,000 in Holland, 10,000 in Belgium, and 90,000 in France. In England 20,000 are as yet incompletely emancipated.

RELIGION IN ITALY. At a meeting held in Exeter Hall, London, in July last, in relation to the evangelization of Italy, the Rev. Giacinto Achillia, D. D., late Professor of Theology at Rome and Naples, but who, in searching the Scriptures, was led to renounce Papal error, delivered a striking address from which we make the following extract—(*Toronto Banner*):

"Italy's woes arise from the tyranny of the priests. Little did she foresee to what tyrants she was committing the government of the heart and intellect of her people, and in what way this upstart religion would lord it over nations, and at length even over kings; little did she foresee how the gospel would be abused, and a system wholly political be established on the basis of religion. But now she is awake to her past folly, and detests it: she curses the authors of this great delusion; and she longs to shake it off, and this is the contrast between the present and all preceding times, that renders the present epoch so momentous and interesting.

"Italy pants to shake off Popery. Amongst all orders and classes there are multitudes who care no longer for confession, go no more to mass, laugh at indulgences, and the priest who attempts to urge these observances upon them is openly shunned. All this shows us that the Popery of Italy is confined to few. No, dear brethren, all Italians are not Papists, all the priests and monks in Italy are not Papists. The doctrines of Rome are losing followers day after day. But how fares Christianity amongst them? Alas! with few exceptions, men who have seen Popery and Christianity so intimately connected with one another, have not spiritual discernment enough to separate the one from the other, and with the falsehoods of Rome, they reject the sublimest truths of Christianity. Where Popery fails to make dupes she makes infidels. Italy is full of men who, ceasing to believe in the Romish dogmas, have ceased to believe in the gospel of the Lord Jesus Christ.

"And one main cause of this state of things is their ignorance of Holy Scripture. The Bible is practically prohibited in Italy, except in Latin. The translation by Martini is indeed allowed to some; but that with notes, the restriction on free judgment, and the necessity of laying bare every idea of the mind before a confessor for his approval, the permission to read it becomes merely nominal, and to women it is almost wholly forbidden. Martini's translation, moreover, is from the Latin, and not from the original, and favors all that Rome would teach; Diodati's more correct translation, and indeed all Bibles printed out of Italy, are absolutely prohibited. They are stopped by the custom-house, and in some places are burnt, and

in others, rooms are filled with confiscated Bibles."

SWITZERLAND. *Expulsion of the Jesuits.* At the sitting of the Swiss Diet, on the 3d September, the debate on the expulsion was renewed. The deputies who had not spoken at the preceding sitting, delivered the sentiments of their respective Cantons, but as there was nothing new or striking in their several arguments, we refrain from repeating them, and proceed to give the results of the votes.

For not entering into the question, and consequently for withdrawing it from the order of the day, there were eight cantons and one-half canton.

For declaring the measure a federal measure, and, therefore, calling upon such of the cantons as have Jesuits in them to send them away, and never admit any of the order in future, there were twelve cantons and two half cantons.

In pursuance of this vote, the following decree was issued:

"In conformity with articles 1 and 18 of the compact, the Diet is bound to watch over the maintenance of order and the internal security of the Confederation. Considering that the existence and the secret practices of the Jesuits are incompatible with the order and peace of Switzerland, and seeing, in fine, their presence, particularly in Lucerne, one of the cantons of the Directory, decree,

"1. The question of the Jesuits is within the competency of the High Diet.

"2. The cantons of Lucerne, Schwytz, Friburg and Valais, in which the Jesuits are established, are invited to expel them from their territories.

"3. The admission, in future, of Jesuits into any one of the cantons of Switzerland is interdicted."

The last report of the Leopold Foundation has a letter from an American correspondent, which states that one of the weightiest cares of the Catholic bishops in this country, is directed to the formation of a great number of priests from native Americans. It speaks of the advantages which they will have over foreigners in gaining access to the minds of our countrymen, and says that large sums of money will be needed to carry their design into effect. He also says that the nuns effect much good by their intercourse with Protestant parents of children confided to them, and that by this means Protestants are converted.—*Presbyterian.*

RENUNCIATION OF POPERY. The Christian Advocate of Cincinnati says: "A public renunciation of Popery took place on Sunday, October 3d, in this city, in the German Protestant church, corner of Walnut and Thirteenth streets. A large audience were present to witness the act, a large part of whom were Romanists. The convert is a man of about thirty-five years of age. He declared that he was not led to this step by any persuasive efforts of any man, or set of men, but by inward conviction. He found, after diligent searchings of the word of God, that he could not conscientiously remain in the Church of Rome any longer, and accordingly he dissolved all connection with the same. We learn he is violently persecuted by his friends."

Where, (asks the Recorder,) is *Bishop Reze*? We have tried in vain for a long time, to obtain an answer to this question from the Freeman's Journal, but at length we have the information from another quarter. The Western Christian Journal says:—

"Bishop Reze, formerly Roman Catholic Bishop of Michigan, has been for eight years shut up in the gloomy vaults of the

Inquisition, for commenting on the vices of some of the priests."

We suspect, however, that the Western Christian Journal is a little too fast. That he is in durance of some kind, somewhere, is generally believed. It may be in Rome—it may be in Germany. The Freeman's Journal said that he was at a convent in Germany, a year or two since, but we have not been able to learn from that paper at what convent he might be found. There is a mystery about the fate of the missing Bishop, which, all religious prejudice apart, reflects most severely on the Catholic Church.—*Christ. Intell.*

WESLEYANS. From the returns just published, of the number of members in the Wesleyan Society, it appears that there are in Great Britain, 339,379, being a decrease of 2,089; in Ireland, 24,633, being a decrease of 2,913; and in the foreign stations, 100,303, being an increase of 253; total number of members under the care of the British and Irish Conferences, 464,315, being a decrease of 4,749.

AMALGAMATION. The Inquirer of Sept. 11, contains a long editorial, signed, "H. W. B.," which bears the title "Our Universalist Friends," and on the basis of their substantial harmony with Unitarians in matters of faith, proposes the amalgamation of the sects. The article, which is drawn up with skill, sufficiently establishes the fact of the harmony, and admits, as we have never seen admitted before, the true character of the differences which have kept them apart. We copy a sentence or two:

"Let it be remembered, that while Unitarianism had a scholastic origin and grew out of exegetical criticism, Universalism had a popular origin, and grew out of the irrepressible disgust of the common people for the terrors of Calvinism. It had a strictly democratic origin. Its strength has been among the common people, and its ministry has been such as its origin and its disciples have demanded."

It is said in another place:

"But still further, there has always existed a broad social distinction between Unitarianism and Universalism. They have recruited their ranks from different classes of society. This has undoubtedly done more to keep us apart than all other things. Unitarians have looked down upon Universalists, and Universalists have felt a jealousy of Unitarians."

Unitarianism, then, is Universalism in broadcloth, and Universalism is Unitarianism in linsey-woolsey! We have so thought and said a hundred times, but we did not look for a frank admission of the fact in a Unitarian organ. We agree with the Inquirer, that the signs of the times indicate the union of Unitarians and Universalists. Unitarianism, which had long settled itself upon its dignity, with a sort of *odi profanum vulgus*, has come down from that position, and assumed the character of a Philosophical Reform. On the other hand, Universalism, partaking in a certain degree, of the general progress of society, has demanded a larger share of cultivation in its ministry, and from the necessity of abandoning a system of mere negations—of mere denials of Calvinism—has assumed precisely the phase of modern Unitarianism, needs only a learned ministry for its pulpits, and a higher social position for the occupants of its pews, to be one and the same thing.—*N. Y. Recorder.*

MISSIONARY CONTRIBUTIONS. Of the 2,297 churches reported at the meeting of the Old School General Assembly in 1846, contributions are acknowledged for Foreign Missions from 850; and of the 2,376 churches reported in 1847, con-

tributions for Foreign Missions are acknowledged from 877.

This shows that a little more than one-third of the churches contribute to the cause of foreign missions.—*N. Y. Observer.*

THE PREACHER.

WEDNESDAY, OCTOBER 13, 1847.

THE CHURCH AND SABBATH SCHOOLS. The article under this head, which may be seen on the fourth page of this number, is from the Magazine of the United Presbyterian church, Scotland. It is a longer article than we are generally disposed to insert; but on account of the importance of the subject, and the judicious and interesting manner in which it is treated, we think it not merely worthy of its room, but of special attention.

FIRST SYNOD. The First Associate Reformed Synod of the West met in Mansfield, Ohio, on Thursday the 30th ult., and continued its sessions until Saturday noon, the 2d instant.

About one-half of the ministerial members were present, and a still less proportion of the Ruling Elders, who should have been present. The principal reason of this, was, no doubt, the remoteness of the place of meeting, it being at one of the extremes of the territory occupied by this Synod—not, however, a sufficient reason.

The meeting though small, was a very pleasant one. There was not a single case of appeal from the decisions of lower courts, and such business as required the attention of Synod was disposed of with remarkable unanimity. The principal business was in relation to our Theological Seminary: the election of an additional professor, and the provision of ways and means for the support of the Institution.

The Rev. A. D. Clark, President of Franklin College, Ohio, was unanimously appointed to the chair of "Ecclesiastical History and Church Government." This appointment cannot fail to give satisfaction. Mr. Clark is one of the best scholars in the Synod, and in all respects is admirably qualified for the duties to which he has been called.

To sustain the operations of the Seminary, it was deemed necessary to add *per cent.* to the amount previously apportioned among the Presbyteries, to be raised for Synod's Fund. It will only be an addition of eighty-five dollars upon the whole Synod. We are confident our people, who cannot be insensible to the importance of the Seminary, will readily make this addition to their annual contributions to this Fund. It is only necessary that the case of the Seminary be stated to them by their pastors, in its importance to the church, and the necessity of punctuality in contributions for its support, to have it sustained as it should be.

The Synod enjoyed during its sessions interesting religious exercises. In addition to a very pleasant time, devoted to praise, reading of the Scriptures and prayer, we had on Thursday, the opening

sermon, by Rev. Wm. Taggart; on Thursday evening, the missionary sermon, by Rev. Alexander Wilson; and on Friday evening, a sermon by Rev. John Ekin. All of these discourses were excellent.

We do not deem it necessary to add any thing farther at present, as we expect to give the minutes of the proceedings in our next number.

THE SECOND SYNOD. The Second Associate Reformed Synod of the West met in Hanover, Ind., on Wednesday, the 29th ult., and remained in session two days and a half.

Among the important items of business, was the proposition made by the Trustees of Hanover College, to this Synod, to endow a Professorship, and have it filled by one of their number, who should act as vice president of the Institution. The proposition was declined.

But the most important business was in relation to the interests of their destitute churches. Members were appointed to spend some months in Illinois, the present fall and coming winter, to visit the vacancies in that region. It is expected that this matter will come before General Synod at its next meeting, as one requiring special attention, connected as it is with the extension of our church in the West, the most interesting field in our country.

The Synod, after some discussion, gave a very important decision, affecting the question of the proper subjects of baptism. We are indebted to the kindness of the junior Editor of the United Presbyterian for the following statement of it.

A grandmother desired that baptism be administered to her ward, the child of her deceased daughter, neither the mother nor father of the child having been members of the church. The child, by the request of the dying mother, and with the entire consent of the father too, is left under the guardianship of the grandmother, to be trained by her (a Christian professor) in the ways of the Lord. On the one hand, it was contended that the grand-parent was not the proper representative of the child, not sustaining to it the relation of a parent; that therefore the child, not being the child of a professed believer, not born in the church, had no right to, and could not therefore be a proper subject of baptism.

On the other hand, it was contended that the grand-parent, having the entire control of the child, it being a member of her family, she accountable for its moral training, and bound to present its case with that of her own children, morning and evening, before God, was its legal representative: and is bound, (as Abraham did in the case of his household, and as was most probably the case of all the representatives of the households mentioned in the New Testament as receiving baptism,) to present it to God in the public assembly of the saints. To all spiritual intents and purposes, it is her child, and entitled to all the privileges of her other children.

The Synod, with but a few dissenting voices, ordered, that if the Session was

satisfied that the child would remain under the care and control of the grand-parent, they may administer to it the ordinance of baptism.

The Synod were favored with a sermon from Rev. Mr. Home at the opening of Synod, with one from Mr. Scouler on Wednesday evening, and with one on Thursday evening from Mr. Caskey, which were heard with interest and edification.

After spending some time in religious exercises on Friday morning, Synod adjourned to meet in Ripley, Ohio, on the 4th Wednesday of September, 1848.

"THE EPISCOPAL CONVENTION of this Diocese," says the New York Observer, "adjourned on Thursday evening, after the adoption, by a unanimous vote, of a series of resolutions, calling upon the General Episcopal Convention for relief from the present 'anomalous position' of the Diocese.

This was the course proposed by the Protestant Churchman newspaper. Dr. Seabury of the Churchman, who has been publishing much upon the subject for some weeks past, it is understood, submitted, at a meeting of the especial friends of Bishop Onderdonk, a resolution calling on the General Episcopal Convention, to take measures for the restoration of the Bishop. This resolution, however, found so little favor with those gentlemen who were most relied upon to support it, that it was impossible to hope for its success, and the plan was abandoned, and with it, we judge, all idea of any restoration of the bishop to the Episcopal functions."

MUSKINGUM COLLEGE. We have received the first annual circular and catalogue of the officers and students of this college. It is located in New Concord, Ohio, on the National Road, fifteen miles east of Zanesville, and sixty miles west of Wheeling.

The Faculty is composed of
DAVID A. WALLACE, *Principal and Professor of Mental and Moral Science.*

WILLIAM F. GEORGE, A. B., *Professor of the Latin and Greek Languages and Literature.*

JOHN C. HARVEY, A. B., *Professor of Mathematics and Natural Science.*

ROBERT CROSKY, *Tutor in Latin and Greek.*

The location is said to be healthy, and the surrounding community highly moral. The buildings, library, apparatus, &c., it is expected, will be suited to all the wants of the Institution, at the beginning of the next session, which will be the 4th Thursday of October.

The charge for Tuition is \$10.50 per Winter Session, and \$10 per Summer Session. Good boarding can be obtained from \$1 to \$1.50 per week.

The Editor acknowledges the receipt of \$6 for Foreign Missions, and \$10 for Synod's Fund, from Rev. George Buchanan's congregation, Steubenville, Ohio. —\$3, for Foreign Missions, from Mrs. Mary P. Gilmore, Fairhaven, Ohio. —50 cents for Foreign Missions, and

50 cents for Domestic Missions, from W. M. Wallace. From Lebanon congregation, Rev. S. Wallace, for 2d church, Philadelphia, \$5.71; and for the same, \$8.07, from Crooked Creek cong., Rev. B. Waddle. From Thos. Douglas, Bethesda cong., for Home Missions, \$10. And from David Kennedy, Mansfield, O., \$3, for the Oregon Mission.

SUMMARY.

American Ambassador at Rome. The *Courier Francais* quotes a letter from Rome, announcing the arrival of an envoy of the United States of America, Mr. Coxwell, for the purpose of concluding a treaty of amity and commerce with the Pontifical government. It was believed that the latter would shortly accredit a nuncio to Washington. The United States are already represented at Rome by a zealous agent (Mr. Ardisson) an enthusiastic admirer of the Pope.

Dr. Kalley, the persecuted missionary at Madeira, is now in England, and has made a demand upon the government for compensation for the injuries and losses he sustained, during the long and violent persecution to which he was subjected by the Papists in that Island.

Dr. Cunningham is to succeed Dr. Chalmers as Principal of the New College, Edinburgh, and Dr. Candlish is to take his place as Professor of Divinity.

Invention. An engineer in Glasgow has effected an invention by which vessels on rivers and canals can be propelled at about the same speed as steam carriages on railways, and at about half the cost.

Curiosities. A vessel has arrived at London with a cargo of bricks from the tower of Babel, and with other architectural curiosities, for the British Museum.

The French government has formed an alliance with Austria to oppose the liberal measures of the Pope. The opposition journals say that the French are all in favor of the liberal policy of his holiness.

The King of Sardinia has declared his intention to aid the Pontifical power, and England warmly sympathizes with his holiness. Such a war must annihilate the Austrian dynasty in Italy.

The result of the harvest in England is very satisfactory.

The potato crop in the British Islands has generally escaped the rot.

ACKNOWLEDGMENT.

The Treasurer of the General Synod acknowledges the receipt of the following:

For Home Missions.	
Fairview congregation, Rev. Forsythe,	\$9.18
James Fairson,	2.00
St. Clairsville cong., Rev. Young,	15.00
White Oak Spring cong., Rev. Findley,	6.25
Prospect congregation, " "	7.50
For Foreign Missions.	
East Brook cong., Rev. R. A. Brown,	6.50
Deer Creek cong., Rev. A. G. Shafer,	8.70
Mount Pleasant & Sewickley congs., Rev. G. Wiley,	15.00
Washington (O.) Female Miss. Society, by Rev. Forsythe,	24.55
Fairview Female Missionary Society, by Rev. Forsythe,	10.50
Cadiz cong., Rev. Wilson,	10.00
Big Spring Presbytery, by Rev. Sharp,	80.00
Isaac I. Lewis,	1.00
For Synod's Fund.	
Upper Wheeling cong., Rev. Taggart,	7.62
Mill Creek cong., Rev. Reid,	3.25
White Eyes congregation,	1.75
St. Clairsville cong., Rev. Young,	3.00
Bethel and Turtle Creek congs., by Rev. Osborne,	2.00
Rush Creek cong., Rev. Calderhead,	2.00
Big Spring cong., Rev. Sharp,	10.00
For Oregon Mission.	
St. Clair cong., by Rev. D. R. Kerr,	13.00
Upper Wheeling cong., Rev. Taggart,	7.62
Antrim cong., Rev. Findley,	16.87
St. Clairsville cong., Rev. Young,	10.00

Horrors of War—No Prospect of Peace. The news from Mexico is of the most exciting character. At this moment, the intelligence is chiefly from Mexican sources, and may therefore be in many of the details inaccurate, but the leading facts are undoubted, that the armistice had been given up, all hope of peace abandoned, and the city taken after a murderous assault, and an awful destruction of human life.

MARRIED.

On the 6th instant, by the Rev. John C. Steele, Mr. EDMUND DAVIS to Miss SUSAN WILBY, all of Allegheny County.

OBITUARY.

Died, of Typhoid Fever, on Saturday morning, the 4th ultimo, Miss SARAH, daughter of JAMES POTTER, in the 30th year of her age. The deceased was a worthy and exemplary member of the Associate Reformed Church.

Died, on Sabbath morning, the 5th ult., after an illness of two days, Mrs. MARY, consort of JAMES POTTER, in the 68th year of her age. Her disease was a nervous affection of the heart. The deceased was a worthy and exemplary member of the Associate Reformed Church for upwards of forty years, and by a consistent walk and conversation, recommended to others the religion which she professed. By this dispensation of divine Providence, her husband has lost an affectionate wife, her children a kind and indulgent mother, society a useful member, and the church a shining ornament.

ALLEGHENY FEMALE INSTITUTE.

THIS Establishment for the education of Young Ladies, will be opened (D. v.) on Monday, November 1st, 1847, at the corner of Cedar and Robinson streets, near the Hand Street Bridge, under the superintendance of Mrs. Ingles, formerly Principal of the Manchester Institute.

Mrs. Ingles takes this opportunity of thanking all those friends, who have hitherto patronized her; and hopes that they will be induced to continue their patronage in her new undertaking, assuring them, that no Pupil confided to her care, shall fail to receive constant attention in every branch of her education.

None but well experienced Teachers are engaged as Assistants.

Circulars can be obtained at Parke & Hannen's, on Wood street, Pittsburgh; or, at the Institute, on Cedar street, Allegheny.

Oct. 13, 1847—4t

EDGEWORTH LADIES' SEMINARY, SEWICKLEY.

THE Winter Session of this Institution will commence on Monday, the 1st day of November next. For particulars see Circulars at John Irwin & Son's, 11 Water street, or at T. H. Nevin & Co.'s, 136 Liberty street.

Oct. 13—2t

D. E. NEVIN, Principal.

If there be any errors or oversights in the acknowledgments, subscribers will please notify us of them that they may be corrected.

PAYMENTS FOR SUBSCRIPTION TO THE PREACHER—(Not otherwise receipted for.)

<i>On the Second Volume.</i>	
Matthew M'Connell	
<i>On the Third Volume.</i>	
John M'Fadden	Matthew M'Connell
<i>On the Fourth Volume.</i>	
John Nesbit	John M'Fadden
Wm Patterson	Samuel W Laughridge
William Francis	Matthew M'Connell
Robt Gilchrist	George Dickson
Alexander Peoples	David Anderson
<i>On the Fifth Volume.</i>	
Kelly & Gillis	George Fulton
Francis Johnson	John Barnett
Robert Leech	James Walker
Philip Crowl	David Bigger
Robert Neal	John Hogshhead
Joseph Kissock	Wm Patterson
Wm Buchanan	Joseph Kelly
Sarah Porter	Andrew Lyle
David Robb	John Hood
Jonathan Nesbit	John Davis
Wm Crabb	Maberry Smith
Sampson Wallace	John Skinner
George Linn	John M' Fadden
Wm Patterson—50 cts	Samuel Piper
John Hamilton	Sam W Laughridge
William Francis	Wm Johnson
Robert Gilchrist	James Clark
James Black	Matthew M'Connell
David F Young	George Dickson
Alexander Peoples	Samuel Bratten
Wm Broaden	James M'Connell
<i>On the Sixth Volume.</i>	
Alexander M'C Elliott	A Ralston
David Robb	Samuel Piper
Robert Elliott	Sam W Laughridge
George Linn	Wm Johnson
George Clark	Matt M'Connell

POETRY.

THE LIFE-CLOCK.

TRANSLATED FROM THE GERMAN.

There is a little mystic clock
No human eye hath seen,
That beateth on—and beateth on,
From morning until e'en.

And when the soul is wrapped in sleep,
And heareth not a sound,
It ticks and ticks the livelong night,
And never runneth down.

O, wondrous is that work of art
Which knells the passing hour,
But art ne'er formed, nor mind conceived,
The life-clock's magic power.

Nor set in gold, nor decked with gems,
By wealth and pride possessed,
But rich or poor, or high or low,
Each bears it in his breast.

When life's deep stream, 'mid beds of flowers
All still and softly glides,
Like the wavelet's stop with a gentle beat,
It warns of passing tides.

When threatening darkness gathers o'er,
And Hope's bright visions flee,
Like the sullen stroke of the muffled oar
It beateth heavily.

When passion nerves the warrior's arm
For deeds of hate and wrong,
Though heeded not the fearful sound,
The knell is deep and strong.

When eyes to eyes are gazing soft,
And tender words are spoken,
Then fast and wild it rattles on,
As if with love 'twere broken.

Such is the clock that measures life,
Of flesh and spirit blended;
And thus 'twill run within the breast,
'Till that strange life is ended.

MISCELLANY.

Why should a Christian Weep?

Because he is afflicted. I have just seen a strong man—a man whose home is on the deep—who has fearlessly faced storms, and billows, and foaming breakers. I have seen him weeping. Tears coursed fast down his sunburnt cheek. His tears were comely. There was reason for weeping. The wife of his bosom, the mother of his young children, was lying in an adjoining room in the last stages of consumption. We heard the hoarse, sepulchral cough, and the half-suffocated breathing; and when the husband spoke of her sufferings, and of the approaching hour of separation, might he not weep? Yes, if he murmured not, repined not, complained not.

Did Abraham sin when he "came to mourn for Sarah, and to weep for her?" Was that a sinful voice which was heard in Ramah, when Rachel mourned and wept for her children? Were David, and Israel, and Israel's daughters all wrong when they wept at the death of Saul and Jonathan? Should you condemn all of these, there is yet one you cannot condemn. You would not dare to censure Him who wept at the grave of Lazarus.

A Christian should weep over dying sinners. Weep when he thinks of their guilt, and when he sees their danger. Weep in his closet, when he speaks to the sinner, and even when he walks the streets. We have illustrious examples for such weeping. Whitefield was scarcely less eminent for the eloquence of his tears than of his tongue. Paul, "by the space of three years ceased not to warn every one night and day with tears."

Jesus wept over infatuated Jerusalem, whose children he would have gathered and saved, but they would not. Should not a Christian parent weep over impenitent children? A Christian wife for her impenitent husband? A Christian minister over the perishing ones around him?

Christians should weep over desolations in Zion. "By the rivers of Babylon there we sat down; yea, we wept when we remembered Zion." "Oh that mine head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people. Oh that there were many such weepers. We have need of them. When was Zion more desolate than now? When has there been more want of those who weep in secret places, or of him "that goeth forth and weepeth, bearing precious seed?" Should not the minister of Christ weep when worldliness is making desolate the heritage of God? When the fold of Christ, "as sheep without a shepherd," are scattered abroad in the pursuit of vain delights and sinful pleasures, should not every Christian mourn, and weep at such a time as this? Oh, if there is not weeping now, there will be wailing in a future day. Would that there were many Christians who in this time of darkness could truly say, "My tears have been my meat day and night, while they continually say unto me, where is thy God?"

Christians should weep over their own iniquities. Their departures from God, their fondness for worldly society and pleasures, their restless anxiety for gain; the "covetousness which is idolatry." Their conformity to the world, its fashions, maxims, pursuits and pleasures. Their neglect of the Bible, the closet, the prayer-room, and the sanctuary. Their neglect of self-examination, of the spiritual welfare of their brethren, of the souls of the impenitent. Their pride, envying, jealousies, evil speaking. Their coldness, stupidity, hardness of heart, and unbelief. Is it not a time when Christians should weep much on their own account? Were it not well if all the meetings in our American Israel were Bochim's? Well, if every Christian could truly say, "I am weary with my groaning; all night make I my bed to swim; I water my couch with my tears?" Oh, if every Christian who, in word or conduct, has denied the Lord, would weep as Peter wept, there would be floods of tears.—*Evangelist.*

EVERY DAY PIETY. There is generally more of true piety exhibited in a faithful observance of the minor duties of religion, than in those that excite the notice and applause of men. Improper motives may prompt to public duties, while those duties may escape men's eyes, and are intended only for God's observation, and not likely to be practised by an unrenowned person. There is more piety in the devotion of Nathaniel, when he bowed alone beneath the fig-tree, than in all the ostentatious prayers of the phylactery-adorned Pharisees at corners of streets. The poor widow, who modestly cast into the treasury her hard-earned "mite," gave greater evidence of piety than did the wealthy Jew whose golden coins rattled their own praise as they fell into the chest. Desire of applause—pride of consistency—dread of censure—may prompt to external devotedness, but only piety towards God can lead perseveringly and joyfully to the closet, to the chamber of affliction and poverty, to the alleys and lanes, in search of opportunities to do good. This child is dutiful who obeys his father's requirements, but that child is more dutiful who obeys his father's request in little matters, who seeks opportunities to please, and watch-

es for occasions to show his love. So general obedience may warrant the belief that a man is a Christian, but he furnishes greater evidence of love to God, whose full heart overlooks no little thing that may please him or glorify his name. There was no piety in Peter's zeal, when he hewed off the ear of the High Priest's servant; but there was in Mary's quiet approach, when her raining tears washed the Saviour's feet. The unostentatious duties of Christianity, those that never win public applause, that only find place in the pure tenor of ordinary life, are more satisfactory proofs of the power of godliness upon the heart than any ebullitions of zeal or spasmodic starts of devotion.

A FATAL ERROR. In an appeal in behalf of the Home Destitutions, for which the Free Church of Scotland are making an effort to provide, it is said: "Fatal would be the error should the Church be permitted to fall into the mistake of giving out that demands for the cause of God, after certain pressures are over, will gradually become less. No, as the pressure of great effort is yet in its infancy, so the call for the gold of Christians is as yet but a feeble cry."

"The Church of Christ must not, dare not, shrink from going on with her work, on account of the vulgar and cunning objection as to her 'constant outcry for money.' It has been set up by the father of lies, who, as to the motives of God's servants, as in every other thing, has been 'a liar from the beginning;' but that does not prevent any particular lie, such as this, from being re-echoed by the world, and stereotyped against every true Church of the Lord Jesus, engaged to any large extent in carrying forward his cause. After all, the answer of the servants of Christ, in dealing with God's children, must just resolve itself into this: 'Ye know the grace of the Lord Jesus, how that for our sakes, when he was rich he became poor.' In this matter we have but little to do with the world—OUR OBJECTS ARE NOT SECULAR, OUR WARRANT IS NOT SECULAR; and as to the ARTILLERY OF MOTIVES that we bring to bear upon the 'household of faith,' the world, alas! cannot comprehend them."

Often has a Church withheld more than was meet, and it tended to poverty. The less it gave, the less it was able to give. But never was there a Church that became poor by giving in the Spirit of Christ, and for the promotion of his cause. On the contrary, whenever a Church has manifested the "riches of its liberality," it has proven "fruit which has abounded to its account."

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April, 1847.

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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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LUKE LOOMIS, Agent,
No. 9 Wood Street, Pittsburgh.
Sept'r 2, 1846—tf.

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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 Preacher.

NUMBER 22.

"I HAVE A MESSAGE FROM GOD UNTO THEM."

VOLUME V.

PITTSBURGH, OCTOBER 27, 1847.

W. ALLINDER, PRINTER.

REV. DAVID R. KERR, EDITOR.

TERMS.

THE PREACHER will be published on Wednesdays, every two weeks, at ONE DOLLAR per annum, in advance, or One Dollar and a half after the close of the year. No discontinuance until all arrearages are paid.

Payments may be made to John Sterritt or Joseph Spratt, merchants, Federal Street, Allegheny; or to William Allinder, at the Publication Office, N. W. corner of the Diamond and Market streets, Pittsburgh. All communications to be addressed to the Editor, post paid.

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

Where a private conveyance does not offer, subscribers will please transmit by mail.

MINUTES

of the Proceedings of the First Associate Reformed Synod of the West.

MANSFIELD, Sept. 30th, 1847.

The First Associate Reformed Synod of the West met, at 2 o'clock, P. M., and was constituted with prayer by the Moderator, Rev. Wm. Taggart. The opening sermon had been delivered by the Moderator, at 11 o'clock, A. M.

The roll was made out, and is as follows:

Presbytery of Big Spring.

Ministers. Elders.

Alex. Sharp,
Robert Gracey,*
James Shields,*
J. B. Jones.*

Blairsville.

Matt. M'Kinstry,*
Joseph Osborn, Samuel E. Shaw.
Wm. Connor,*
Richard Gailey,
J. G. Fulton,*
J. W. Duff,
Alex. M'Cahan,*
N. C. Weed.*

Monongahela.

James M'Connell,*
Samuel Weir,*
J. T. Pressly, D. D., Thomas M'Call.
J. L. Dinwiddie, D. D.,*
Wm. Burnett,*
John F. M'Laren,
James Grier,*
John Ekin, William Hall.
J. H. Buchanan,*
J. J. Buchanan,
John Gilmore,*
Thomas Calahan,*
John C. Steele,*
Robert Armstrong,*
A. G. Shaeffer,*
S. W. Clark,*
John G. Brown,
David R. Kerr,

Presbytery of the Lakes.

Isaiah Niblock,*

Ministers.

John Neill,*
William Findley,*
John J. Findley,
Wm. P. Breden,
Robt. W. Oliver,*
Joseph H. Pressly,
Robert A. Browne,
James Green,
Wm. T. M'Adam,*
H. H. Thompson,
Joseph K. Riddle.*

Presbytery of Steubenville.

George Buchanan,*
Alexander Wilson,
Joseph Clokey,
John M. Galleway,
Samuel Taggart, James Thompson,
W. Wallace, D. D.
William Lorimer, David Andrews,
J. S. Buchanan,
Alexander Young, William L. Duff.
Thomas L. Speer,*
Win. H. Jamison,*

Presbytery of Mansfield.

James Johnson, John Chambers,
David F. Reid,
James H. Peacock, W. B. Finney,
Sam'l Findley, jr., Andrew Barnett,
James Miller,
Joseph Andrews, Jer. N. Sloniker,
R. G. Thompson, Alex. Ralston,
James Walker.*

Second Presbytery of Ohio.

William Taggart,
S. Findley, sen'r,* Richard Bell,
Benjamin Waddle, Andrew Walker,
Hugh Parks, James M'Adam,
E. B. Calderhead,
H. L. Forsythe, A. M. Elliott.
Samuel Wallace,*
A. D. Clark.*

Those marked (*) were absent.

Rev. Alexander Wilson was chosen Moderator and took the chair.

In the absence of Mr. Thomas Hanna, Treasurer, Dr. Pressly was appointed to act as Treasurer, *pro tem*.

Members of Synod were called on for reasons of absence during the last meeting of Synod, which were heard, and, with the exception of Mr. Waddle's, sustained.

The committee on the legacy of Geo. Irvine, to the Theological Seminary under the care of this Synod, reported that said legacy had been received, and amounted to four hundred and ninety-eight dollars.

The remaining item of unfinished business, the report of the committee on the Theological Seminary laid upon the table at the last meeting of Synod, was continued on the table for the present.

Mr. Lorimer was appointed assistant Clerk.

Elders.

The Presbytery of the Lakes reported as follows:

During the last synodical year the Presbytery of the Lakes has held four regular meetings. 1. At Waterford, January 6th; 2. At Mercer, May 18th; 3. At Portersville, June 1st and 30th; and 4. At Sugar Creek, September 8th.

At the 1st meeting, Mr. W. T. M'Adam was received as a probationer for the ministry, transferred to our care by the Second Presbytery of Ohio. His trial exercises, preparatory to ordination on subjects previously assigned him, were sustained; and at the 2d meeting he was ordained to the ministerial office, and installed pastor of Mercer and Connections, the call to which he had accepted.

At the 2d meeting, a call from Bear Creek and Connections, addressed to Rev. Joseph K. Riddle, was laid on our table. This call was sustained, presented to the candidate and by him accepted. Mr. Riddle has since been installed by a Committee of Presbytery.

At the 3d meeting, Rev. Wm. P. Breden, was, for satisfactory reasons, released from the pastoral charge of Portersville and Connections.

At the 4th meeting, a call from Unity and Sunberry, addressed to Mr. Breden, was laid on our table. This call was sustained, presented to Mr. B., and by him accepted. Arrangements have been made for his installation at an early day.

At the same meeting, Mr. Hugh H. Thompson was received as a probationer, transferred to our care by the Second Presbytery of Ohio. His trials for ordination on subjects previously assigned him were sustained. He was then set apart to the office of the ministry, and installed pastor of Sugar Creek and Mill Creek, the call from whom he had accepted.

At the same meeting, a call from Crooked Creek, and one from Portersville and Connections, addressed to Mr. William Carlile, a probationer under the care of the Big Spring Presbytery, was laid on our table. These were sustained, and have been forwarded for presentation.

At the same meeting, Presbytery being satisfied of his prospects for farther usefulness, restored Rev. James Greens to the exercise of the ministerial office.

ROBERT W. OLIVER, Mod.

JOSEPH H. PRESSLY, Clerk.

The Presbytery of Monongahela reported as follows:

Since your last meeting, four pastoral charges have been settled. On the 29th of December, 1846, John G. Brown was ordained and installed pastor of the Second Church, Pittsburgh. On the 29th of June, 1847, Robert Armstrong was ordained and installed pastor of Mount Gilead and Raccoon. On the 3d of August, Alexander G. Shaffer and S. W. Clark were ordained, and subsequently, by committees, installed—The former in Deer Creek, and the latter, St. Clair, Ohio and Industry.

On December 30th, Alexander H. Wright demitted his charge of St. Clair congregation, Pa. On March 31st, Thomas Calahan demitted his charge of Speer Spring and Barr Hill, which are added to the list of our vacancies. On March 31st, James H. Fife and Leander H. Long, and on June 30th, Samuel P. Berry and James Grier were licensed to preach the gospel as probationers.

On December 30th, the Rev. A. H. Wright was dismissed to join the Presbytery of New York. On March 31st, the Rev. A. Bower was dismissed to join the Presbytery of Philadelphia. May 25th, the Rev. S. M. Coon was dismissed to join the Synod in Canada, in connection with the Free Church of Scotland.

August 3d, an organization was granted to a congregation in Temperanceville, which makes the tenth vacancy under the care of this Presbytery.

We have seven unsettled ministers; eleven settled charges; seven probationers; and fifteen Students of Theology.

In reference to the state of religion in our bounds, we report no visible change. We hope that vital piety, and Christian-liberality and zeal, are, at least, keeping pace with the increase of our numbers.

All which is respectfully submitted:
JOHN J. BUCHANAN, Mod.
JOHN G. BROWN, Clerk.

The Presbytery of Big Spring reported as follows:

At his own request John Y. Scouler was dismissed to connect with the First Presbytery of Ohio, at our meeting in York county in April last. At a special meeting on the 28th of April, William J. Brown was taken under care of Presbytery as a Student of Theology.

At an adjourned meeting, held in Nowville on the 30th of April, the pastoral relation between Rev. D. B. Jones and the congregations of Hopewell and Chanceford, York county, was dissolved; and Hopewell and Chanceford are now vacant.

At our late meeting of Presbytery the sum recommended to be raised for the Synod's Fund was distributed amongst the congregations of Presbytery, and will be paid over to your Treasurer at the approaching meeting of Synod.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, in the prayer of your brethren in the bonds of the gospel."

ALEXANDER SHARP, Mod.

JAMES SHIELDS, Clerk.

The Presbytery of Mansfield reported as follows:

At our meeting at Savannah, April 28, 1847, Presbytery released Rev. Samuel Findley, jr., at his own request, from his charge, for one year, without dissolving their pastoral relation. Mr. Findley has taken charge of an academy in Edinburgh, Wayne county, Ohio, where it is believed he has met with good encouragement in teaching, and also in preaching as much as his health will permit.

And at our meeting in Mansfield, September 28, 1847, the pastoral relation between D. F. Reid and the congregation of Millersburg was dissolved, and Millersburg was added to our list of vacancies. Half of D. F. Reid's time was given to Mill Creek.

Our ministers and people, it is believed, with one exception, are living in the enjoyment of mutual love and confidence. And that one exception, we hope, will soon cease to exist.

In general, the attention of our people to word and ordinances, is such as to encourage the hope that the pleasure of the Lord is prospering among us. Still there are many things to admonish us that we and our people have not yet attained, nor are we yet perfect, and that we should forget the things that are behind, and reaching forward to the things that are before, press towards the mark for the prize of the high calling of God in Christ.

May the Head of the church direct you in all your transactions, and may all things be done to the glory of God.

Done at Mansfield, September 29, A. D. 1847.

By order of Presbytery.
JOSEPH ANDREWS, Moderator.

JAMES H. PEACOCK, Clerk.

The Presbytery of Blairsville reported as follows:

Since our last report, matters have been going forward amongst us their usual way. At our meeting in Unity, October 26, Mr. Randal Ross delivered a critical exercise, the subject of which was previously assigned him, as a trial for licensure. This exercise was unanimously sustained.

At the same meeting, Rev. J. G. Fulton demitted his charge of Blairsville congregation into the hands of Presbytery, and the congregation having declared their acquiescence, Blairsville was added to our list of vacancies.

Reports injurious to the character of Rev. Samuel Hill having reached Presbytery, his certificate, formerly obtained from Presbytery, was withdrawn, and Mr. Hill cited to appear before Presbytery at our next regular meeting. Mr. Hill has not since appeared before Presbytery.

At our meeting in Blairsville, April 13th last, Mr. Randal Ross having delivered the remainder of his trials to the satisfaction of Presbytery, was duly licensed to preach the gospel, in the name of the Lord Jesus.

At our meeting at Turtle Creek, August 17th last, Blairsville was recognised as a missionary

ation, and supply of preaching furnished accordingly.
 The state of religion amongst us, so far as we are able to judge, is about as formerly, and whilst some of the brethren are still unable to exercise their ministry, yet no removals by death have occurred since our last report.
 And now that the King and Head of the church may direct your deliberations so as to advance his own glory and the good of Zion, is the prayer of your brethren in the Lord.

JOHN W. DUFF, } Com.
 RICHARD GAILY, }

The Second Presbytery of Ohio reported as follows:

Dear Brethren:—The most solemn and important event which has occurred amongst us during the past year, is the decease of our amiable and esteemed brother, Rev. Stephen L. Haft. On the 7th of April last, he departed this life, animated with the good hope, that he would enter upon that rest which remains for the people of God.

We have been enabled to transact the usual routine of presbyterial business, in much harmony and comfort. At a called meeting on the 28th of October last, Mr. John Andrews was taken under our care as a student of Theology. He attended your Seminary last session.

At a special meeting on the 2d of November, we gave a certificate of regular dismissal to Wm. T. M'Adam, probationer, that he might put himself under the care of the Presbytery of the Lakes.

On the 16th of June, Hugh H. Thompson was furnished with a certificate of regular dismissal that he might locate in the above named presbytery.

At our meeting on the 27th instant, Messrs. Paul B. Sherrard and James Burrows were received as students of Theology. Our presbytery consists of eight settled ministers. We have under our care, six students of Divinity.

And now, Dear Brethren, we pray that the spirit of knowledge and wisdom may characterize all your deliberations and decisions, and that the blessings of a covenant God may be upon you.

Done at Crooked Creek, by order of presbytery, this 27th day of September, 1847.

HUGH L. FORSYTHE, Moderator.
 BENJAMIN WADDLE, Clerk.

Read a petition from Bethesda congregation, Allegheny county, Pa., to be transferred from the Presbytery of Blairsville to the Presbytery of Monongahela.

The Moderator announced the appointment of the following committees:

Committee of Overtures—Messrs. Sharp, Waddle, M'Laren, Young and Forsythe.

Committee of Correspondence—Dr. Pressly and Messrs. Gailey and Osborne.

Committee of Accounts—Messrs. Clokey and Parks.

Committee of Revision—Messrs. Lorimer and Peacock.

Committees to review the Minutes of Presbyteries:

Of the Presbytery of Mansfield—Messrs. Galloway and J. J. Buchanan.

Of the Presbytery of Monongahela—Messrs. Reid and Peacock.

Of the Presbytery of the Lakes—Messrs. Duff and William Taggart.

Of the Second Presbytery of Ohio—Ekin and J. G. Brown.

Of the Presbytery of Big Spring—Messrs. Joseph H. Pressly and Parks.

Of the Presbytery of Steubenville—Messrs. Calderhead and Robt. A. Browne.

Of the Presbytery of Blairsville—Messrs. J. S. Buchanan and Samuel Findley, jr.

The petition from Bethesda congregation was referred to the Committee of Overtures.

It was directed, that the reports of Presbyteries be referred to the various committees appointed to review their minutes, respectively.

It was Resolved, That the hours of meeting be 9 o'clock, A. M. and 2, P. M.; and of adjournment, 12, M., and 5, P. M.

Mr. Barnett, elder, obtained leave of absence.

The report of the committee of last year on the Seminary, was taken up, and referred to the following committee, consisting of a member from each Presbytery, viz., Messrs Ekin, Joseph H. Pressly, Sharp, Duff, William Taggart, Wallace, D. D., and Johnson.

It was Resolved, That Synod engage in devotional exercises immediately after the reading of the minutes to-morrow morning.

Adjourned with prayer.

Friday, 9 o'clock, A. M.

The Synod met and was opened with prayer.

The minutes were read and approved.

The missionary sermon was preached last evening, by Rev. Alexander Wilson, from Psalm 74:20.

On motion, the order of the day was suspended, to hear an account of the proceedings of the late Convention of Reformed Churches.

After hearing brief statements in relation to the proceedings of the Convention, from delegates and others, Synod engaged in the exercises of praise, reading of the Scriptures and prayer, Messrs. Sharp and Wallace, D. D., leading in the exercises.

Resuming business, the Presbytery of Steubenville reported as follows:

There is within our bounds, a steady, increasing demand for the administration of word and ordinances. This demand we have not been able fully to meet, though greatly aided by the acceptable labors of the young men sent us by General Synod; and, we trust, that their labors and our labors in this work, are not without their fruits.

During the past year we have received three young men under our care as Students of Theology: viz., John Bryson, James Golden and Wm. R. Erskine. We have now four students.

At our meeting in Warrenton, the name of J. Donaldson was stricken from our roll, in consequence of his having connected himself with the Associate Church. At the same place, James C. Cambell, William Jackson and Samuel Jamison were licensed to preach the gospel, as probationers for the holy ministry.

At our meeting in Steubenville, David Cochran, a probationer under our care, received a certificate of dismissal and good standing, with the view of connecting with the Presbytery of Mansfield. At the same meeting, a call from St. Clair (Ohio) and Industry, in favor of Mr. S. W. Clark, a probationer under our care, was regularly forwarded to us by the Presbytery of Monongahela. This call was presented to Mr. Clark and by him accepted, and he was furnished with a certificate of dismissal and good standing, in order to his connection with the Presbytery of Monongahela.

The amount of Synod's Funds apportioned to this Presbytery at your last meeting, was, in October last, divided among the congregations under our care, and we have no doubt but that the amount required of us will be paid to your treasurer.

That you may enjoy an abundant unction of the Holy Spirit, is the prayer of your brethren in Christ.

Done at Mansfield, October 1st 1847.
 SAMUEL TAGGART, Moderator.
 JOHN M. GALLOWAY, Clerk pro tem.

The committee to review the minutes of the 2d Presbytery of Ohio reported.

The committee to review the minutes of the Presbytery of Mansfield reported.

The committee to review the minutes of the Presbytery of Big Spring reported.

The committee to review the minutes of the Presbytery of the Lakes reported.

The Presbyteries were now called on, to state if they had conformed to the action of Synod, at its last meeting, on be-

half of Synod's Fund. It appeared that they had, with the exception of the Presbytery of Mansfield, and the 2d Presbytery

of Ohio, whose members engaged to have it attended to as soon as practicable.

It having been stated, that there was a demand and a favorable opening for the ordinances as administered by our church, in the city of Buffalo, New York, it was Resolved, That a committee be appointed to take into consideration the propriety of immediately sending preaching to that place. Messrs. Dr. Pressly and Osborne were appointed the committee.

It was Resolved, That a committee be appointed to report an apportionment of the money in Synod's Fund to our Professors. Messrs. Clokey, Parks and J. J. Findley were appointed the committee.

On motion, the Rev. James Johnson was appointed to preach a sermon on the "Signs of the Times," at the next meeting of Synod, the Rev. Wm. Taggart to be his alternate.

The committee on the Seminary reported the following resolutions:

1st. That Synod at its present meeting proceed to elect a permanent additional Professor for our Theological Seminary.

2d. That the salary of this Professor be \$300, for the present year, in addition to what he may receive for preaching the gospel.

3d. That Synod now appoint a committee to report at our next meeting, on the propriety of endowing a Professorship.

While this report was under consideration, Synod adjourned.

Closed with prayer.

Friday, 2 o'clock, P. M.

Synod met and was opened with prayer.

The minutes were read, and, after some amendment, approved.

The committee to review the minutes of the Presbytery of Monongahela reported.

The committee to apportion Synod's Fund to our Professors reported.

The committee on the subject of sending preaching to Buffalo reported.

Read a paper from Mr. Hanna, Treasurer, on the state of the Funds of Synod, and the manner in which they may be better sustained.

Took up the report of the Committee on the Seminary. The 1st and 2d resolutions reported, were adopted. The 3d was laid on the table for the present.

Proceeded to the election of a Professor, according to the 1st resolution, when the Rev. A. D. Clark was chosen, and was unanimously appointed to the vacant Professorship in the Theological Seminary.

In case the Professor elect should not find it within his power to attend to the duties of his office during the approaching session of the Seminary, it was Resolved, That Dr. Pressly be authorized to procure such help as he may desire, Synod being responsible for a reasonable compensation.

Messrs. William Taggart and Parks were appointed a committee to notify Mr. Clark of his election.

Took up the report of the committee to apportion Synod's Fund. The resolutions appended to this report were, after some amendment, adopted as follows:

1st. That the sum of \$550 be allowed

to Dr. Pressly for his services last winter. 2d. That the sum of \$300 be allowed to Dr. Dinwiddie.

3d. That the Clerk be directed to draw the orders on the Treasurer for the sums named in the foregoing resolutions.

Took up the report of the committee to review the minutes of the 2d Presbytery of Ohio, which concluded with a resolution, that the minutes of said Presbytery be approved and its report published. Adopted.

Took up the report of the committee to review the minutes of the Presbytery of Mansfield, concluding with a similar resolution, which was adopted.

Took up the report of the committee to review the minutes of the Presbytery of Big Spring. This committee reported from the unexpected absence of the Clerk of said Presbytery, its minutes were not present, and submitted, merely a resolution that its report be published. Adopted.

Took up the report of the committee to review the minutes of the Presbytery of the Lakes, which concluded with a resolution approving the minutes and recommending the publication of the report of said Presbytery. Adopted.

Took up the report of the committee to review the minutes of the Presbytery of Monongahela. The resolution appended to this report, after some amendment, was adopted as follows:

Resolved, That the minutes of the Presbytery of Monongahela be approved and its report published.

Adjourned to meet to-morrow morning at 8 o'clock. Closed with prayer.

Saturday, 8 o'clock, A. M.

Synod met and was opened with prayer.

The minutes were read and approved.

The committee to review the minutes of the Presbytery of Blairsville reported. The report concluded with a recommendation that the minutes of said Presbytery be approved and its report published, which was adopted.

The committee to review the minutes of the Presbytery of Steubenville reported, concluding with a similar recommendation, which was adopted.

The Rev. Richard Gailey was appointed the alternate of the Moderator, to preach the opening sermon, at the next meeting of Synod.

The Rev. William Findley was appointed to preach the missionary sermon at the next meeting of Synod, the Rev. W. T. M'Adam to be his alternate.

The committee of Revision reported. Their report concluded with a resolution, that the minutes of the last meeting of Synod had been faithfully kept and transcribed into the proper book. Adopted.

Took up the report of the committee on the subject of preaching in Buffalo. The committee recommended that the following persons be appointed, each to labor for the space of six weeks, in the city of Buffalo, between the present time and the meeting of General Synod.

Rev. Joseph H. Pressly six weeks during October and November.

Rev. Robert A. Browne, six weeks during December and January.

Rev. J. J. Findley, six weeks during March and April.

And further recommended, that the presbytery of the Lakes dispose of the pulpit of Rev. J. Greene, for the supply of the pulpits of the brethren, while fulfilling the above appointments. The report was adopted.

It was Resolved, That the next meeting of Synod be held in Steubenville, Ohio, on the last Thursday of September, 1848.

The paper received from the Treasurer of Synod, was referred to a committee to report at the next meeting. Committee, Dr. Pressly and Messrs. Kerr and Ekin.

The committee of Overtures reported in the case of the Bethesda congregation. The report concluded with a recommendation that the prayer of the petitioners be granted. Adopted.

The Treasurer of Synod reported. His report was accepted. A reference to the committee of Accounts was deemed unnecessary.

The following resolutions were offered and adopted:

Resolved, That the thanks of Synod be given to the committee on the legacy of George Irvine, deceased, and that said committee be discharged.

Resolved, That the committee of Accounts, of the present year, be directed to report to Synod at its next meeting, what presbyteries have paid their quota of the debt in Synod's Fund ascertained at last meeting, and also, what Presbyteries have led to furnish their quota to Synod's Fund the current year, and to what extent.

Resolved, That ten per centum be added to the amount, already apportioned among the Presbyteries, for Synod's Fund, each Presbytery to contribute in the ratio of the sums previously assessed upon them.

Resolved, That the session of this congregation, be a committee to tender through the papers of this place, on behalf of this Synod, our thanks to the people of Mansfield and vicinity, for the kindness and hospitality enjoyed by us during our present meeting.

Resolved, That Mr. McLaren and the Clerk, be a committee to superintend the printing of the minutes in the Preacher; and also, in pamphlet form, as many as all be subscribed for, the subscribers to be responsible for the expense.

Adjourned to meet in Steubenville, Ohio, on the last Thursday of September, 1848. Closed with prayer, praise and the apostolic benediction.

ALEXANDER WILSON, Mod.
DAVID R. KERR, Clerk.

TREASURER'S REPORT.

The First Synod of the Associate Reformed Church in account with Thomas Hanna, Treasurer.

1846.

Oct 1. Bal. in Treasury, as per report, \$77.14

" 26. Savannah (O.) cong., Rev. Andrews, 7.00

Gettysburg & Hill congs., Gracy, 10.00

Nov. 3. Lebanon, S. Wallace, 6.00

East Union, do 4.00

Nov. 13. New Alexandria, by J. Latimer, 3.50

Dec. 16. Puckety, Duff, 6.00

" 30. Speer's Spring, Calahan, 5.00

1847.

Jan. 15. Richmond (O.), Lorimer, 3.00

Knoxville, do 2.00

Jan. 19. Bethesda, by Mr. Pollock, 10.00

Feb. 15. Piney Fork, Clokey, 2.00

Mill Creek, Reid, 4.00

Ap. 3. Laurel Hill, by D. R. Kerr, 10.00

Robert Ross, sen., by do 2.00

Chanceford, Jones, 5.26

Hopewell, do 3.82

Mercer, M'Adam, 9.00

May 25. Sugar-Tree Fork, Forsythe, 3.00

Deer Creek, by Mr. Carnahan, 12.32

Lebanon, S. Wallace, 10.00

Chesterville, S. Findley, jr., 1.49

Troy, do 5.45

Unity, Conner, 10.00

Wheeling (O.), W. Taggart, 13.00

Mansfield, Johnson, 5.77

Yellow Creek & Lebanon, R. Jamison, 7.00

Crooked Creek, by J. H. Pressly, 8.00

Shenango, by do 6.50

East Brook, Oliver, 6.50

Woodfield, Parks, 5.60

Clarksville, M'Adam, 2.60

July 3. Centreville, A. Young, 3.00

Antrim, S. Findley, sen., 14.73

Aug. 28. Mifflin, J. J. Buchanan, 12.00

Sept. 8. Unity, Conner, 2.00

" 20. Allegheny, Dr. Pressly, 27.00

" 21. New Brighton, by J. G. Brown, 5.25

St. Clair, Pa., by D. R. Kerr, 20.00

2d Church, Pittsburgh, J. G. Brown, 11.00

Mount Nebo, in part, Burnett, 6.00

West Union, do 4.30

Deer Creek, A. G. Shaefer, 14.00

Oct. 1. Moorfield, Parks, 8.00

Union, Ekin, 24.00

Piney Fork and Warrenton, Clokey, 13.00

Waterford and Elk Creek, Findley, 8.00

Chesterville, 70

Mount Vernon, Peacock, 2.77

Paris, Galloway, 13.00

Puckety, Duff, 10.00

Washington, Forsythe, 9.62

East Union, Wallace, 10.00

Mill Creek, Reid, 3.75

White Eyes, do 2.00

Crooked Creek & Salt Creek, Waddle, 18.00

Short Creek, Buchanan, 10.00

Middle Wheeling, Buchanan, 2.50

Plymouth, Thompson, 15.00

Bethel & Turtle Creek, Osborne, 20.00

St. Clairsville, Young, 25.00

Richmond, Lorimer, 6.50

Knoville, do 6.50

Sugar Creek, Thompson, 9.00

Cadiz, Wilson, 20.00

Jonathan's Creek, Calderhead, 10.00

Rush Creek, Calderhead, 6.00

Thornville, Calderhead, 5.25

Big Spring Presbytery, Sharp, 70.00

Savannah, Andrews, 7.00

West Middleton, Taggart, 14.00

Martinsburg, Peacock, 5.00

Wheeling, Wallace, 15.27

Mansfield, Johnson, 15.75

Erie, Pressly, 15.00

Bethel, Beulah & Mahoning, Oliver, 15.00

Prospect & White Oak Spring, Findley, 13.00

Butler, Niblock, 13.00

Centre, Neill, 6.00

Unity & Sunbury, Breaden, 10.00

Tarentum & Indiana, Gilmore, 12.00

1st Church, Pittsburgh, M'Larry, 35.00

Raccoon & Mount Gillead, Armstrong, 20.00

Steubenville, Buchanan, 10.00

Total, \$920.84

CONTRA.

1847.

March 12. Paid order to J. Maclean, for supplying Dr. Pressly's

pulpit, 12.00

Paid A. G. Shaefer, for do., 9.00

Paid S. W. Clark, for do., 12.00

Paid David Pollock, for do., 12.00

Paid Robert Armstrong, for do., 12.00

April 29. Paid Dr. Pressly in part of salary, for the session ending 1st April, 1846, 50.00

Oct. 1. Paid do., in full of salary, for session ending 1st Ap., 1846, 250.00

Paid do., in part of salary, for session ending April, 1847, 300.00—657.00

Balance in Treasury, \$263.84

YOUNG MEN'S FUND.

1846.

Oct. 1. Balance in Treasury, as per report, \$238.09

Dec. 30. From Stewart's Legacy, by Dr. Pressly, 60.00

1847.

April 3. By a student, amount of his note, 30.00

" 26. Puckety congregation, by Rev. J. W. Duff, 10.00

" 27. Legacy of Mr. G. Irwin of Chester county, Pa., by Robert Morton, Executor, 493.92

May 27. By a student, on his note in part payment, 10.00

By a student, payment of his note, 25.00

By a student, on his note in part payment, 36.37

Oct. 1. Crooked Creek and Salt Creek congs., Waddle, 6.15

St. Clairsville, Young, 6.50

Bethel, Osborne, 4.75

By a student, on his notes, 100.00

\$1025.78

CONTRA.

1846.

Nov. 14. Paid a student, per order, note taken at 5 years, 35.00

Dec. 4. Paid do., per do., 25.00

" 10. Paid do., per do., 15.00

" 15. Paid do., per do., 50.00

1847.

Jan. 23. Paid do., per do., 50.00

Feb. 24. Paid do., per do., 47.00

March 18. Paid do., per do., 20.00

May 5. Paid do., per do., 100.00

\$342.00

Amount received, 1025.78

" disbursed, 342.00

Balance in Treasury, \$683.78

THEOLOGICAL SEMINARY FUND.

1846.

Oct. 1. Balance in Treasury, as per report, \$140.51

CONTRA.

1846.

Dec. 30. Paid Dr. Pressly, per order, for purchasing books for Seminary, 111.89

1847.

May 14. Paid sexton, per order, for services for session ending March, '47, 12.00—123.89

Balance in Treasury, \$16.62

Different Christian Communions.

What evidence have we, that Christ is displeased by seeing his followers in different communions? He surely could

have prevented all division. A single, unequivocal word from his lips, respecting church government and church ordinances, would have precluded all controversy. Are we told that he prayed for a oneness among his followers. We reply, that the existence of different denominations is not necessarily inconsistent with great cordiality in feeling, sentiment and action. To illustrate?

The solar system is composed of distinct bodies. Some are primaries, and some secondaries. They are all formed of the same materials, have a common centre, and are governed by the same laws. These bodies are all attracted by the sun, around which they revolve. They are, however, at different distances from their luminous centre; are of different tenisities, and perform their revolutions in unequal periods of time. In many respects they are unlike, yet in more they are alike. One God created them all, and they, without ceasing, proclaim the power and goodness of the Almighty.

"Forever singing as they shine,
The hand that made us is Divine."

Shall we question the ability of Jehovah to have formed, out of those materials, one body instead of the many? Yet, who will doubt that his wisdom is more conspicuous in the present arrangement.

Christ is the centre of the moral system. He is the Sun of Righteousness, and all evangelical denominations regard him as their centre. In him they hope, and believe. He is to them the object of attraction. Each denomination of the truly pious may be compared to one of the planets, and they all may move in their appropriate spheres, revolving about their centre, without interfering one with another. There is no necessity for the inhabitants of this planet to transfer their relation to another planet in order to please God and fulfill the end of their being; nor is it requisite for members of one pious sect, to leave their sanctuary and sacramental table, to join another sect. It is not affirmed that all transfers of this kind are offensive to Christ. If any can become better disciples by a change, doubtless they ought to make it. The absorbing question with each must be, How can I serve, in the best manner, my Lord and Saviour? Artful efforts to induce weak-minded believers to renounce their church connection, and form new acquaintances, are wicked and base.—Taylor's Christian Union.

THE BELIEVER IN COMMUNION WITH GOD. "I have declared my ways, and thou heardest me." This is a beautiful description of the believer's walk and fellowship with God. He spreads his whole case before his God, "Declaring his ways" of conduct with filial confidence, his ways of difficulty with holy fellowship, and his ways of sinfulness with tender contrition. It is his delight to acquaint God with all his undertakings; to receive his direction; and to tell him his distress; that he may be guided by his counsel, confirmed by his strength, pitied by his love, and delivered by his power; and how sweet, above all, to overcome his strangeness under a sense of guilt, and to lay open his way of sin before him "Without partiality and without hypocrisy!" Then, indeed, he is enabled to say, "Thou heardest me." "I said I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin."—Bridges.

A BEAUTIFUL REPLY. A young girl about seven years, was asked by an atheist, how large she supposed her God to be: to which she replied: "He is so great the heavens cannot contain him, and yet so kindly condescending, as to dwell in my little heart."

From the Episcopal Recorder.

Oh, send out Thy light and Thy truth; let them lead me; let them bring me into Thy holy hill.—*Psalm 33: 3.*

Ache on, poor stricken heart, ache on:
Thy Saviour's heart hath ached before,
It is thy precious benizon,
To bear. He bore!

Thy little cross of pain, how light,
Compar'd with that, my soul, He knew!
Thy little ills and cares, how slight,
How nameless, few!

Oh! had this life, like summer day,
Shone brightly, soul! upon thy path
From God thou long hadst staid away,
A child of wrath.

But now, a drooping, trembling thing,
Oft sorely smitten by His rod,
Thou comest in thy grief, to cling
Closer to God.

Yet, aching, suffering heart, be still;
Soon, soon shall life's short pang be o'er;
With its last pain it soon shall thrill,
Then—feel no more.

Then feel no more? Ah no! Ah no!
Then feel but peace and bliss alone;
Then feel what angels feel; then know
Their joys, its own.

Oh! that it now might rise, and win
That conquest still to conflict given,
And garner up its hopes within
Its God—in heaven.

Live sweetly with the holy dead,
Their presence know: their spirit share.
Think of their bliss, their pathway tread,
Their image bear.

Oh thus, with Jesus by thy side,
What, what are earth's low griefs to thee?
Up, then, in God's high strength abide,
In him be free!

Free, in the soul's unfettered flight!
Free, in the love that wings its way
Where all is pure—where all is bright—
Heaven's cloudless day!

From the New York Observer.

"KIRWAN" ON EXTREME UNCTION.

To the Right Rev. John Hughes, Roman Catholic Bishop of New York.

MY DEAR SIR:

Agreeably to the promise made to you in closing my last letter, I now proceed to a statement of the additional reasons which yet prevent my return to the pale of your church, in which I was born, baptized, and confirmed. I shall begin with your sacrament of *Extreme Unction*. As but few of your own people, and yet fewer Protestants understand it, I hope you and my readers will bear with me even if I should occupy this letter with its consideration. When rightly understood it is a terrible sacrament. I will strive so to explain it as to bring it to the level of every mind, and from your own standard authors which lie before me.

The name of the sacrament explains it; it is anointing by holy oil of a sick person when recovery is *extremely* doubtful. This, and the fact that it is supposed to be the last act of religion, give it its name. The object of this anointing is thus explained by the doctors of Trent: "The devil is always busy in seeking to destroy the souls of men; yet it is at the hour of death that he most vehemently exerts all his power; and the object of this anointing by holy oil is to fortify the soul in the dying hour against the violent attacks of its spiritual enemies, and to enable it to make a holy death, and to secure a happy eternity."

The only person who can administer this sacrament is a bishop, or priest. You admit a midwife, or a layman to baptize; but a priest only can administer Extreme

Unction. The reasons for this, will appear in the sequel.

The oil used in this sacrament must not be common oil. That the effects intended may be produced, it must be oil of olives, "solemnly blessed by the bishop every year on Maunday-Thursday." I quote from Challoner; the sentence leaves it doubtful whether the efficacy of the bishop's blessing continues only a year, or whether the oil used must be blessed on that day. It has what is called in rhetoric, a squinting construction. As the bishop is paid for blessing it, it is probable that he blesses but little at once, and that he gives it efficacy but for a limited time.

The effects and fruits of this anointing are these; it remits sins, at least such as are venial: it heals the soul of its infirmity and weakness; and helps to remove the debt of punishment due to past sins; it strengthens the soul to bear the illness of the body, and to repel its spiritual enemies; and "if it be expedient for the good of the soul, it often restores the health of the body." I wish you, sir, and my readers to ponder the sentence in italics. Its meaning is this; if the person is restored, it is a miracle wrought by extreme unction; if he dies, restoration would not conduce to the health of his soul!!

The manner of administering this sacrament is as follows: If the time permits, certain prescribed prayers are said—the confiteor is repeated, and absolution is granted—Then the priest making thrice the sign of the cross says: "In the name of the Father, and of the Son and of the Holy Ghost, may all the power of the devil be extinguished in thee, by the laying on of our hands, and the invocation of the holy angels, archangels, &c." Then dipping his thumb in the holy oil he anoints the sick person in the form of a cross, upon the eyes, the ears, the nose, the mouth, the hands and feet; at each anointing making use of this form of prayer: "Through this holy unction and his own most tender mercy, may the Lord pardon thee whatever sin thou hast committed by thy sight. Amen." And the same prayer is repeated, adapting the form to the several senses.

The requisite dispositions in the receiver are, faith in the sacrament—a pure desire for the health of his soul, and of his body if expedient—resignation—repentance—devotion.

In case of recovery and relapse, it may be repeated, and as often as the person relapses.

And your Scriptural authority for all this you find in James 5:14, 15, which you thus translate: "Is any sick among you? Let him bring in the priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick man, and the Lord will lift him up: and if he be in sin, his sins will be forgiven him." Such is your Extreme Unction as described by the Council of Trent, Challoner, and the Poor Man's Catechism. Although abridged, you, at least, will say that it is a perfectly fair abridgment. Let us now examine it in the light of Scripture and reason.

I ask you to look at your Greek Testament, and then to answer me on what authority you thus translate a portion of the 14th verse of James 5; "let him bring in the priests of the Church? Ah! the priests, the priests; this sacrament is for their benefit; and by a mistranslation, the power of anointing and praying must be confined to them!

But does the text afford the shadow of a support to the sacrament? No, not even the shadow. You utterly pervert the meaning of the apostle. The anointing and prayer of James is for the life of the sick, your anointing is for their death, and is never administered whilst there is any hope of life. The anointing of James is

for the cure of the body;—yours is for the cure of the soul, in reference to which the text gives no direction. The saving of the sick, and the forgiveness of sins are in consequence of the prayer of faith. Can none but a priest offer that prayer? The anointing of James and the prayers to be offered were to be followed with miraculous recovery; yours are to be followed with speedy death. The cures wrought by the anointing of James were for the establishment of the claims of the gospel:—yours for the purpose of establishing the ghostly authority of your priesthood. That text above quoted is confessedly the only one on which you build your sacrament; and that text must be mistranslated, and utterly tortured out of its sense, and meaning, and end, even to afford a pretext to the use which you make of it. And this is but one of the many instances in which your church has changed and perverted the original meaning of the Scriptures, and forged them into chains to bind men to your system of delusion.

Having thus swept from your extreme unction, the only Scriptural authority claimed for it, and hung it up as a commandment of men, I have a few questions to ask in reference to it.

Is it so that God's people need the oil of Olives, blessed on Maunday-Thursday, to be placed upon their eyes, and nose, and ears, and tongue, and hands and feet, to secure the remission of their sins; and to heal the maladies of their souls, and to enable them to repel their spiritual enemies? If this oil can do it, what need is there of the blood of Christ? If the blood of Christ, and the presence of his Spirit can do it, what is the need of this olive oil?

But again; you require in the receiver of this sacrament the dispositions stated above. Those are truly Christian dispositions, bating a few things in your manner of stating them. If these dispositions are possessed, will not the soul of the person be saved without your olive oil? If not possessed, will your olive oil save them?

Again; among the effects of this sacrament, as stated in the Poor Man's Catechism, p. 329, is this, "it brings him (the sick man) in safety to the port of happiness." Now, sir, does Extreme Unction save from Purgatory? This you will not say? If not, then it only takes him to the port of eternal happiness. From the port he is turned into purgatory. And your priests get paid for the olive oil by which he slips safely to the port of eternal happiness—and then they get paid for the masses by which they get him out of purgatorial fires into heaven! So that Extreme Unction is simply a device to increase "the alms and the suffrages of the faithful."

Again; what a low and sad view of the religion of God does this sacrament give to a dying man! It is administered to all that seek it on a dying bed. Let us suppose a case, which, no doubt, often occurs. There is a Papist in the article of death. To this hour he has lived in sin. Feeling that death is upon him he sends for his priest. He thinks now of nothing but Confession—the Eucharist, and Extreme Unction. The priest appears in his robes. If the sick man is able he confesses. If not able, the anointing commences, and proceeds in the way already stated. He is crossed and anointed on his eyes, his nose, his tongue, his ears, his hands and feet, and the prescribed prayers are said. The man now dies in peace, feeling that his sins are remitted—that his soul is healed of its infirmities—that his spiritual enemies are all subdued, through the efficacy of olive oil, blessed on Maunday-Thursday! Not a thought of the dying man is directed to the cross of Jesus Christ, or to the efficacy of his atonement! So that Extreme Unction is a Papal incantation by which the priest makes a deluded

people to believe that the keys of heaven and hell hang by his girdle—that by the olive oil he can procure for them all that the Bible suspends on faith in Jesus Christ. Esteem me not harsh, Rev. sir, when I declare it as my deep conviction that your sacrament of Extreme Unction your church is deluding and damning multitudes of souls, and from year to year, it is a wicked substitution of olive oil for the blood of Christ at the dying hour, and simply and only for the benefit of your priests.

And what a tremendous use your church has made of it. Gaining access to the dying beds of kings, princes, and barons, in past days, with your olive oil, you have extorted millions of money from those who believed in your ghostly power. You have thus enriched the church and impoverished the people. You have built palaces for your bishops, and reduced the people to beggary. What will a dying sinner withhold from a man who, he believes, has the power to lock him up in hell; or by a little olive oil rubbed on with his thumb, can conduct him to the port of eternal happiness?

The man yet lives who narrates the following scene of which he was an eye and ear witness. The chief of one of our Indian tribes, a man of great sagacity and decision, was on his dying bed. Many of his people, by a French Jesuit, were converted to the faith of your church. He knew the wiles of your missionary, and forbade him admission to his dying bed. The priest came with his olive oil and pressed so hard for admission to him, that it was granted. "Stay," said the dying chief to the man who relates the story, "stay outside the door, and if I knock come in." The priest entered and the door was closed. Soon a violent knock was heard, and the man entered the room. "Take him out," said the dying chief. "Take him out—land—land—give me land." The priest would put on the olive oil, but wanted first a grant of land.

Rev. sir, your church must annul this sacrament of Extreme Unction, before it can return to its embrace. To my mind it is extreme nonsense. Should not incantations over dying men be left to the tentots. I implore you to seek some other market for your olive oil than the chambers of the dying.

With great respect, yours,

KIRWAN.

RELIGIOUS INTELLIGENCE.

Extracts from a Letter of Mr. Barnett, Addressed to the Chairman of the Board of Agency for Foreign Missions.

DAMASCUS, June 8th, 1851.

REV. AND DEAR SIR:

By the tender mercies and loving kindness of our God we are able to report at the close of another month, that we are all still in the enjoyment of good health. As yet we hear nothing of the cholera in any direction around us. The weather has for a few days been oppressively hot, and by the time of another monthly communication we will be in the midst of the hottest season of the year. Should we or any of us begin to sink under the heat, for a short time, we will leave the city for some of the neighboring mountain villages. We do not think, however, that the heat will go very hard with us, as we have, by dwelling in the mountains part of the two past summers, become gradually acclimated to the country.

Until about a month or six weeks ago, medicines and prescriptions have been made indiscriminately to all who come. Our fame had spread abroad, and patients had increased until all that came could not be seen. On account of these things, and that more special attention might be paid

to the more necessitous, limits were set to the operations of the medical department, only, however, that the narrower field might be more advantageously cultivated. Indiscriminate distribution had done its work in opening the door and making acquaintances. This being obtained, the same amount of good may be done with less cost of time, labor and medicine. While it was indiscriminate, not the same value was set upon our services as since; the people had begun to consider that they did us a favor in coming. They are now more dependent upon us, more sensible of our kindness to them, and more grateful towards us.

Our school also has been permitted to go on in peace without any farther prohibitions from the Patriarch, and has during the past month, averaged eight Christian and seventeen Jewish scholars. At date of this, there are twelve Christian scholars, four of whom are in attendance only part of the day; six Mussulmans, also, only part of the day, and who only study in writing and arithmetic; and nineteen Jews, five of whom remain all day. We now have the school taught in a small, cheap, rented house of our own, consisting of a court and three rooms, all of which may be occupied on an increase of scholars. It is favorably situated near the centre of the city. The largest room is furnished with accommodations much resembling those of the schools of the place. One low broad seat runs round three sides of the room, called a makaad, forming a divan, destitute of the cushions, upon which the scholars sit cross-legged. In one corner near a window the teacher has an elevated seat about four feet square and three feet high, with a cushion on which he sits according to the Eastern mode, like a petty monarch on his throne, with a small box before him containing books, paper, pens and ink, these last being furnished gratis by the mission, costing about one dollar per month. The books are furnished in part by the mission of the A. B. C. F. M. at Beirut, and in part by the agent of the British and Foreign Bible Society in Malta.

There was another persecution of the Jews, of about thirty hours duration, in the city, about the middle of last month; in the result of the investigations respecting which, however, they were most triumphantly vindicated, and their persecutors duly punished. As brother Paulding intends writing to "The Christian Instructor" a notice of it, I shall for the history of the affair refer you to his communication.

Having become pretty well acquainted with the language, and our intercourse with the people increasing, it may not be amiss to attempt to give you some account of it. There are some things very favorable to us. No person in our country would be disposed to listen to any one who came to them as teachers, and spoke English no better than we do Arabic, with the same attention that the natives here pay to foreigners. They instinctively look up to us as superiors. They do not laugh at one making a blunder, and are very patient in listening to our explanations. In conversation I do not confine myself to any one particular subject, but speak of geography, history, politics and science; always making it a point, whether I fully succeed to my desire or not, in the course of the conversation, to illustrate and impress some important truth of religion and Scripture: and while contrasting the difference between the East and the West, to point out the cause of it all to be the purity of the religion of Christ disencumbered of the traditions of men, which takes a deep hold of the heart and prompts to works of benevolence and love. Which view of Christianity is as novel and striking as some as railroads, magnetic telegraphs or daguerreotypes; so that while we are by one class denounced as heretics, the Jews because of these, and especially that we

do not charge them with eating Christian blood in their passover bread, declare that we are not Christians at all, but that we are Protestants, and that Protestants are almost Jews. Would that they were brought more fully to the knowledge of the unity and identity of the two systems in their purity. Then would they be Israelites, indeed, in whom there is no guile.

But there are also disadvantages under which we labor. In conversation, if protracted to any length, controversy, for which all are very eager, is the nature of the discussions. Jews, Christians and Mohammedans consider us as foreigners, dwelling here for the time, and when we reprove a sin their feeling is much that of those on account of whom the soul of righteous Lot was grieved. To converse with such with profit and credit to the cause, is one of the most important and difficult departments of the missionary's work. I endeavor to establish the principle of obedience to the authority of God, and with the prophet say, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them," and with Christ, "In vain do they worship me, teaching for doctrines the commandments of men."

The Greek Christians find great fault with the Protestants for holding with the Catholics—The procession of the Spirit from the Son as well as from the Father. This is the principal and oldest difference between the church of the East and West, and is generally the first introduced in controversy. I reply, using the arguments usually insisted upon by Protestants for the doctrine. "That the spirit is called the spirit of the Son," Gal. 4:6; "the spirit of Christ," Rom. 8:9; "that the spirit is said to receive all things from Christ, John 16:14, 15; to be sent by him, John 15:26; and that the Father is said to send him in Christ's name," John 14:26; and that we infer the doctrine from these and like passages. Inference!! the opponent cries, and says it is not inference but words he must have for authority. I say that where inference is correct, it is to be taken and is as conclusive as explicit declaration. I ask for his authority for infant baptism; for they all hold to this, and use the same mode of inferential reasoning to prove it which is used by us. I also say that our authority for the change of the Sabbath from the last to the first day of the week is of the same nature. But still he objects and says it is a *canon* (rule) with him and his church not to accept a doctrine unless the explicit words are found. Very well I say, (giving up the principle for the moment and for argument sake,) show me the authority in explicit words for the worship of saints, the Virgin and pictures. Where is the explicit command for fasting forty days, and not eating meat except fish? They have their arguments and evasions in reply, having a greater or less degree of plausibility in their face; and these having been instilled into their minds from their earliest years, it is almost impossible to move them in the least. To follow them in all their windings is not necessary in these specimens.

It is a great boast of the Eastern Church, both Greek and Catholic, that there is more of a unity among them than among the Protestants, and one of the most common charges against us is our divisions. This presents an opportunity for presenting the unity of the truth in all the ages of the church, and for exposing the fallacy of that spurious unity which is only apparent among them. I endeavor to give correct ideas of what Protestantism is, for the enemy has been here before us and they have perverted views of it. I tell them that the first principle of Protestantism is, to embrace all that the word of God teaches in relation to faith, worship, and ordinances, and to reject all that it does not enjoin. I show them that some of the di-

visions are attributable to false doctrines older than the name of Protestantism itself, and that we cannot stand responsible for these. But I also show them, that however Protestants differ among themselves, they are all united in opposing the gross errors of Virgin, saint, picture and image worship; that true Protestantism is as old as Christianity; that it has been found in all ages, and that it is the same now that Christianity was before so many corruptions had entered into the ancient church. And then, I compare the present Christianity found here with that of the ancient church, and show them that although they are one in name, yet in reality they are very different, and that if the apostles were to appear on earth and go into any of their churches and see the worshippers prostrating themselves before pictures and images, and hear their prayers, they would think that they had entered ancient temples filled with the worshippers of idols. I tell them where there is light there must be difference until all see eye to eye in all things; that all is alike in the dark. I then show them that there must be division, but that it is necessary for each to enquire for the right side for himself. "There must be heresies (or sects) among you, that they which are approved may be made manifest among you," 1 Cor. 11:19. If any do not walk according to the ordinances and instructions of Christ, and thus make a break in the ranks, it is our duty to shun them, and it is our blame if we do not. Rom. 16:17, 18. 2 Thess. 3:6. 14. I tell them of the time coming when all shall be united, and the church shall be one, and peace and purity shall prevail. My little teacher, a most interesting young lad, with whom I have many conversations, says he often prays for the hastening of that glorious time. In this much all true followers of the Lamb do most heartily sympathize with him. The good Lord hasten that time. Then shall this objection of Jew, and Mohammedan, and infidel be banished, and the world will believe in Christ as the one sent from God—the true and only Messiah.

(To be concluded.)

AMERICAN BIBLE SOCIETY. The Board of Managers held their monthly meeting on Thursday, the 7th inst., President Frelinghuysen in the chair. The income of September was \$16,167.01—the expenditures of the month were \$18,228.61. The number of Bibles and Testaments issued in the same time was 74,320. Twenty-two new societies applied for admission and were recognized as auxiliaries.

A letter was read from a young Norwegian in the West, saying that more than 20,000 of his countrymen were now living in North Illinois and Wisconsin, and that 2,000 more are to join them the coming spring. He said that not more than one in four of these countrymen were in possession of the Bible, and implored the Board to publish one for their use in the Danish tongue. In this request he was joined by some clergymen at the West, of different denominations.

The Board ordered stereotype plates to be cast for a Danish Bible. They will soon have occasion to prepare a similar volume in the Swedish tongue. Several important letters were read from foreign countries, showing that the field for Bible distribution is rapidly widening in all quarters of the world.—*N. Y. Com. Adv.*

RELIGIOUS TOLERATION IN ROME. Advances from Rome state that an interesting ceremony took place in that city a short time ago, namely, the installation of a Jewish Chief Rabbi. It should be observed that the Jews of the Ghetto, since the death of their high priest Rabbi Beber, a dozen years ago, had not been allowed to appoint a pontiff in succession. The person elected is named Israel Kassam, who

was summoned there from the borders of Lake Gennesareth, where he enjoyed a reputation of sanctity and Talmudic lore. His birthplace was Jerusalem, and his lineage is said to be traceable for ten centuries through a long Levitical ancestry.

N. Y. Observer.

BISHOP SOUTHGATE. This gentleman is publishing a series of letters addressed to the seceders from the Armenian Church, with a design to show that the Patriarch has never persecuted them. This production has very essentially modified our views respecting him. We before thought him perverse; but we are now satisfied that great allowances ought to be made for him on the score of weakness.

At expense of about three thousand dollars a year, the Episcopal Church have now for several years supported the mission of Bishop Southgate. And the main results of his mission appear in such productions as the one alluded to, defending the work which all the world, but himself and his particular friends, have seen to be a work of persecution. And now this mission is reacting disastrously upon the Episcopal Church, in creating dissensions in the churches and in destroying confidence in the Episcopal missions. Many of the best men of the church will not contribute to missions, of which this man makes a part. Some have turned their contributions into our American Board, specifically appropriating their gifts to our mission at Constantinople. One of the most distinguished jurists of our country, a member of the Episcopal Church, has thoroughly prepared himself by writing to Constantinople and getting the facts from original sources, and published a triumphant refutation of Southgate's positions, and exposure of his work, and as we believe is accumulating further evidence to lay the whole before the next Triennial Convention of the Episcopal Church. And we have before shown, and in a manner most unmistakable, the English Episcopalians, who had been eye-witnesses of the whole transactions in Constantinople, have frowned upon Southgate's policy.—*N. E. Pur.*

CORRECT SENTIMENTS IN THE RIGHT QUARTER. The Nashville Christian Advocate, a Methodist paper, in an article on the necessity of holding up the doctrines of justification by faith, spiritual regeneration, and sanctification, and the necessity of holiness of heart and life, in their public and private teachings by the ministry of that church, says:

"Whenever the Methodists lose these peculiar traits, they will no longer wield an influence for good, but will become feeble like those who have hitherto discarded these peculiarities. They may go on to be sure and build up their church by enlarging their numbers, but that will be a curse rather than a blessing, unless the mass be imbued with the spirit of gospel piety.

"Those who unite themselves with the church, must be taught that if they remain in her communion, they must pay special regard to the laws of Christ, and walk by the hallowed precepts laid down by the blessed Saviour and his inspired apostles. If we were asked what we regard as the greatest evil now in the church, and that which throws more impediments in the way of Zion's prosperity than any other, we would unhesitatingly answer, *The vast numbers who have a nominal connection with the church, but who give but few marks or signs of internal or external godliness.*"

We are glad to see such sentiments expressed by our Methodist brethren. The rage for numbers is the besetting sin of too many ministers of the present day, and is filling the churches with materials that must eventually prove their ruin.

Presb. Herald.

THE MARRIAGE QUESTION. The Synod of Pittsburgh, at their late sessions in Allegheny City, adopting the following overture to the next General Assembly:

"Whereas, There is a diversity of practice in our church in relation to the enforcement of discipline on the subject of incestuous marriages, as explained in the 20th chapter and 4th section of our Confession of Faith, and, *whereas*, the course of proceedings in the General Assembly on this question, and the cases growing out of it, has not been uniform, and great practical evils arise from this diversity of administration: therefore, This Synod hereby respectfully memorialize the General Assembly, that measures be taken to enforce the discipline of the church on that subject, and to secure uniformity in the said discipline in our church: or, if the General Assembly shall judge that the doctrine of our church, as contained in the said section, cannot be adequately maintained and enforced, that measures be taken to submit the whole question to the constitutional revision of the Presbyteries, to ascertain whether it is the will of our church that any alteration should be made on that subject."

"MILLERISM AGAIN." The following is a notice of the New York Tent Meeting, by the New York Evangelist:

"The question is often asked, 'What has become of this sect?' Seeing it advertised a few days since, that the great tent of the Millerites was to be spread in Niblo's Garden, for a course of lectures, we had the curiosity to look in for a moment to observe the proceedings. We found there a large and beautiful tent, about one hundred feet in circumference, and an audience of about one hundred and fifty were seated upon rough planks placed upon blocks of wood for benches. The audience was composed of a very humble, uncultivated, and serious looking people. It was a very peculiar gathering. They all appeared like the children of sorrow; as persons who had found their lot in life so hard, that it was a great solace to them to think that the world was soon to come to an end."

THE SABBATH QUESTION. The North British Railway, at a late meeting of its stockholders, refused to entertain a motion to suspend the running of cars on the Sabbath by a very large majority. The friends of the Sabbath in the Company are determined to try again. Arrangements have been made for the immediate issue of a series of fourteen consecutive "Tracts for the Times," on the sanctification of the Sabbath. The authors are ministers of various denominations, viz., Drs. Wardlaw, Hannah, King, Steane, Symington, R. W. Halminton and Bates, and Messrs. Bickersteth, Jordan, Peter M'Owan, John Angell James, James Hamilton, W. Glover and A. Thompson.

GERMAN REFORMERS. The Rev. Mr. Herschell writes to the Jewish Chronicle from Europe: "I have also visited *Czereski* and *Ronge*. The former is a sincere man, the latter an *inflated fool*; he is a decided socialist, and infidel, and his idea is, that his system is destined to flourish in the United States of America!"

OREGON. In this country the Roman Catholics are the most numerous and wealthy. They have three or four houses of worship. They are generally French, from Canada, who have been in the service of the Hudson's Bay Company. Probably the Methodists are next to the Baptists, the Campbellites next, and the Presbyterians next. Many ministers here are laboring for their living, and can do but little else.

THE PREACHER.

WEDNESDAY, OCTOBER 27, 1847.

THEOLOGICAL SEMINARY.

The exercises in the Theological Seminary of the First Associate Reformed Synod of the West, will be resumed on Monday the 8th of November next.

JOHN T. PRESSLY.

NOTICE.

There are several volumes which have been removed from the Library of the Theological Seminary, without the knowledge of the Librarian. Among these, there are two copies of Dick's Theology, Boston's Body of Divinity, Jamison's Lectures, besides many others. Those who have them in their possession are earnestly desired to return them immediately.

JOHN T. PRESSLY.

OUR SUBSCRIBERS, who know themselves to be in arrears, will do us a great favor by remitting what is due us, as soon as practicable after they receive this notice.

KIRWAN. Our readers will be glad to learn that this writer has commenced a second series of letters to Bishop Hughes. The great usefulness of the first series, and the earnest call that has been made upon their author to resume his pen, has induced him to add a few more to his list of reasons for not returning to the bosom of the Roman Catholic Church. We give in this number the second letter of the new series, the first being general and merely explanatory of the reasons which have induced him to continue his address to the Bishop. We hope none of our readers will overlook these masterly exposures of some of the absurd dogmas of Romanism.

TO CORRESPONDENTS, &c. The slight breeze on Psalmody which has lately blown over us, appears to have awakened quite an interest in the subject, on the part of some of our correspondents. We are still in the receipt of articles, which, if any thing more were needed on the subject, would be well worthy of their room. We do not think, however, any thing more is needed; and the subject has, perhaps, been long enough before our readers at this time. For this reason, we have withheld some articles we intended to have given; and for the same reason, our correspondents will excuse us in withholding their communications.

Indeed, taking into consideration the origin of the late "fraternal discussion," and the direction that was given to it, we are disposed to think it has already received more attention than it deserved. After all that has been said, look at the offence which occasioned so much fury! Our brother approves and uses a system of Psalmody, in which, in addition to an "Imitation of the Psalms of David" there

are nearly seven hundred hymns: but two of these hymns are from David; all besides are from Dr. Watts and others; and yet, he will not allow us to believe, or intimate, that he entertains any such opinion as that "Dr. Watts can write Psalms for the church as well as David!" It may be a new and somewhat startling view of his position, but not the less correct; nor can it be relieved by putting forth the Psalms given by Dr. Watts, as the veritable Psalms of David. Keeping his Hymns, as we have done, out of view altogether, it cannot be maintained of Dr. Watts' Psalms, as a system, that they are in any proper sense the Psalms of David. The Dr. himself never pretended that he had given any thing more than an "Imitation" of them; and we hope in justice to him, as well as to the truth on the subject, such pretensions as have lately been put forth in the Advocate, will never be made again.

Before dismissing the subject finally, we venture to express a hope, that our amiable brother of the Advocate will not allow our late troubles to lie too heavily on his mind, and that we will be able to get along in the future as pleasantly as in the past; and if at any future time he may think it necessary to take up the subject of Psalmody, that he will consent to come more directly to the merits of the question between us; and also, that we may be able to give his articles weekly attentions, and dispose of the subject in a shorter time.

THE JEWS. A brighter day appears to be dawning on this unhappy people. The church is gradually awakening to her duty in reference to the Jews; and the Jews themselves to a reciprocal spirit of inquiry. At the same time, there appears to be a simultaneous movement among the nations of the earth to elevate the social and civil relations of this people. This is what we now more particularly notice.

The whole number of Jews on the face of the globe is estimated at six millions. Of these only one hundred and eighty thousand are in the enjoyment of their civil rights. Our own government, we believe, has the distinction of being the first in giving them an equality of privileges; and France, of leading off in their emancipation in the Old World. Her example has yet been followed only by Holland and Belgium. With these exceptions the civil rights of the Jews continue to be disregarded by every government on earth.

But it would seem that in this respect, at least, the day of their redemption is drawing nigh. In England, where there are about twenty thousand Jews in partial emancipation, there is, at this time, combined and earnest effort, for the melioration of their condition, and their elevation to all the rights of citizenship. And it is expected that the election, to the House of Commons, of Baron Rothschild will be the occasion of proceedings, which will end in the relief of his nation from all their civil disabilities under that government. Some concession must be made before he can take the parliamen-

tary oath, which it is stated on good authority will be made cheerfully.

In Prussia, at this time, the emancipation of the Jews is the great subject of consideration. It called forth the most interesting discussion of the last meeting of the *General Diet*, in which the most liberal principles were avowed, and the claims of the Jews strongly urged upon the attention of the King and his Ministers. The views and desires of the Diet do not appear to have been fully met by the action of the supreme authority; but a law has been given in relation to the Jews, which, although encumbered by many restrictions at present, involves a general principle, which it is believed will ultimately, and with the force of public sentiment now in its favor, may soon work their complete emancipation.

In Italy too, under the auspices of the present liberal Pope, a warm sympathy has been awakened on behalf of the Jews. Indeed, in all countries, where the Jews dwell in sufficient numbers to attract the attention of the governments, even in Russia, their case is regarded with an increasing liberality of views and feeling. The Czar, iron-hearted as he is, has not been altogether unaffected by the prevailing sentiment of the age, and is said at this time to be strongly inclined to modify the measures adopted against his Jewish subjects, and to some extent has already done so.

No thoughtful Christian can be otherwise than profoundly interested in this state of things in relation to this most interesting people. Providence appears to be rapidly working their deliverance from the social and civil restrictions by which they have been so long and so much oppressed. And we may hope that their deliverance in this respect, will be but the prelude of their deliverance from the more terrible spiritual degradation into which they have sunk and so long suffered. Elevated to their rightful position in society, they will have a more lively interest in all classes around them; less repelled themselves, they will become less repulsive to others; and in the enjoyment of equal and intimate relations with Christians, they will be more accessible to Christian influence, and all the means of eternal life. The God of their fathers hasten the event; especially the day, *when the Deliverer shall come out of Sion and turn away ungodliness from Jacob.*

COMMUNION IN THE BAPTIST CHURCH. There appears to be a great change of opinion in some of the Baptist churches in England, on the subject of Christian communion. An English correspondent of the New York Recorder, a Baptist paper, states that in some Baptist churches, *immersion* is practised clandestinely, to avoid giving offence to Pedobaptist members, and subjoins: "Many leading brethren in England openly avow their sympathy with Robert Hall's willingness for the extermination of Baptist churches for the sake of Christian union!"

We observe that this announcement is hailed by some of our cotemporaries, as most pleasing evidence of the progress of liberal principles, and of a strong tendency to Christian union. All it proves

to our mind is, that those Baptists are either convinced that immersion is not the only proper mode of administering baptism, or they have sunk into an indifference to principle, which would make "Christian union" with them, an attainment of a very doubtful character. We would expect no good from it, and fear much evil.

But what is more particularly observable in this announcement, is the evidence it gives, of the tendency of promiscuous communion to impair the testimony of any branch of the church, practising it, in favor of her distinctive principles, to make her own members indifferent to them, and ultimately occasion an entire willingness to surrender them. It is little more than a quarter of a century since the views of Robert Hall, which have exerted so extensive an influence in England, were first published, and already the workings of his principle threaten the existence of his persuasion in that country. In this case we believe, with many others, the result has been favorable to truth; and in all cases, where an undue importance is attached to the distinctive principles of a denomination, the effect of inter-communion, so far as a just appreciation of such principles is concerned, may be good. But, on the other hand, where the distinctive principles of a denomination are founded in truth, and what denomination does not believe its principles to be so? this practice must be, as clearly favorable to error, impairing, as it does, the testimony of that denomination in favor of the truth, and preparing the minds of its members to regard it with indifference, and ultimately to abandon it.

We do not think, therefore, there is so much in the above announcement to rejoice over; inasmuch as the event announced has been brought about by a practice which, we fear, in other quarters, is working as favorably to error. We believe truth, and the edification of the church, are, and will be best promoted by strict, or we would rather say separate communion, so long as there are distinctive principles to justify the separate organizations of the church. When Christians are prepared to unite, in faithfulness to the truth, and with edification themselves, in the most solemn and significant ordinances, they are prepared for union in all, and to be separated in different organizations is schism without cause.

ALEXANDER CAMPBELL. This distinguished minister of that persuasion of Baptists commonly known by his name, appears to have got into trouble in Scotland.

By some persons in Scotland, headed by a Rev. James Robertson, (said to be a deposed Baptist minister,) he was denounced and much annoyed, on account of his supposed sympathy with the upholders of our "peculiar institution." He was at length challenged by this Mr. Robertson to a debate on the subject of slavery. For this Mr. Campbell, as usual, was quite willing, provided his opponents were not a certain James Robert-

son, who had violated the fifth commandment. This, Mr. Robertson thought slanderous, for which he instituted a prosecution, and had Mr. Campbell arrested.

It appeared that Mr. Campbell was offered his liberty, if he would promise to appear for trial. But, No! He would go to prison first, and to prison he went, and remained there, until liberated by a justice Murray, who thought his offence scarcely worthy of so much penalty. Altogether, at this distance, the affair appears rather ludicrous—Mr. Robertson acting the part of a mono-maniac, and Mr. Campbell of one over-reaching himself for a little effect.

THANKSGIVING DAY. The Governor of Pennsylvania has appointed Thursday, the 25th day of November next, as a day of solemn thanksgiving to Almighty God; and recommended, "that the citizens of this commonwealth do abstain on that day from all their ordinary worldly avocations—assemble in their respective places of worship—humble themselves before the Almighty for their sins, individual and national—render him their hearty thanks for His many and great mercies—deprecate the judgments our transgressions have merited—beseech Him that peace may be speedily restored, and that the blessings we now so richly enjoy, may be continued to us and to ours, down to the latest generation, and that the whole family of man, united in one vast brotherhood, may share in His richest mercies."

REFORMED PRIESTS. Dr. Achilli, who has recently seceded from the Romish Church, and who is now Professor of Divinity in St. Julian's College, Malta, has under his tuition fifty students, who were recently Romish priests.

SYNOD OF THE WESTERN RESERVE AND SLAVERY. This Synod, in connection with the New School Assembly, is decidedly Anti-Slavery. Many of its congregations are understood to have a strong sympathy with those members near Ripley, Ohio, who lately seceded, and organized a new Presbyterian church, on the distinctive principle, of entire separation from slavery. At a late meeting of this Synod, the subject of secession was brought before them, and disposed of by the adoption of the following resolutions, and addressing a circular to their churches, urging them not to withdraw from the Assembly, as the prospect of that body's renunciation of all connection with slavery is becoming brighter and brighter.

"Resolved, That, in the opinion of the Synod, it would be exceedingly injurious to the cause of the enslaved, whose liberty and happiness the memorialists have in view, to sever our connection with the Assembly, because

- "1. An intelligent and Christian anti-slavery spirit is rapidly spreading in our General Assembly; and we confidently believe that the time is coming, and is not distant, when all connection of slavery with that ecclesiastical body must cease.
- "2. The influence of this Synod upon

the Assembly, in connection with that of other Eastern and Western Synods, is very important, if not indispensable, to hasten so desirable an event."

MISS LOGAN'S SEMINARY. We very cheerfully give room to the following notice. We have had some opportunity of becoming acquainted with the character of Miss Logan as a teacher, and of her course and manner of instruction, and cordially unite in all that is expressed by Dr. Black.

For the Preacher.

MR. EDITOR:
On Friday last I attended the examination of the pupils in Miss Logan's Young Ladies' Seminary. I was much gratified in witnessing the proficiency of the young ladies in the several branches taught in the institution. They were minutely examined in Grammar, Botany, Rhetoric, and all the other branches taught in the Seminary, in all of which they acquitted themselves with great credit both to themselves and to their teacher.

Miss Logan is an excellent teacher. She happily combines mildness, and an affectionate manner, with firmness and authority, without which no school can be conducted with success.

I learn, with great pleasure, that Miss Logan has a higher view, and a deeper sense of duty, than merely to communicate knowledge in Grammar, Geography, Botany, &c. She considers her pupils, as immortal beings. A portion of the sacred Scriptures is read every day in the Seminary, with suitable practical remarks, calculated to impress the minds of the pupils with a sense of religion, without anything of a sectional character ever being introduced.

I was sorry to see so few of the parents present at the examination. The presence of parents on such an occasion while it is a gratification to themselves is also an encouragement, and stimulus to the pupils. Parents, especially the mothers, should, therefore, make it a point to attend if possible.
JOHN BLACK.

SUMMARY.

The American army is in peaceable possession of the city of Mexico, but without a prospect of peace.

Growth of the West. The Iowa Sentinel says a colony of Hollanders, amounting to about 1,000, have purchased two entire townships in Marion county. They bring their own mechanics and artisans with them, and have selected a site for a town. About 3,000 more are expected to join them by next spring. These are the right kind of emigrants for Iowa.

Switzerland. A letter from Lausanne, of September 28th, says:—"Our political horizon is becoming every day more alarming. All the troops of the Vaud in active service, and the reserve have been called out; the young men of 17 are organized into companies, and volunteers of from 15 to 60 are called on to come forward to enroll their names and elect their officers. I really cannot say against what enemies these extreme measures are meant to provide." A letter from Berne, of 30th ult., says:—"A petition against the execution of the decrees of the Diet, relative to the Sonderbund and the Jesuits, is at present in course of signature in the Canton of St. Gall. A meeting of the citizens of all parties, in the Canton of Lucerne has decided that the people are to be consulted on a question of war. On the other hand, the governments of Zurich and Tessino have forbidden, under severe penalties, all ecclesiastics to preach in favor of peace. Preparations for war are going on with ardor in the Cantons of Berne, Argon and Geneva."

MARRIED,

On Thursday, the 23d Sept., by the Rev. H. H. Thompson, Colonel ALEXANDER POWERS to Miss MARY SWEENEY, both of Crawford County, Pa.

On the 6th inst., by the Rev. Joseph Andrews, Mr. A. W. PURDY, of Mansfield, to Miss SARAH M. ROORBACK, of Ruggles, Ashland county, Ohio.

By the same, on the 14th inst., Mr. ALEXANDER WALKER, to Miss AGNES LINDSEY, both of Ashland county, Ohio.

October 14th, by the Rev. J. F. McLaren, the Rev. JOHN Y. SCULLER, of Fairhaven, Ohio, to Miss SARAH KERR, of Allegheny.

By the same, October 19th, Mr. JAMES HARTUPES, to Miss MARY JANE HUNTER, all of this city.

OBITUARY.

Died, September 17th, at his residence in Mercer county, Pa., Mr. JOHN MCCRACKEN; and on the 14th, Mrs. MARY MCCRACKEN, each aged 57 years.

Thus were these two aged disciples, called to follow each other in quick succession down to the region of the grave. In their deaths their family have to mourn the loss of tender and affectionate parents, and the church has lost two of its brightest ornaments and most useful members. They were "lovely and pleasant in their lives, and in their death they were not divided." They have left behind them examples worthy of being imitated by their children. Their surviving friends should not mourn as those who have no hope. They gave the strongest evidence and fullest assurance that they had built upon that foundation which alone can secure a happy and triumphant death, and a blessed and glorious immortality.

Mr. McCracken had, for some years, been a Ruling Elder in the A. R. congregation of Mill Creek, in the prosperity of which he took a lively interest. He was ever ready by his example, his counsel, and his means to promote the welfare of that little church. He did not grow weary in well doing. And his only desire "for length of days" which he was heard to express during his short illness was, that he might be useful to the church; but with calmness and composure he added, "Whatever shall be most for the glory of God—let his will be done." Oh for such a spirit to pervade the heart of every member of the church of the living God.
H. H. T.

Died, of Typhoid Fever, on the 11th ult., at his residence near Savannah, Ashland county, Ohio, Mr. JAMES W. ROSS, in the 21st year of his age.

His last illness was borne with Christian patience and resignation, and when the hour of dissolution arrived, he calmly resigned his spirit into the hand of his Heavenly Father, resting all his hopes in Christ, in whose name he publicly professed his faith at an early age, by uniting with the Associate Reformed congregation at Savannah. Having dedicated himself to the work of the ministry, he was well advanced in the requisite literary studies. Possessed of excellent talents, conjoined with genuine and unaffected piety, he promised fair to become an efficient and distinguished laborer in the gospel, but the All-wise Head of the church determined otherwise and removed him from the cares and trials of this world, leaving his bereaved relations with many affectionate friends and acquaintances to mourn his early death.

Died, at West Middletown, Pa., on the 8th of June, Mrs. MARY ROSS, in the 46th year of her age.

The subject of this brief notice was amiable, modest and retiring in her disposition, and was deservedly esteemed by her friends and acquaintances. She had long been afflicted with disease, to which she submitted with a great degree of resignation. She was for many years a member of the Associate Reformed Church at West Middletown, was very regular in attending on the ordinances of religion, consistent and blameless in her Christian deportment, and, therefore, her memory is dear to the hearts of those she has left to mourn her loss. But while her friends have cause for sorrow, they are called to "sorrow not as those who have no hope," for it is believed that "Mary hath chosen the good part which shall not be taken away from her." And, while this thought affords comfort to all concerned, it becomes them to bear and improve this dispensation of Providence, which unites with the word, saying, "Be ye also ready, for in such an hour as ye think not the Son of Man cometh." Let us all look to God, through him who is "the resurrection and the life," for preparing for death, and deliverance from the grave, for

"He of salvation is the God,
Who is our God most strong;
And unto God the Lord, from death
The issues do belong."

MISCELLANY.

"There's nae Strife Here." A FACT.

In one of Scotland's northern towns, a family were seated around a breakfast table, waiting for "the father," and wondering why he was later than usual.

This unhappy-looking man was one of the elders in a neighboring chapel; he possessed much energy and zeal, and it was hoped, real piety; but, alas! he was governed by a naturally bad temper, and too often forgot the words of the wise man, "He that ruleth his spirit is better than he who taketh a city;" and in consequence of his unrestrained temper, the meetings for the chapel business were the constant scenes of anger and noisy strife.

The venerable minister being a true disciple of the Prince of Peace, deeply lamented his elder's unchristian spirit. On the previous day a meeting had been held, which was more contentious than usual; for the elder had been particularly angry and quarrelsome.

The good minister's heart sunk within him, while he sat amidst this strife of tongues, and most thankful was he that evening to retire to a friend's house, some miles from town; for the peace and quiet of the country are soothing to a wounded spirit.

It was on the following morning that the elder came down to breakfast in so melancholy a mood. His wife, after looking anxiously at him for some minutes, said, "Are you ill, my dear?" "No." "Then what has happened to make you look so sad?" He slowly raised himself up, and looking earnestly at her, said, "I have had a most extraordinary dream."

The look of anxiety vanished from his wife's face, as she said, with a smile, "Why, you always laugh at my dreams." "Yes, but mine was so remarkable. I dreamed I was at the bottom of a steep hill, and when I looked up, I saw the gate of heaven at the top; it was bright and glorious, and many saints and angels stood there. Just as I reached the top of the hill, who should come out to meet me but our aged minister! and he held out his hand, crying, 'Come awa, John, come awa, there's nae strife here.' And now I cannot help thinking of the grief my contentious spirit has given to the dear old man."

The husband and wife sat some time in silence, which was broken by the entrance of a servant with a letter. The elder hastily read it, while an expression of the deepest grief overspread his face; then dropping it from his hand, he covered his face, as if to hide from those around him the bitter anguish of his soul.

His wife took up the letter, which was from the minister's host; its contents were as follows:

"My Dear —: We had the great pleasure yesterday of receiving our dear minister, little thinking it would be the last time we should welcome him to what he called his peaceful retreat.

"When we sat together in the evening, he spoke with much grief of the chapel meeting. 'Indeed,' he added, 'I am so tired of all this strife and turmoil, that I wish my dear Lord would take me home.'

"In the morning, as he did not come down to breakfast, I ran up and knocked at his door, but receiving no answer, I went down stairs again, thinking a longer rest than usual might do him good.

"After returning to his door once or twice, and hearing no sound, I went in.

He was in bed, and apparently asleep. I spoke to him, but received no answer. Yet it was long, very long, ere we believed it to be the sleep of death; for a heavenly smile rested on his placid face, and his snowy locks lay unruffled on the pillow; but he slept in Jesus; for his dear Lord has taken him home."

The elder never recovered this shock. He sorrowed for his friend, but still more for his sin. He gradually sunk; and in three weeks was laid by the side of his aged minister.

Trumbull's Genius of Scotland.

LADY JANE GREY. This most accomplished and amiable female, nearly allied to the royal family, and devoted to the Protestant religion, was put to death at the early age of eighteen. The night before she was beheaded, she sent a Greek Testament to her sister Catherine, with this high encomium written at the end of it:

"I have sent you, good sister Catherine, a book which, although it be not outwardly trimmed with gold, yet inwardly it is of more worth than precious stones. It is the book, dear sister, of the law of the Lord. It is his testament and his last will, which he bequeathed unto us wretches, which shall lead you to the path of eternal joy; and if you with a good mind read it, and do with an earnest mind propose to follow it, it shall bring you to an immortal and everlasting life. It shall teach you how to live and how to die. It shall win you more than you have gained by your father's land; for, as if God has prospered him you should have inherited his lands, so, if you apply diligently to this book, seeking to direct your life after it, you should be an inheritor of such riches as neither thief shall steal, neither the moths corrupt."

THE JEWS' MISTAKE. What kind of Messiah the Jews have been expecting, is shown in the following interesting facts: After Cromwell, by the lofty tone of his government and vigor of his arms, had filled the world with his fame, an Asiatic Jew came to England for the purpose of investigating his pedigree, expecting to find in him the Lion of the tribe of Judah.

SPIRIT OF FREEDOM. A letter from Georgia to the Louisville Enquirer says: "No matter what is said. If you in Kentucky could move, and give the impulse to Tennessee, so that she could act, all western Georgia would go for emancipation. Such counties as Habersham are made up of small farmers, and they detest the institution. We all look to Kentucky and to you with hope."

We have similar letters, says the editor, from Tennessee East. A writer from Jonesboro', says, "Give the word in Kentucky and we will answer you instantly. We are ready." A friend from Jefferson, Ashe county, North Carolina, declares, "Slavery exists in name here, but we have all its evils forced upon us, and do not know but two leading men who would oppose the doing away with it: away down to middle North Carolina the feeling is the same." Other letters from the slave states are equally strong.

THE FEMALE ARMY OF SWITZERLAND. American ladies will read with surprise, that the canton of Uri has mustered two regiments of women, to take their part in the struggles which seem to be awaiting Europe. The following notice of them is literally translated from a French paper:

"The two battalions, numbering fourteen hundred females in military dress, present an aspect at the same time formidable and captivating. In their evolutions and discipline they are drilled to perfection. Curiously enough, superiority of form and beauty has been very much the reason of difference of grade; the handsomest of the advance guard, and this part of distinction and danger seems willingly conceded them by their companions who are less favored by nature. Some classification has been guided by temperament also. The more vivid and flighty have been enrolled as voltigeurs, or light horse—the more phlegmatic as grenadiers. Those who have figures of *emboupoint* are in the central body, those of slighter forms are stationed at the wings. The coarse and rude are enrolled as dragoons and *cantinières*. The creation of this corps (which, with its discipline and enthusiasm, seems likely, at the first throes of the coming political movement of Europe, to take possession of the Helvetian soil,) is an exercise of the powerful genius of Salis-Soglio, who has reserved to himself the general command."

TIME TO PASS IT. The facetious Dr. B., of —, having inadvertently preached one of his sermons for the third time, one of his parishioners having noticed it, said to him after service, "Doctor, the sermon you preached us this morning having had three several readings, I move that it now be passed."

If each sermon becomes a law at each third reading, we fear our ecclesiastical code will soon become extra-voluminous.

ALLEGHENY FEMALE INSTITUTE. THIS Establishment for the education of Young Ladies, will be opened (D. v.) on Monday, November 1st, 1847, at the corner of Cedar and Robinson streets, near the Hand Street Bridge, under the superintendence of Mrs. Ingles, formerly Principal of the Manchester Institute. Mrs. Ingles takes this opportunity of thanking all those friends, who have hitherto patronized her; and hopes that they will be induced to continue their patronage in her new undertaking, assuring them, that no Pupil confided to her care, shall fail to receive constant attention in every branch of her education. None but well experienced Teachers are engaged as Assistants. Circulars can be obtained at Parke & Hannen's, on Wood street, Pittsburgh; or, at the Institute, on Cedar street, Allegheny. Oct. 13, 1847—4t

EDGEWORTH LADIES' SEMINARY, SEWICKLEY. THE Winter Session of this Institution will commence on Monday, the 1st day of November next. For particulars see Circulars at John Irwin & Son's, 11 Water street, or at T. H. Nevin & Co.'s, 126 Liberty street. Oct. 13—2t D. E. NEVIN, Principal.

HILL AND BROWNE, (Successors to Holdship & Browne.) IMPORTERS and MANUFACTURERS of PAPER HANGINGS, and dealers in Writing, Printing and Wrapping Paper, No. 87 Wood Street, Between Fourth Street and Diamond Alley, Pittsburgh, Pa. If Rags and Tanners' Scraps taken in exchange at market price. January 0, 1847.

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WE would invite the attention of ministers and others, to our large supplies of Theological and Sabbath School Books just received, comprising nearly all the late Valuable Works in the Theological Department, and all those from the press of Robert Carter, who has just published several works of a high order, including *Huldane on Romans*, which is recommended as being the best Commentary on that Epistle ever published.

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ELLIOTT & ENGLISH, Successors to R. Carter, Market Street, between 3d and 4th. April, 1847.

THE GREAT SUPPER.

IN order to meet the state of the times and to proclaim, we will sell our present edition of the GREAT SUPPER, at the following prices—

Per dozen, \$2 00. Per single copy, 20 cents. And by the hundred or more copies, at 15 cents, 20 cents per copy; and when ordered by the hundred, a credit of three months allowed for responsible men, or 5 per cent. discount on 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. Encyclopaedia of Religious Knowledge. Dowling on Romanism, illustrated with plates. D'Aubigne's Reformation, complete in 12 and 4 volumes. D'Aubigne's Reformation, 4th volume. Burnes on Isaiah, 5 volumes octavo. Barnes on J. b. 3 volumes 12mo. Robinson's Bible Dictionary. Robinson's Scripture Characters, 2 vols. from Robinson's Biblical Researches in Palestine, &c., with maps, &c., in 3 volumes. Professor Stuart's Commentary on the Apocalypse, 2 volumes octavo. Professor Stuart's Critical History and Defence of the Old Testament Canon.

TOGETHER WITH, A full assortment of the Publications of the Publications of the Presbyterian Board; and a great variety of other books, selected at the recent visit to the Eastern Cities;—all of which will be sold at reasonable prices for Cash or Rugs, by LUKE LOOMIS, Agent, No. 9 Wood Street, Pittsburgh. Sept'r 2, 1846—1t.

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They also offer a General Assortment of Miscellaneous, Theologic, and School Books. And Paper and Stationery, which they will sell at the lowest prices they can be bought for in the city. Sept. 16, 1846—1t.

The Preacher.

VOLUME V.

"I HAVE A MESSAGE FROM GOD UNTO THEE."

NUMBER 24.

DAVID R. KERR, EDITOR.

PITTSBURGH, NOVEMBER 21, 1847.

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TERMS.

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

Advertisements by private conveyance does not offer, but all orders will please transmit by mail.

ADDRESS

Read at the opening of the Session in the Theological Seminary of the First Associate Reformed Synod of the West, on November 10th, 1847, By JOHN T. SULLY, D. D.

MY YOUNG FRIENDS:

Among the Institutions of our holy religion there is no one which stands more closely connected with the interests of our godliness than the Sabbath. So firmly established, is the truth of this, that the place which the Sabbath occupies in the regard of any community may be considered as a correct index of the religious character of its members. Where there is no Sabbath, you find no true religion; and just in proportion as the sacred day is sanctified and undefiled religion flourishes. I shall now take it for granted, that the Sabbath is an institution of a moral character, and that the sanctification of the Sabbath, is a duty obligatory upon every man. But a question of some importance meets us,—Why do you refer to the first day of the week, as the day on which the sacred rest is to be observed? It will not be denied, that at the original institution of the Sabbath, it was sanctified the seventh day, and appointed to be kept holy to the Lord. At that authority, then, it may be inquired, do you observe the first day of the week, as the Christian Sabbath? A reasonable question, and one to which we acknowledge ourselves to be under obligations to give an explicit answer. For unless it can be made to appear that the author of the Sabbath, has his will that the day of sacred rest should be changed from the seventh to the first day of the week, it will follow that we are still bound to regard the seventh day, as the Sabbath of the

pleasure of God. Independent of the divine appointment one day is not more sacred than another. But for important reasons, it was the divine appointment, when the Sabbath was first instituted, that the sacred rest should be observed on the seventh day of the week. This appointment determined both the proportion of our time, which God claims as sacred to his worship, and also the particular day, which from the beginning was to be appropriated to this purpose. But these two things are so entirely distinct, that a change might be made in the one without at all affecting the other. The great and essential principle involved in the ordinance of the Sabbath is, that the seventh portion of our time is sacred to the Lord. In the original institution of the Sabbath, there existed a particular reason why it should be observed on the seventh day of the week. But in the progress of events a reason might arise, why a different day should be appropriated to that purpose. And should such a reason arise, and a corresponding change be made, all this might take place, without any infringement of the great principle involved in the Sabbath.

The propriety of this distinction between the rest of the Sabbath, and the particular time when it is to be observed, to which I have adverted, will more fully appear, when it is considered, that from the spherical form of our globe, the same period of time cannot be observed in different parts of the world. When it is midday with us, it is midnight with others on the opposite side of our globe. And consequently, at the time when we are engaged in the appropriate exercises of the Sabbath, others are enjoying the repose of the night. It is then the proportion of our time which is sacred to the Lord, rather than the precise period of time, which constitutes an essential element of the Sabbath.

But, though the day appropriated to the sacred rest is a circumstance, which might be modified, without interfering with the essential character of this divine institution, yet no authority short of that of the eternal Lawgiver himself is competent to make a change even with regard to the day. In the beginning God blessed the seventh day and sanctified it, and no human authority may presume to substitute another day in its stead. I proceed, therefore, to inquire whether we have any intimation of the will of God relative to a change in the day of the week, on which his church should observe the sacred rest.

1. My first remark is, that subsequent to the primitive institution of the Sabbath, an event has occurred, to perpetuate the remembrance of which, the observance of a day of rest would seem to be necessary. It was upon the completion of the stupendous work of creation, that the Sabbath was originally instituted. In the progress of six days, 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 he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it, because that in the seventh day he had rested from all his

work which God created and made. There was, in the beginning, a particular reason, why that portion of time which God claims as sacred to himself, should be identified with the seventh day. In six days the heavens with all their glory, and the earth with its various orders of inhabitants had been called into existence. The infinitely wise God saw everything that he had made, and behold it was very good. And in commemoration of the glory of the divine perfections as displayed in the finished creation, God rested on the seventh day and blessed and sanctified it, as the day of sacred rest. It was meet that the glory of God as manifested in his works, should be celebrated by his rational creatures, and from this time forth, the seventh day of the week, became a day sacred to the Lord.

But should God be pleased to make a subsequent display of the glory of the divine perfections, in a work of equal, or of greater importance, reasoning from analogy we would naturally conclude, that a day would be set apart for the purpose of commemorating the glory of that work. And such a work has been accomplished. The redemption of a fallen world by our Lord Jesus Christ, is a work which in importance greatly transcends the original creation of the heavens and of the earth. In it there is a more complete and illustrious display of the glory of the divine perfections than is to be seen in any other of the works of God. It is, moreover, presented to our view in the sacred Scriptures, under the idea of a new creation; and one of such transcendent glory and importance, that compared with it, the former shall not be remembered nor come into mind. We would then naturally expect, that to perpetuate the memory of the amazing work of redemption, there would be a day set apart as the Christian Sabbath.

2. In connection with this remark, it deserves particular attention, that the Author of the New Dispensation claims to be the Lord of the Sabbath. On a particular occasion, the Pharisees found fault with the disciples of our Lord, because in passing through the fields on the Sabbath, they plucked some ears of corn to satisfy their hunger. Our Lord vindicated the conduct of his disciples, and adds,—“The Son of Man is Lord even of the Sabbath day.” Since, then, he is the Lord of the Sabbath, it is evident that he had a perfect right to make any change with regard to it, which he might think proper. He had authority either to abolish the Sabbath, or to change the day on which the sacred rest should be observed, as might best subserve the purposes of his infinite wisdom.

3. I remark in the next place, that the sacred writers very particularly record the fact, that it was on the first day of the week, that our Lord arose from the dead. By his resurrection from the dead, Jesus Christ triumphed over death and hell, and manifested to the intelligent universe, that the work of redemption which he had engaged, was accomplished. And the Evangelists who record the history of this momentous event, particularly state the fact, that it was on the first day of the week, that he arose from the grave.

the sacred writers, so particularly specify the day on which the Lord of life arose from the grave? They do not designate the day on which he expired upon the cross; nor is there any particular mention of the day when his dead body reposed in the tomb. But with regard to the day on which he arose from the dead, we observe something peculiar. We are expressly told, that it was on the first day of the week, that he was declared to be the Son of God with power by the resurrection from the dead. And what reason can be assigned for this distinction, which marks the day on which our Lord arose? Why should this day alone, receive a particular designation? The only plausible reason which can be advanced is, that henceforth, this day should be memorable in the history of the church; and that in all subsequent ages, the church should on every return of the first day of the week, celebrate the glory of the Captain of our salvation, who on this day finished the work of redemption and ascended up on high, leading captivity captive.

4. In connection with this fact, it is worthy of particular remark that, after the resurrection, our Lord seems to have put special honor upon the first day of the week. On the evening of the first day of the week when the disciples were assembled, “Jesus came and stood in the midst, and said unto them, Peace be unto you.” “And after eight days,” or on the return of the first day of the week, Jesus again appeared to his disciples and addressed them in the same comforting language. John 20:19—26. From a comparison of these two passages, it would appear, that after the resurrection, the disciples were accustomed to assemble together on the first day of the week, and that during the period intervening between our Lord's resurrection and final ascension into heaven, he manifested his approbation of this practice by meeting with them. The respect which our Lord thus paid to this day, would, therefore, seem to mark it, as a distinguished day in the history of the church.

5. In the next place, when the Spirit was poured out upon the apostles, and they being endued with power from on high, went forth to preach the gospel and to organize churches throughout the world, it appears, that the first day of the week was appropriated to the exercises of religious worship, in the churches which they planted. In confirmation of the truth of this remark, I would refer to an incident related by the sacred historian which occurred at Troas. When the apostle Paul, in the prosecution of his labors, came to the city of Troas, he tarried there seven days. “And,” the history adds, “on the first day of the week, when the disciples came together to break bread, Paul preached unto them.” Acts 20:7. There is no intimation whatever, that there was any special appointment, with regard to this meeting, which took place in Troas. It has all the appearance of an occurrence which took place in accordance with well known and established usage. As it was well understood among the followers of Christ, that his disciples were accustomed to assemble on the first day of the week, for the purpose of religious worship, it is not surprising, that when Paul preached at Troas, he should have done so on the first day of the week.

public worship, Paul, after his arrival, remained in Troas, until that day, that he might enjoy the privilege of uniting with the brethren in the breaking of bread, and that he might also embrace the opportunity of preaching to them the gospel. And hence it would appear that in the churches organized by the apostles, the first day of the week, was appropriated to the exercises of religious worship; or in other words was observed as the Christian Sabbath.

Still further, there is an apostolic direction given to the churches with regard to the duty of providing for the poor, which can be understood, only upon the supposition, that the first day of the week was appropriated to the exercises of public worship. "Now," says the apostle, "concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him." 1 Cor. 16:1. Now, I would ask, for what conceivable reason, should the first day of the week be selected as a suitable time for the collection for the saints? It is worthy of remark that the apostle assigns no reason why this particular day should be appropriated to this purpose. It seems to be mentioned as a matter, the propriety of which would at once be understood by all who were concerned. But if there was nothing peculiar connected with the first day of the week, why should it be selected in preference to any other day of the week? And yet the apostle had given order to the churches of Galatia, and now he gives a similar direction to the brethren in Corinth, that there should be regularly on the first day of the week, a collection for the poor saints, who had a claim upon the charity of the church. If we suppose that in Corinth and throughout the churches of Galatia, as well as in Troas, it was the custom of the disciples to assemble on the first day of the week for the exercises of public worship, the propriety of selecting this day as a suitable time to perform this office of charity, will at once appear. And from the fact, that such an apostolic order was given to the churches, it is a natural conclusion, that on the first day of the week the primitive Christians were accustomed to hold their solemn assemblies; or in other words, that those churches which received their instructions from the inspired apostles, observed the first day of the week as the Christian Sabbath.

That the value of this argument may be justly appreciated, it is necessary to keep in mind, that the churches to whose usages I have referred, were planted and instructed by apostles who were under the guidance of the Spirit. The regulations established in these churches had the sanction of inspired men. And consequently, it will follow, that if the first day of the week was appropriated to the exercises of religious worship in the apostolic churches, it is the will of the Head of the church, that this day should be observed as the Christian Sabbath.

But still further; it is a fact that, previous to the close of the first century, there was a day known in the Christian world by the designation of "the Lord's day." In giving an account of a remarkable vision with which he was favored upon the Isle of Patmos, the apostle John says, "I was in the Spirit on the Lord's day." Rev. 1:10. And what day is to be understood by this remarkable designation? The sacred writer gives no explanation, but introduces the mention of it, as a day which was well understood. The question then returns, What day is here referred to? There is another phrase in the New Testament, similar in its general character, which may assist us in furnishing a satisfactory answer.

The phrase to which I refer, is, "the Lord's Supper." What is meant by "the Lord's Supper," we have no difficulty in determining. It is that sacred feast, which was appointed by our Lord to commemorate his death. The Lord's day, then, can be none other than the day which by his appointment is to be observed in memory of his resurrection. In other words, it is the first day of the week, the Christian Sabbath. And from the fact that the apostle gives no explanation of the title appropriated to this day, but speaks of it as a day well known, it would appear that it was common in apostolic times to designate the day on which our Lord arose from the dead, and which was observed by the church as the Christian Sabbath, "the Lord's day."

6. The last argument which I shall adduce in support of the claims of the first day of the week, is drawn from the favor, with which God has manifestly regarded the sanctification of this day. It will not be denied that throughout the Christian world generally, the first day of the week is regarded as the Christian Sabbath. Nor will any one who is acquainted with the history of the Christian world, hesitate to admit, that the sanctification of this day, has been eminently crowned with the blessing of heaven. Wherever the first day of the week is observed in a proper manner as a day holy to the Lord, we behold the evidence of God's blessing attending the preaching of the gospel, and of the influences of his Spirit rendering the ordinances of his grace effectual in building up believers in holiness and comfort through faith unto salvation. But if the change of the day of sacred rest from the seventh to the first day of the week, is not the result of divine appointment, then it will follow that the observance of the first day of the week as the Christian Sabbath, is obedience to a mere human institution, which has usurped the place of the ordinance of God. And is it to be supposed that God would honor with signal displays of his favor, such an insult offered to his authority? Shall man be permitted to set up his wisdom above the wisdom of God, and his daring presumption not only escape with impunity, but be rewarded with signal manifestations of the divine favor? The supposition is preposterous! God has solemnly declared in relation to every such infringement of the royal prerogative, "In vain do ye worship me, teaching for doctrines the commandments of men." And yet the fact is undeniable, that in those parts of the world where the Christian Sabbath is most sacredly observed, God hath most signally poured out his Spirit, and has caused pure and undefiled religion to flourish. And the favor which God hath manifested toward the sanctification of the first day of the week, has stamped upon it the seal of the divine approbation, as the Lord's day.

Such, then, is a brief summary of the argument by which we are conducted to the conclusion, that the Lord of the Sabbath hath changed the day of sacred rest from the seventh to the first day of the week. It will be seen that this conclusion rests not upon any one explicit declaration of the word of God, but is established by a variety of considerations, which tend mutually to explain and confirm each other, while they all lead to the same result. It is an argument of such a character, that its force can be appreciated only by those who are willing to apply their minds to the investigation of truth. The slothful who do not prize the truth, and are therefore unwilling to encounter the labor of searching for wisdom whose price is above rubies, cannot be expected to perceive its pertinency, or to feel its conclusiveness. But, let not presumptuous man reject the truth because its divine Author has not thought proper to reveal it, in

that palpable and explicit form, which human wisdom might regard as desirable. In the natural world, the precious metals are not ordinarily found upon the surface of the ground, ready to be appropriated to the use of man. They are commonly deposited deep in the earth, or perhaps imbedded in the flinty rock; and application, and labor, and toil must be encountered before man can fill his coffers with the unrighteous mammon. And shall we despise the true riches, because they are to be acquired only by diligent application? Shall we turn away from the truth, because it does not happen to lie upon the surface? Nay! It is the command of the faithful and true Witness, "Search the Scriptures." And for our encouragement in the patient and persevering investigation of the truth, he hath said, "My son, if thou wilt receive my words and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; if thou seekest her as silver, and searchest for her as for hid treasure, then shalt thou understand the fear of the Lord, and find the knowledge of God."

But though the argument for the change of the Sabbath may, from a superficial view, appear somewhat complex and unsatisfactory, it may be understood by every reader of the Bible, and when carefully examined, will be found to be conclusive. Let me, then, say in conclusion, that when we consider that in the beginning a day of sacred rest was appropriated to the commemoration of the glory of the original creation of the heavens and of the earth, we are prepared to expect, that the surpassing glories of the new creation would be celebrated in a similar manner; and when we hear the Author of the new creation assert his lordship over the Sabbath, we are led to expect some display of his authority in relation to that day; and when we find that the Apostles particularly record the fact, that it was on the first day of the week, that the Author of the new creation finished the work of redemption, and entered into his rest, we are disposed to conclude, that it is his will, that the church should henceforth, regard the first day of the week as the day of sacred rest; and in the correctness of this conclusion, we are confirmed, when we learn from the sacred history, that those churches which were planted and instructed by inspired Apostles, observed a day called the Lord's day, in honor of their divine Master, who on the first day of the week arose from the dead, and entered upon the enjoyment of the heavenly rest. We therefore rest in the conclusion, that in the sanctification of the first day of the week as the day of sacred rest, we walk by the footsteps of the flock, and are followers of them who through faith and patience inherit the promises.

CATALOGUE OF STUDENTS

Now in attendance at the Associate Reformed Theological Seminary, Allegheny, Pa.

First Year.

James Burrows,	New Concord, O.
John Coman,	New Concord, O.
John L. Craig,	Allegheny City.
William R. Erskine,	Washington Co., Pa.
Alexander Fergus,	Elizabeth, Pa.
William M'Millan,	Allegheny City.
P. B. Sherrard,	Guernsey county, O.
J. R. Walker,	Allegheny City.

Second Year.

John K. Andrews,	Antrim, Ohio.
G. D. Archibald,	Noblestown, Pa.
Matthew Bigger,	New Concord, Ohio.
John Bryson,	Washington Co., Pa.
Vincent Cockins,	Mount Pleasant, Pa.
John D. Glenn,	Birmingham, Pa.
James Golden,	Carrollton, Ohio.
Robert Henry,	Pittsburgh.

James Kelso,	Noblestown, Pa.
Samuel Kerr,	Allegheny City.
J. T. McClure,	Pittsburgh.
William G. Reed,	Allegheny City.
J. S. Robertson,	Tarentum, Pa.
J. R. Sturgeon,	Noblestown, Pa.
John R. Warner,	Allegheny City.

Third Year.

William Da'zell,	Beaver county, Pa.
Wm. A. Mehard,	Wurtemberg, Pa.
Samuel Patterson,	Allegheny City.
Joseph White,	Washington Co.

Fourth Year.

James C. Campbell,	Candor, Pa.
James H. Fife,	Canonsburg, Pa.
James Greer, Jr.,	Allegheny City.
Wm. C. Jackson,	Washington Co.
Samuel Jamison,	"
Leander H. Long,	Pittsburgh.
Randall Ross,	Westm. county, Pa.

For the Preacher

MR. EDITOR:

Though I have remained silent for some time, I would not have you to suppose that my eyes have been closed upon what is going on in the surrounding world, as I discovered that you had other servers among your correspondents, seemed proper that your readers should enjoy the benefit of their observations. And now, if you please, I will return to my post of observation, and give an account of certain things which have recently come under my notice.

A few weeks since, I was called to assist a brother in the dispensation of the Lord's Supper, whose pastoral charge was situated in the country in an adjoining county. It happened to be in the season of harvest, when the business of the usually demands the attention of those engaged in the cultivation of the soil. I was gratified, however, to find that friends manifested a becoming regard to the ordinances of God's house, by laying aside their secular pursuits, and giving respectful attendance upon the week-day services connected with the sacrament of solemnity. Among those who were admitted to the fellowship of the church, on occasion, there were two who were educated by baptism. Our brother, the pastor of this congregation, appears to be diligent with a good degree of diligence, and not without some encouraging evidences of the divine presence and blessing. I was much gratified to see the large number of youth, of both sexes, who attended; and to witness their deportment and serious demeanor. There were very few examples of that irreverent custom of running in and out in the time of divine service; which reproach of Christianity is to be seen in some congregations. The young men, particularly interesting portion of the charge. And I sometimes think that can form a pretty correct estimate of the pastor's fidelity, from the number and behavior of the youth who attend the ministry.

There was one particular, however, which I would desire to see amended. But few of the children or parents supplied with Bibles. In my estimation this is a great impropriety, and under existing circumstances, is inexcusable. According to the regulations of our church the reading of the Bible is a part of the regular exercises of worship. And every worshiper, young and old, should have a Bible in his hand, that he may profitably attend the preacher in this exercise. We tend to fix the attention, to prevent idling thoughts, and to impress divine truths upon the mind. And when a text is pronounced, every worshiper should be able to see the connection of it, that he may see the connection of it, and that he may improve

memory. And where the discourse is that character which we call a Lecture (which, a part of the Sabbath should be peculiarly appropriated), the generality of persons will retain but a very imperfect knowledge of the exposition of the text, unless they have the Bible before them. Follow the speaker from one verse to another.

well recollect when I was a little boy, regulations of my Father's family were such, that I would no more have thought of leaving my Bible at home when I went to church, than I would of going without my coat. And when the family returned to the Sanctuary, it was always expected, as a matter of course, that we would be prepared to repeat the text, tell where we found, and give some account of the manner in which it was treated. I am now afraid, that those children and parents who take no Bible with them to the church, do not carry much of the sermon home with them. It has occurred to me, were they to undergo such an examination, on their return from church, as we have been accustomed to witness in my Father's house, they would be found defective. I do hope, for the honor of religion, and for our own benefit, that the time is not far distant, when all our churches will be so supplied with Bibles, that when the Scriptures are read, or the praises of God are sung, every worshipper will have his book before him.

Another circumstance which came under my notice on this occasion, seems to me an observation. It was so ordered by Divine Providence, that on the Sabbath, we fell a very great rain. During the union service, the rain descended in torrents. And such was the defective construction of the roof of the building, that the worshippers experienced no little inconvenience from the rain. Even some who were seated at the communion table, were not only incommoded by the dripping water which fell from the ceiling in liberal quantities. While I looked upon the unimpressive spectacle, I could not repress the thought, that if the prophet Haggai had been present on this occasion, he would surely have lifted up his voice like a trumpet, and would have addressed the congregation in language like that which he employed in former days.—“Is it time for you, O ye to dwell in your ceiled houses, and this house lie waste.” The people of this congregation are living in comfortable circumstances, and many of them may be said to be wealthy. They have commodious dwellings, large barns and farms. The house dedicated to the service of the most High God, ought to be permitted to remain in this neglected condition. A regard for the honor of religion, not less than a respect for the feelings of the worshippers, requires that the house of God, should lead to the conclusion, that his people are the place where his honor dwells. We would consider ourselves wanting in respect which is due to an earthly father, if we should see a worm of the dust, to invite him to his house in a dilapidated condition, where is no attention paid to decency and cleanliness. And shall we expect the Heavenly Father to meet with us in a house which is in such a neglected condition, and would be ashamed to ask a fellow creature to enter it? Let every thing about the house of God be kept decently and in order.

OBSERVER.

I have just learned, that our friends at the congregational meeting on Monday last, after communion, resolved at once, to leave their old house, and erect a new building in which to worship the Father and their fathers. That is right! The rain was an inconvenience at the meeting, it may turn out, that it was a blessing to the congregation, that it was sent on that particular occasion.

The Wonderful Working of God.

By the Rev. R. D. Duncan, Wishart Church, Dundee.

“Many, O Lord our God, are the wonderful works which Thou hast done, and Thy thoughts which are to usward; they cannot be reckoned up in order unto Thee; if I would declare and speak of them, they are more than can be numbered.”

God's wonderful works, which He has done in behalf of the Church, may be divided into two classes,—those of which the Church has been the scene, and those of which the Church has been the subject. Let us advert for a little to the former of these. The revelation of Heaven's mercy, the gradual development of the stupendous plans of grace, is one mighty work, of which the church has been the scene, and which ought never to be forgotten. This work began immediately after the Fall of Man, and was carried on, “at sundry times, and in divers manners,” through many ages. Its completion took place when the Son of God came down from heaven, and instituted that dispensation of grace, which is destined to continue till the heavens pass away, and the earth be no more. This is a work which has called forth many acts of Divine wisdom, and power, and love, and many acts of righteous retribution. It is a work which has encountered the hatred of men, and the malice of hell. Satan and all his coadjutors have oftentimes sought to impede its progress, but sought in vain. The work now stands complete, a glorious monument of Divine perfection, a work worthy of being “held in everlasting remembrance.”

The actual accomplishment of Redemption, by the incarnation, obedience, and sufferings of the Son of God, is also a proper subject of perpetual celebration in the Church. The magnificent arrangements which preceded our Saviour's Mission, His appearance in the fullness of the time, the out-pouring of the Spirit upon Him to qualify Him for His arduous undertaking, the exaction from Him of perfect obedience and complete satisfaction to the broken law, the acceptance of His sacrifice in the room of the guilty,—O! these are glorious themes of gratitude. Human tongue cannot tell the blessed consequences which these works have secured; and, therefore, human tongue cannot, though it sing for ever and ever, celebrate aright the praises due to God for having effected their accomplishment. “Mercy and truth are met together; righteousness and peace have kissed each other.” “O sing unto the Lord a new song, sing unto the Lord all the earth. Sing unto the Lord; bless His name; show forth His salvation from day to day.” “Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto His name.”

The application of Redemption, the gathering in of multitudes of the human race into the Church, is another mighty work of God, which calls for our unceasing celebration. This is a work which has been going on in all ages, and will continue to go on, till the angel of futurity steps forth, and proclaims that “time shall be no more.” This is a work, too, which is every hour becoming more glorious than heretofore. For every ten Christians the King of Zion will quickly write fifty, and for every fifty many thousands. A small one is rapidly becoming a thousand, and a little one a strong nation. The small stone cut out from the mountain is yet destined to fill the whole earth. Let us, then, bless God for all that He has already done in this department of His mighty works; and, regarding the past as a pledge of what is still to be done, let us anticipate the song, “The kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever.”

Let us now advert, very briefly, to those Divine works of which the Church has been the subject. *The works of God relative to the constitution of the Church* are worthy of remembrance. The Church has existed under two different dispensations,—the Jewish, and the Christian. As to the former, it becomes us ever to keep in mind the marvellous deeds which God wrought before it was begun. It becomes us, also, to recall the wondrous acts which advanced the Jewish Church in its acme of splendor in the days of Solomon. But, above all, privileged as we are to live under the Christian economy, we should habitually cherish the remembrance of those mighty deeds—deeds, it may be, less glorified by the world's estimate, but characterized by a spiritual and celestial splendor, which will be a theme of wonder to heaven's residents throughout eternity—those deeds, whereby the change of dispensation was effected, and the new economy rendered stable and secure.

The works of deliverance which God hath wrought in behalf of the Church form another theme for the gratitude of her members. How often has he interposed at a time when utter destruction seemed to be her immediate and inevitable lot! How often has He taught mankind the lesson, that vain are all the efforts of human wisdom to overthrow the Zion of God! How often has He declared, as emphatically as if the thunder of heaven had uttered the words, “No weapon that is formed against thee shall prosper.” Let the destruction of Pharaoh and his host in the Red Sea—let the defeat of the stupendous army of Sennacherib, the proud king of Assyria—let the whole history of the descendants of Israel—bear witness of the power of God exerted on behalf of His beloved people. Nor is the testimony of later times less unequivocal. Let any one read the history of the Christian Church, and then hesitate, if he can, to acknowledge the truth of the assertion. Well may we exclaim with the Psalmist, “We have thought of thy loving-kindness, O God, in the midst of thy Temple.”

The works of reformation which God hath wrought within the Church are also eminently worthy of our attention. The Church on earth may be regarded by us as one mighty soul, partly purified; for it is just an aggregate of human souls, in whom the work of sanctification is either begun, or only partly carried on. Hence, like individual Christians, the Church is too often seen declining from her former love. But the eye of God is upon her. He sends forth His omnipotent Spirit, and she is restored. In ancient times the Church was frequently falling away. But God raised up judges and prophets to effect her reformation. The Christian era, too, has its judges and prophets. Time would fail us to recount their blessed names. There is one, however, which is familiar as a household word: we mean, Martin Luther. But Luther was only a man. He did not, he could not, effect the glorious reformation which took place while he labored and prayed. No; he was but an instrument in the hand of God in doing that mighty work. To heaven, then, let our gratitude ascend, when we think of this, and of every other reformation, which has rescued the Church from servitude and sin.

The late union between the “Relief” and “Secession” Churches of Scotland, is another work of God, calling forth the admiration of his people. Magnificent was the scene of that union. Every heart in the immense assembly felt as if the Spirit of God were poured out anew, as on the day of Pentecost. We could imagine, that the very angels of heaven came down to witness our harmony and love, and ever and anon carried the tidings on high to our sainted fathers and brethren around the throne,—nay, and that even the Ever-

nal God smiled with unwonted complacency as He beheld the fulfillment, thus far, of His Son's intercessory 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.” The United Church longs for extended denominational incorporation; and, in the meantime, she loves to co-operate with Christian communities around her. She has thought of the vast good which would follow the habitual exhibition of Christian love. Yes; the conversion of the world hangs, in part, on this! Let the reasoning of the Chinese infidel, recorded by Mr. Smith, the Missionary, confirm this statement. Surely, then, all Christians must be willing to co-operate in peace. Let no civil wars vex the Christian Canaan. There are enemies enough beyond the frontier of the Holy Land. O! if all Christians would take their stand on Love's broad field, and there unfurl the red banner of the Cross, and blow the trumpet of Zion, and summon the nations to the help of the Lord against the common foe,—and then, arranged in different societies, it may be, like the Israelites of old in different tribes, yet all united in heart, go forth to fight the battles of the Lord,—soon, soon should we see the Redeemer's reign diffusing joy and gladness in every land. O Lord, let thy work appear unto Thy servants, and Thy glory unto their children!

What is True Pleasure?

The man whose heart is replete with pure and unaffected piety, who looks upon the great Creator of the universe in that just and amiable light which all his works reflect upon him cannot fail of tasting the sublimest pleasure, in contemplating the stupendous and innumerable effects of his infinite goodness.

Whether he looks abroad on the moral or natural world, his reflections must still be attended with delight; and the sense of his own unworthiness, so far from lessening will increase his pleasure, while it places the forbearing kindness and indulgence of his Creator in a still more interesting point of view.

Here his mind may dwell upon the present, look back to the past, or stretch forward into futurity, with equal satisfaction; and the more he indulges contemplation, the higher will his delight arise. Such a disposition as this seems to be the most secure foundation on which the fabric of true pleasure can be built.

Next to the veneration of the Supreme Being, the love of human kind seems to be the most promising source of pleasure. It is a never failing one to him, who possessed of this principle enjoys all the power of indulging his benevolence; who makes the superiority of his fortune, his knowledge, or his power, subservient to the wants of his fellow creatures.

It is true, there are few whose power or fortune is so adequate to the wants of mankind, as to render them capable of performing acts of universal beneficence; but a spirit of universal beneficence may be possessed by all; the bounteous Author of nature has not proportioned the pleasure to the greatness of the effect but to the greatness of the cause.

The contemplation of the beauties of the universe, the cordial enjoyments of friendship, the tender delights of love, and the rational pleasures of religion, are open to all mankind; and each of them seems capable of giving real happiness.

THE MOTHER. Sheridan wrote: “Woman governs us; let us try to render them perfect. The more they are enlightened, so much the more we shall be. On the cultivation of the minds of women, depends the wisdom of men.”

From the New York Observer.
Kirwan on Romish Miracles.
To the Right Rev. John Hughes, Roman Catholic Bishop of New York.

MY DEAR SIR:

Another reason which prevents my return to the bosom of your church, I draw from the *miraculous power* claimed for your saints and clergy. I have felt disposed to say nothing on this subject, because of the extravagance of the claim itself; and because of my reluctance to state the absurdities which crowd the legends of your saints, and which your church has palmed, and yet palms on the world as miracles. I feel afraid that some candid Papist will conclude that I have at last commenced drawing on my imagination, and that the influence of my former reasoning with him will be weakened by the utter, the intense absurdity of the miracles claimed for your saints, which I shall quote. But, pledging myself to fairness of statement, I will risk the consequences.

Milner, as you know, devotes his 23d letter to vindicate the possession of this power by your church. He says, "The Catholic Church being always the beloved spouse of Christ, and continuing at all times to bring forth children of heroic sanctity, God fails not in this any more than in past ages to illustrate her and them by unquestionable miracles; accordingly in those processes which are constantly going on at the apostolical see, for the canonization of new saints, fresh miracles of a recent date continue to be proved with the highest degree of evidence, as I can testify from having perused, on the spot, the official printed account of some of them." And miraculous power is claimed by all your writers; and is put forth as an evidence of yours being the true church;—and its absence from Protestant churches is considered by you a conclusive evidence against them.

Milner not only claims this power for your church, but gives the following miracles that were performed to his own certain knowledge and belief. Twenty years before it happened, a nun predicted the fate of the king and queen of France, Louis XV. and his consort, who were beheaded. In 1814, Joseph Lamb fell from a hay rick and injured his spine. At Garswood, in England, is preserved the hand of one Arrowsmith, a priest, who was put to death at Lancaster in the reign of Charles I. Lamb was signed on the back by this hand with the sign of the cross and was instantly healed! In 1809, Mary Wood, in striving to open a window, greatly injured her arm, so as almost to lose the use of it. She employed physicians in vain. She finally had recourse to God through St. Winfred, by a *Novena*, that is, prayers offered for nine days. She put a piece of moss from the Saint's well on her arm; and it was instantly restored! Miss Winefrid White, for some time diseased with a curvature of the spine, was healed in an instant of time by bathing in Holy well! Milner was not a witness of any of these miracles: but they were proved true to his satisfaction! Marvellous marvels!

Now, sir, permit me to add to these miracles a few others from the *Legends of the Saints*, and no doubt equally well attested as those adduced by the learned Milner. As I have but few of these legends before me, I will quote from a recent review of the "Lives of the English Saints" now in a course of publication by those marvellous men, the Oxford Divines, worthy of a place in the Museum as Protestant curiosities.

Somewhere near York, St. Augustine restored a blind man to his sight. St. Sulpicius, when a mere child, drove away with a sign of the cross, two black demons who strove to scare him from his devotions. St. Amastus miraculously stopped

a lofty rock in the midst of its descent, with which a fiend sought to crush him in his cell. The father of St. Furceus contracted a clandestine marriage with a king's daughter. When the king found that she was likely to be a mother, he ordered her to be burned. She shed such a flood of tears as to put out the fire. Finding he could not burn, he banished her, and Furceus was born in a foreign land. St. Mochua had to call the stags from the forest to feed the multitude of his followers. He ordered their picked bones to be placed in their skins, and by an incantation over the skins and bones the stags were brought to life, jumped up, and ran back to the woods. St. Euchadius did the same with an old favorite cow that he had to kill to provide meat for his guests. The piety of St. Fechin was so fervent that when he bathed himself in cold water the water became almost boiling hot. When St. Mochua wanted a fire in his cell, he called down a fire from heaven to light it. St. Goar of Treves, wanting a beam to hang up his cape, hung it on a sunbeam, where it remained until he took it down. St. Columbanus miraculously kept the grubs from his cabbage. When St. Mael was in want of fishes he caught them on dry ground; and St. Berach when in want of fruit, made willows to bear apples. St. Fechin when hungry turned acorns into pork. In travelling he was stopped by a large tree which fell across his road;—he commanded it to make way, and it instantly rose to its place. He built a mill on a hill-top;—being asked about the water, he went to a lake, a mile distant, into which he threw his stick; the stick followed him on his return and the water after it, and the mill worked finely. Some thievish crows carried away some of the thatch of St. Cuthbert's hut to build their nests; at his rebuke they not only made an apology, but they brought him a piece of hog's lard to make amends for the injury. To this miracle Meda testifies. A raven plucked out the eye of an ass of St. James of Tarentaise;—the saint made a hasty invocation, and the raven immediately returned and put the eye in its place without the least injury to the ass. St. Augustine was treated with insults in a certain town in England—the fish mongers being especially active in the bad work, hanging the tails of fish upon his garments and those of his followers. For generations afterwards the children of that place were born with tails.

Your legends narrate miracles like these to any amount; and they are now reproduced from the French and English press for the purpose of encouraging the faith of the pious! Wonderful as these are, they are by no means as wonderful as many others that the limits of a letter forbid me to quote.

And some of the saints wrought a profusion of miracles. St. Fechin was a wonderful hand at them. St. Francis surpassed the Saviour himself. Christ was transfigured but once—St. Francis more than twenty times. St. Francis and his disciples restored more than a thousand blind to sight—and more than a thousand lame to the use of their limbs—and more than a thousand dead to life!

Now, sir, whilst these things are gravely narrated in your legends, and are read by your common people from your own books with the most pious belief in their truth, it is more than probable that this statement of them will be denounced as a bundle of Protestant lies! When a boy I read a life of St. Francis Xavier which narrated miracles wrought by him far surpassing any here cited.

But why go to the miracles of the legends; you are daily performing miracles which come up to any of them. Your daily changing of a wafer into the real body of Christ, and then eating him, beats any thing St. Fechin ever did. Your preparing an old sinner for heaven by rubbing

him with Olive Oil, and then opening its gates to him by the keys which are only in your possession, far surpasses Fechin's turning acorns into pork. We believe the swine themselves are constantly doing this in our western woods. And in Ireland your priests are constantly performing miraculous cures on men and cattle. Even your common people there work miracles. When a thunder storm is raging they kindle a fire, and heat the tongs red hot. This preserves their cattle from lightning. If they are killed, notwithstanding, it is in chastisement for some sins not confessed, or some penances not rightly performed. Perhaps, sir, it may astonish you when I tell you that I myself, whilst yet in your faith, wrought two or three. Near my father's residence was a wood in which a man was once killed. His ghost was regularly seen after dark. I never passed through that wood without crossing myself, and saying, Hail Mary. And I assure you I never saw the ghost. After dusk, in the spring of the year, I was sent on an errand to a neighbor's house, which was separated from ours by two or three fields. As I ran along I saw through the magnifying twilight what was obviously an evil spirit. I stopped suddenly, and the sweat commenced pouring. Naturally of a resolute spirit, I thus reasoned: if I run back he can catch me; if I go forward he can but catch me. So after saying my Hail Mary and crossing myself I went forward with a trembling step. As I advanced the horns of the fiend became perfectly obvious. Almost dead with fear I rushed forward and caught hold of them. And marvellous to narrate, those fiendish horns were instantly turned into the handles of a plough! Now I submit it to you, sir, whether these miracles wrought by myself are not as great as those wrought by St. Mochua, or St. Columbanus. And yet I fear my chance for canonization is exceedingly small.

But considering the grave effects which have followed this claim of yours, it ought not, perhaps, to be treated lightly. And yet it is difficult to treat it otherwise.

Now, sir, will you say that the miracles adduced by Milner are worthy of a moment's consideration? Look at them again. A man hurt his back by falling from a hay-rick, and is cured by a dead man's hand! A girl in opening a window cut her arm, and felt difficulty in using it; she puts on a piece of moss and her arm gets well. Another girl has a diseased spine; she is cured by bathing in Holy well. Are these proofs to any mind that your church possesses miraculous power? If these are not, can the miracles selected from the legends of the middle ages be?

Can you, for a moment, place any of your miracles on an equality with those wrought by the Saviour and his apostles? Milner does it, sad I am to say, but will you, John Hughes, do it, and in the city of New York? What! place these marvels of lying legends, the productions of infamous monks of the dark ages, who made saints of necromancers, and miracles of witch stories, on the same foundation as the miracles of Christ! Will you gravely tell us that if we deny the one we must deny the other. If I deny that the fervor of the piety of St. Fechin almost made the cold water to boil in which he bathed, must I also deny that Christ raised Lazarus from the grave? Will you, claiming to be a bishop in the church of God, say that these miracles are sustained by evidence equally conclusive as those of the Scriptures? This I will only believe when you say so.

Compare the object of Scriptural and Popish miracles. The one are divine attestations to the truth; the other, to yours being the true church. How different these objects! And they are no more different than the miracles. And in point of force and evidence Milner's miracles can-

not be compared to those of living men, or our own Mormons.

If your church possesses miraculous power, why so sparing of its use since reformation? If they are not all impostures, why so many in Ireland, whilst there are none in Scotland—why so many in France and Spain, and so few in New York? Come out in the open face of some intelligent Protestants, and one man that was born blind, or raised from the grave that lay there until putrescence commenced, and, then, we will ask you to excuse the utter scorn with which, then, we must treat your impostures. Dear sir, the world will not forget the story of Hohenlohe, the modern St. Fechin. He was forbidden to work his miracles in the presence of some courtiers and physicians; he appeared to the Pope. The Holy Father enjoined him to conform. From that hour his miracles have ceased.

"Ghosts prudently withdraw a good day."

Miracles were vouchsafed by God to attest the truth of the gospel. This power was vouchsafed to the apostles, and was continued in the church until the truth of the gospel was established. Then it was withdrawn. Since that time Popery there has been no miracles wrought. The nearest approach to one that I remember, for fourteen hundred years, is the fact that your church could make a general credence for its absurdities, and make men believe that she could work miracles.

You must give up your living legends and your claim to miraculous power, and I can return to your fold. I feel, my fellow countryman with the hat and sword who exclaimed, "If once I can get a troublesome breath out of me, I will take good care it shall never get into me."

With great respect,
KIRWAN.

RELIGIOUS INTELLIGENCE.

Sketches of India.

Written for the New York Observer, by
S. HURCUNES.

Theology of the Hindus. It is difficult to give a clear view of the religious of the Hindus, as the same book contains the most confused and contradictory statements, and different authors differ from each other.

It is sometimes said that they believe the existence of one God, infinite, incomprehensible and eternal. It is true that thus described in some of their sacred books. But He is also described as being in a state of perfect quiescence, undisturbed repose, perpetual silence, as if in the most profound sleep. Now, more common in Hindu works than to describe the Deity as without qualities of kind. Indeed *qualityless* (Nirguna) is one of his most exalted names. In the quiescent state he is called Brahma, of the neuter gender, and is not the object of worship. No temples to the ONE are to be found, nor is any act of worship in any form, addressed to him.

How, then, it may be asked, can the universe and all things there? The answer is, that there are inherent in the Deity principals, the masculine and feminine, the latter of which, possessing the nature of the former, remains dormant, until excited by the former. At a certain period of way unaccountable to mortals, an emanation occurred between these principals when Brahm passed from the masculine to that of the masculine and feminine, then commenced the work of creating the universe. A minute account of this would not be resting to our readers.

The two principal theological systems in India are the Sankhya and Vedanta.

According to the former, matter is eternal, and God, shining on it, imparted to it, when in the form of an egg, called the *mundane egg*, certain properties, which were left to work out and evolve by their own inherent power, the various objects of creation. Matter is thus self-propagating, while the Deity remains an unconcerned spectator. According to the vedantic system everything we see is a part of God. Gods, men and all sentient beings are portions of the universal soul, detached, but afterwards to be reunited. Hivite beings regard themselves as separate existences, and not a part of the Deity, but this is the effect of illusion. This system teaches that the universe emanated from Brahm, in the way of evolution and expansion, as the web from the body of the spider; that he is, at the same time, creator and created, like the waves, foam, spray, and bubbles of the sea, the same, yet different, or like the unnumbered reflections of the sun in different pots of water." According to this school, Hinduism is Pantheism, the Deity literally permeating everything, and everything being an object of worship. Creation is but the collocation of the rude materials, which emanated from Brahm, and which Brahma, who was produced from his navel, was appointed to arrange. Failing at first, he afterwards accomplished it by penance, and meditation on Brahm, and produced nine inferior Brahmas, by whom the work of creation was continued. The principal of these was *Casyapa*, who became the father of the gods, and had thirteen wives, of whom one gave birth to the gods, and the others to the demons.

Besides this puranic or popular account, there is a mystic theory, according to which the light of the mysterious, five-lettered *muntra*, called the heavenly *Panchachara*; produced pure ether; ether Brahm; and from these sprung the world, in the following order. From the sky came air; from air fire; from fire water; from water earth. These five are the bases of the five senses in man and other living beings. According to the Hindu shasters, there is no such thing as creation, much less creation out of nothing. Matter is eternal, and not only matter, but God and the soul. And yet they argue as if they believed there were something before these which produced them, going back step by step, as they do in attempting to show how the earth is supported. The earth rests on a five-headed snake, the snake on a tortoise, the tortoise on an elephant, and the elephant on — here their philosophy is dumb. So there is a First cause produced by another first cause, and there are three first causes, all of which, however, had a beginning.

Such is Brahm the God of the vedas and of all the commentaries on them, a Being without property, without emotion, without consciousness, a mere abstraction, an *infinite nothing*. But since man's spiritual nature demands for worship a Being possessed of a moral character, be it good or bad, the incomprehensible and unadorable Brahm produced, it is said, three living, intelligent Beings, who might be worshipped—Brahma, Vishna and Svia. Besides these, "gods many and lords many" were created, superior and inferior celestial, terrestrial and infernal, male and female, demigods and genii, to the number of 330,000,000. All of these are described even in the Shasters, as committing the vilest crimes, cherishing the foulest passion, and engaged in constant quarrel and war among themselves. Devils also are worshipped, male and female. Also the sun, moon, stars, water, air, fire, beasts, birds, reptiles. In short, there is scarcely an object in nature, animate or inanimate, to which worship is not offered, since every thing is regarded as an emanation from Deity, and therefore, divine. The common system of idolatry is too well known to need description.

Having no idea of God as a moral Governor, they have no idea of sin as a violation of law. Sin with them is a departure from the prescribed duties of one's caste, as eating food prepared or handled by one of a lower caste, or touching any thing unclean, and to expiate it, he must go through a course of penance, or purify himself in some sacred water. Or, it is mere liability to suffering or calamity, a thing to be pitied rather than blamed. Holiness is conformity to the rules of caste; therefore, though a man commit many crimes, if he rightly adhere to the rules of his caste, he will be accounted a man of virtue. Or it is the performance of austerities. Piety is a round of ceremonies. Prayer is repeating the unmeaning *muntras* or mystical incantations. The soul of man is believed to be a part of the divine essence, and will ultimately be absorbed in the Deity as a drop of water in the ocean.

In the view of the Hindu, present enjoyments and sufferings are the result of actions performed in previous births, and, to expiate the guilt of this life, he must perform great austerities, or, after death, appear in another body, perhaps as a brute or vegetable, and so on through various transmigrations till the amount of demerit is expiated. If defilement is contracted by the soul in any of its transmigrations, that is to be removed by other transmigrations. Moreover, in his view sin is entailed, all his actions are decreed by fate, and his destiny is written in his head by Brahm at his birth. God does all, and he nothing, consequently he is not responsible for his conduct.

As sin owes its origin to the connection of the soul with matter, the great object to be aimed at is liberation from matter. Hence the most rigid austerities for the purpose of mortifying the bodily passions by men called Yogis or Sanyasis, who are regarded by the people with the deepest veneration as beings of extraordinary sanctity.

Heaven consists of various degrees of happiness. The first is, simply taking a higher step in the next birth, and, to attain that, a man must carefully perform the duties of his caste, and the ceremonies of his religion. The next degree is sensual enjoyment in one of the worlds of the gods. To attain this, extra services to the gods, and works of superior merit are enjoined. The duration of this carnal bliss is short, for when the amount of merit which procured it is exhausted, the soul must descend to earth, and pass through other forms. The third and highest kind of bliss is absorption in the Deity. After this there is no transmigration. If any should die without sufficient merit to entitle them to either of those heavens, they must be punished in hell, till their sins are so far expiated as to allow them to commence another course of transmigration. Properly speaking there is no future state to a Hindu. The transmigration of a soul into another body is not an existence in a future state, nor absorption into the divine essence.

There is another view among the followers of Siva. According to that there are four steps. The first is called *Sudethay*. In this they build temples and tanks, give alms, visit sacred places, wear sacred ashes, bathe in sacred waters, attend on the service of the temple, and hear prayers and the Puranas read. The second step is *Kedeyey*. In this they are exempted from attendance at temples; they keep idols in their houses, and perform for themselves the ceremonies, which, in the preceding state, the priests performed for them in the temples. The third is *Yogun* or penance. Those who aim at this degree, retire from society, live in the woods, eat leaves, roots, fruits, and a nectar which they obtain from their own heads, and which makes them immortal. They are

generally destitute of clothing, spend their time in constant meditation and prayer to Siva. A *yogi* is considered very holy. The last step is *Nyanum* or wisdom. This is the highest state of perfection. When one has gone through the three preceding steps, and obtained a personal visit from Siva, he becomes a *Nyanmy*, disdains all the preceding steps, and maintains the existence of only one God. Several poets have written songs in which they speak of the folly of idolatry, transmigration, and temple ceremonies. When missionaries refer to them as maintaining their views, the people say when we arrive at that state, we shall feel and talk as they do. A *Nyanmy*, they say, never dies. Though burned, he is not dead. He is in *Rylasum* or some other sacred mountain. Corresponding to these four degrees are four heavens. The first is the world of the gods. If a man dies in the first step, he is permitted to be in that world; if in the second step, near the gods; if in the third, in the shape of the gods; if in the fourth step, to be absorbed into God, or to become God. If a man does not go through all these degrees before he dies, he enters the succeeding one in the next birth, and so on, in various transmigrations, till he is absorbed in the Deity.

LANE SEMINARY. The case of Kemper versus Beecher, involving the right of property now held by the Lane Theological Seminary, has been so far decided in the Supreme Court of Ohio, that unless the Rev. Dr. Beecher, according to the terms of the Kemper will, can prove that he is a member and minister of the Presbyterian Church in the United States under the care of the General Assembly, a judgment of *ouster* must follow. This, as we understand the case, the Doctor failed to do, but another opportunity of doing it is afforded. Presbyterian.

DR. CHALMERS'S WORKS. We see it announced in the Edinburgh Witness that the first volume of Dr. Chalmers's posthumous works was to be published on the first of the present month, edited by the Rev. Dr. Hanna. The whole will occupy eight or nine octavo volumes. These will include,

1. *Horæ Biblicæ Quotidianæ*.—Daily Scripture Readings. Commenced by the author in October, 1841, and continued till the time of his decease. The books embraced are from Genesis to Jeremiah, inclusive. 2. *Horæ Biblicæ Sabbaticæ*.—Sabbath Meditations on the Holy Scriptures. These begin with Genesis, and are continued down to the Second Book of Kings. They embrace also the whole of the New Testament. 3. *Theological Institutes*.—The Divinity Lectures of Dr. Chalmers, prepared for the press by himself. 4. *Lectures on Butler's Analogy*. 5. *Discourses*—Hitherto unpublished, and selected from the beginning to the end of his ministry."

MISSIONARY MEETING. On Monday evening last, a meeting was held in the Rev. Mr. McLeod's church, New York, and an address was delivered by the Rev. J. R. Campbell, who has been laboring for the last ten years at Saharunpur, in Northern India, under the direction of the Presbyterian Board of Foreign Missions. Mr. Campbell drew a comparison between the condition of the stations on the Ganges as he went up the river on his first arrival in the country, and their appearance upon his recent return. The stations had been increased, the schools were in a more prosperous condition, and the churches were enlarged. The people are evidently in a transition state, and there is great cause for encouragement.—Presbyterian.

IGNORANCE AND BIBLE DESTITUTION IN VIRGINIA. At a recent missionary meeting of the Protestant Episcopal Church in New York, Bishop Johns, as reported in the Express, gave the following illustrations of the moral destitution and ignorance which are to be found in Virginia:

"At a recent meeting of the Bible Society for Virginia, it was reported that there are 16,000 families without the word of God. He knew of more than one county where there was no edifice to the worship of God and no minister of any denomination whatever. The depth of their ignorance was amazing. A minister was summoned to attend the couch of a dying man, and on examining him as to his religious faith, found that he had never even heard of Jesus Christ, but as an oath. Nor was this a solitary case. Two females were called to testify in court on important business. On questioning them, previous to swearing them, it was ascertained, to the astonishment of both judge and jury, that they had never heard of either the Bible or of God!"

A ROMISH PRIEST. The Rev. W. A. Riedl, a Roman Catholic priest, at Breslau, who has filled some of the highest offices in the Church, and was celebrated for his learning and great attainments, has fled from Vienna, and openly renounced the Romish faith and joined the German Catholics. He has published an interesting account of his life, and a criticism on "Monachism" and the Benedictine order.

THE ESTABLISHMENT AND DISSENT. The London Non-Conformist estimates the number of Conformists, or Churchmen, at 1,045,000; and Non Conformists, or Dissenters, of all denominations at 16,750,000. The Non-Conformists reckon forty-eight members in the new Parliament as pledged against all future church endowments.

NEW ZEALAND. Intelligence has reached us of a gratifying nature from this remote island. At the very Antipodes the influence of the Evangelical Alliance is already felt; truly its sound is gone out into all the world, and its benign agency is at work in the ends of the earth. The *Wellington Independent*, a journal published twice a week at Port Nicholson, under date of February 24th, contains an account of a public meeting, which was held in that place on the preceding Monday, for the purpose of communicating information relating to the rise, the principles, and the aims of the Evangelical Alliance. The meeting, it is said, was attended not only numerous and respectably, but by Christians of all denominations. The chair was occupied by the Rev. J. Watkin, Wesleyan Missionary; and addresses were delivered by the Rev. J. Inglis, the Rev. J. Ironside, the Rev. R. Ward, and the Secretary, whose name is not mentioned. Devotional exercises were conducted by the Chairman and the Rev. J. Duncan. Nor, as appears from the following remarks made in the course of his speech by the Rev. J. Inglis, was this the first meeting of the kind held in New Zealand.

"The friends of Christian union in this place (he observed) have sympathized deeply with this movement, and have watched its progress with interest. A public meeting was held in this chapel in August last. The six ministers present have given in their adherence to the basis of the Alliance. Our information of the proceedings in London, in August, is still very imperfect, but we have called you together to communicate what is known, to enlist your sympathies, and engage your prayers on behalf of this Alliance, that it may be instrumental, by God's blessing,

in preventing all unseemly contentions among Christians, and in bringing about such a state of the Churches, as that they shall exhibit the delightful spectacle of brethren dwelling together in unity."

Much of the spirit of love and Christian concord seems to have prevailed in the meeting, and a promise was made by the Chairman that when the plans of the Evangelical Alliance should be more known, another meeting should be convened for the purpose of reporting them. After singing the hymn commencing "All hail the power of Jesus' name," the Rev. J. Inglis offered up a concluding prayer, and pronounced the benediction.

AFRICAN MISSION. The Synod of the Associate Reformed Church in the South, at their late meeting, had several slaves offered to them to be educated, for the purpose of sending them out to Africa as missionaries. By a unanimous vote they accepted the charge, and appointed a Board of Missions to take the matter in hand, to select suitable individuals, to superintend their education, and send them out when prepared. Five hundred dollars were placed at their disposal to commence with. This is beginning in the right way, and we should be gratified to find other Southern churches following the example.

Presb. Herald.

The Jews. No feature in the Christian world is more extraordinary than the disposition which is beginning to appear, after eighteen centuries of oppression and hatred, to extend to the Jews the privilege of free citizens. This has not only been done in our own country, in Great Britain and France, but in Norway, orders have been issued from the throne, to place them on the same footing of equality with their kindred in France. Letters from Tunis also announce that M. Albert Cohen, who lately visited Algeria, for the purpose of devising means of improving the condition of the Israelites, had arrived in Tunis, and had an interview with the Bey. The facility with which M. Cohen speaks Arabic, enabled him to converse a long time with the Bey relative to his mission. The Bey replied, "With the assistance of God, I promise you to do every thing in my power for the Israelites of my kingdom. It is my sincere wish that they may be placed on the same footing as their co-religionists of France. In the meantime I give you full power to act as you think proper." The Israelites form about one-twentieth part of the population of Tunis, and their condition is wretched in the extreme.

MORAL ASPECT OF THE WORLD. According to the most recent and reliable authorities, the population of the earth now numbers about one billion, of which

Asia contains	385,000,000
Europe	285,000,000
Africa	110,000,000
America	50,000,000
Oceanica	20,000,000

Total, 1,000,000,000

Of this billion (or one thousand millions) of human beings now supposed to be in existence, it is estimated upon very probable data, that about

30,000,000	die every year
90,000	day
9,000	hour
60	minute
1	second

How startling is the reflection that every "click" of the clock is but the death-knell of a departing spirit ushered by the ceaseless oscillation of the pendulum into the presence of Him "who is of purer eyes than to behold evil, and cannot look upon iniquity!"

Of the thousand million human beings supposed now to inherit the earth,

600,000,000	are heathen or Pagans
140,000,000	Mohammedans
10,000,000	Jews
250,000,000	Christians

Equivalent to the ratio of one Jew, fourteen Mohammedans, twenty-five Christians and sixty Pagans to every hundred individuals of the human family when apportioned according to religious sentiment. Of the two hundred and fifty millions of Christians, so called, there are embraced by the community of the

Roman Church	180,000,000
Greek	5,000,000
Protestant denominations,	65,000,000

We perceive that there are a hundred and eighty-five million of those wearing the Christian name, who neither enjoy free access to the Scriptures themselves, nor tolerate it in others, leaving only about sixty-five millions, or one third of nominal Christians favorable to the circulation of the Scriptures!

Of the Protestant denominations called Christians, merely because they happen to live in Christendom and protest against the abomination of Popery, only about forty millions are really even professors of Christianity of any kind. Compare all this with the terms of salvation announced in the Bible, and whose heart is not sad.

Boston Alliance & Visiter.

THE PREACHER.

WEDNESDAY, NOVEMBER 24, 1847.

With this number we bid our readers adieu, for a few months. Before this reaches them we hope to be on our way for the West Indies.

We leave the Preacher under the supervision of Dr. Pressly. This arrangement precludes the necessity of making any statement of the manner in which the paper will be conducted, or of giving any other assurance that its columns will be filled with interesting and instructive matter.

The books and business of the office are left in charge of William Allinder, printer. He is fully authorized to receive and receipt all payments which may be made in the office; also, all remittances by mail; and to attend to any other business affecting the financial concerns of the paper. And we make the request, that our subscribers will be as prompt in their payments as possible, that the business of the office may be conducted without embarrassment. Letters may be directed as heretofore, to D. R. Kerr.

Our readers will bear with us in abandoning our post for a short time. We go with the hope of being able to serve them with more vigor in future. In the mean time, we may have the pleasure of communicating with them occasionally. And if it please the Lord, in his good providence, to prosper us in our journey, to preserve us from evil, and bless us with the good which we seek, it shall be our aim to attest a sense of our increased obligations, by greater faithfulness and diligence in the discharge of our duties in future.

We hope our kind friends who send us remittances, will be a little more particular in their writing, and always give the post-office, county and state, as well as the name of the individual. When a

change of office is desired, let the office where the paper has been received be given, as well as the one to which it is to be sent.

A little care and attention to this will save us much trouble, and will guaranty the correct keeping of our books.

BETHESDA CONGREGATION. There appears to be some misunderstanding in reference to the action of the First Synod, at its late meeting in Mansfield, on the request of the Bethesda congregation, to be transferred from the Blairsville to the Monongahela Presbytery. The recollection of the Clerk is as follows:

The Committee of Overtures, to which the case was referred, reported favorably to the request, if the Presbyteries named deem it for the edification of the church. This report, however, had no resolution appended; and when it was taken up for action, the motion recorded in the published minutes was regularly moved and seconded by members of Synod and adopted. And, as usual, merely the resolution adopted in the case was recorded. It is believed, however, that the sense of the Committee and of the Synod, would have been more fully given by a motion and minute of this kind: *That the prayer of the Bethesda congregation, to be transferred from the Presbytery of Blairsville to the Presbytery of Monongahela, be granted, if the Presbyteries named deem it for the edification of the church.*

The minute in question was taken during the last session of Synod, when the unfinished business was put through in some haste; and as the minutes of that session were not read and have not yet been approved by Synod, the clerk would respectfully submit the above as an amendment to the published minutes of the case.

THE TENDENCY OF THE TIMES. Every age seems to have something peculiar to itself. The present one is marked by a restless desire after something hitherto not attained. We have no objections to this while it is confined to the arts and sciences, on the contrary we rejoice at it, and long to see the day, when our rivers will be bridged, and our mountains tunneled, that these may be no barrier in the way of the steam-horse, bringing in the rich products of the fertile prairies, to the different commercial marts of the Union. We hope, also, soon to see our highways lined with wiry nerves of thought, so that the commercial throbs of this great nation may be simultaneous, and the Atlantic's roar be echoed back by the Rocky Mountains. But while we rejoice in all this, we must enter our protest to the application of steam or electricity to religion. The good old paths are the best; and man must not, in his vanity, suppose that he can make the same advances and improvements in religion.

The arts, sciences and civil government are in man's hands, to improve as much as he can; but religion, the church and church government, are from God, and cannot be improved by man. We should strive, through the grace of God,

to become worthy members of the church of Christ on earth, and to be submissive to the government established by God in the church; but let us not seek for extraneous plans of carrying out the purposes of Jehovah.

And what, we ask, is the tendency of the times? Has not this restless disposition of man, induced popular opinion, to vote religion a farce, the church a nullity, and the government of God inadequate to the accomplishment of the end designed? We do not accuse any professor of religion of holding such sentiments as these; but does not the practice of the age, virtually speak to the church in the following language: "You have been trying for the last eighteen hundred years to restrain evil-doers, and you have failed; now let us have the reins of government, and we will soon sever the chains that now rattle on the guiltless sons of Africa; we will soon snatch the flowing goblet from the lips of the trembling drunkard; and we will do more than the Scriptures assure us will ever be done." This, we say, is practically the language of voluntary associations, and of those who depend upon such instrumentality for moral reforms, rather than upon the means appointed in God's word. We know that many sincere and conscientious Christians, sanction these, and believe that they are auxiliaries to the church, we hail them with joy. But is not the tendency of them to take the place of the church, and to throw it into the back-ground altogether? Who that has a memory, and will permit the last thirty years to pass in array before his mind, cannot behold these attempts at moral reform arise like bubbles on the water, and each, in its turn, ride for a time on the top-wave of popular applause, and again sink to rise no more? True, when men see that their plans have proved failures, they then turn to the right path of depending upon the means appointed in God's word. But these temporary diversions from the right way are fraught with danger. Let us test the spirits then, and see that they are of God; if they are, give them our aid, and if they are not, turn aside from them however plausible they may seem.

We know that these sentiments will not find a response in all hearts. But we have said nothing but what we conscientiously believe, and we commit them to the judgment of our readers. S.

OUR FOREIGN MISSION.

The latest information received from our missionaries at Damascus, is dated 1st September last. At that date, the members of the mission family were in the enjoyment of good health, and were under no apprehension in relation to the cholera, or any other epidemic. The letter states that, "There is no cholera, so far as we hear, in these parts of the world." The children in the school under their care, are making encouraging progress in learning. The medical department still continues to be popular, and bring the missionaries into intimate intercourse with many of the inhabitants

of the country of all classes. "On the 8th of August," Mr. Barnett says, "I made my first attempt at preaching in Arabic."

JOHN T. PRESSLY,
Chairman of the Board of Agency.

SUMMARY.

Diplomatic Relations with Rome. The Philadelphia Inquirer announces it learns from good authority, that our government has determined to open diplomatic relations with the Papal See, and that Colonel J. S. Du Solle, of that city, is likely to be the gentleman selected as Charge D'Affaires to Rome.

The New Republic of Liberia. The Washington Union publishes some recent advices from the west coast of Africa, showing the progress of the New Republic of Liberia. A constitution has been adopted, which concludes with the following appeal:

"Therefore, in the name of humanity, and virtue, and religion—in the name of the Great God, our Common Creator, and our common Judge, we appeal to the nations of Christendom, and earnestly and respectfully ask of them that they will regard us with the sympathy and friendly consideration to which the peculiarities of our condition entitle us, and to extend to us that comity which marks the friendly intercourse of civilized and independent communities."

The declaration of rights is copied from the state constitutions of the United States. It declares all power to be inherent in the people, all free governments instituted by their authority and for their benefit; that all men have a right to worship God according to the dictates of their own consciences, and guarantees the liberty of the press. The young republic commences well, and we hope it will receive the support it deserves from the citizens of Liberia.

The New Mormon Location. The Mormons have located their grand gathering-place about half-way between the Utah and Salt Lakes, in California, on a stream which connects the two waters. The distance between the two lakes is about sixty miles—a fertile valley extending the whole distance of several miles in breadth. There they have laid out a city and commenced making improvements. They are in the midst of the Blackfeet, Utah and Crow tribes of Indians, who are said to be peaceable and favor this settlement.

"Fifty-Four Forty." In passing the store of our neighbors, R. C. Wetmore & Co., we saw them sending off packages of their crockery, marked "Oregon," with as little concern as they would send them to Detroit. On inquiry, we learned that merchants from that "city" make their regular trips to the Atlantic seaboard for their supplies. They cross the country on mules, and send their purchases home by Cape Horn.

Oregon City now contains some 10,000 inhabitants. We learn that goods are sold in large quantities, and at good profit by our "occidental" brethren. They have already opened a trade with the Sandwich Islands, China and Polynesia, besides a growing traffic with whaling ships.

Cin. Jour. of Com.

The Supreme Court gave its decision at Pittsburgh, Pa., on the question of the late License Law, and pronounced it unconstitutional, on the ground that the Legislature could not delegate its powers of Legislation to the vote of the people. Judge Coulter and Burnside dissented from this decision.

Convention in Kentucky. The vote in favor of a Convention to modify the constitution of this state against slavery, was decisive. The Examiner says: "The counties having few slaves," also, "those along the border, liable to emancipation influences," gave large majorities, whether Whig or Democrat.

The Cholera. This terrible plague appears to be steadily on its march westward. The London Sun has the following:

"The great scourge of the Cholera is at this moment advancing towards us with silent but indomitable rapidity, if we may believe the intelligence received almost daily from the frontiers of the Russian Empire. Its course is described as being north-westerly, and it is said to have already penetrated into the interior of Europe. God defend us from the agonies which desolated the world in 1832!"

Naval Expedition to the Dead Sea. We are told that a party of naval officers, under Lieut. Wm. F. Lynch, will sail from New York in a few days, in the United States store-ship Supply, to the Mediterranean, for the purpose of making an exploration and survey of the Dead Sea. The

order, it is said, emanates from the Navy Department; but what object is intended, other than scientific research, is not said. As soon as the ship shall have arrived off the coast of Syria, the party will land there, and Lieut. Pennock will succeed to the command of the Supply.

Niagara Falls Suspension Bridge. The Suspension Bridge Companies have been several days in session, at the Falls. They have decided on the construction of the Bridge for the passage of railroad trains. The strength of the supporting cables is to be not less than 6500 tons. The cost is not to exceed \$190,000; and the work to be completed by the 1st of May, 1849.

Charles Ellet, Jr., Esq., of Philadelphia, has been appointed the Engineer. The Bridge will be within sight both of the cataract and whirlpool, and span the gorge by an arch of 800 feet—suspended 230 feet above the surface of the Niagara river.

New Route to the Pacific. A writer in the Washington Union says, a railroad 600 miles long, from Presidio de Rio Grande to Guayamas in the Gulf of California, would secure a continuous steam communication from the Atlantic to the Pacific. He thinks it much preferable to the route by the Isthmus of Tehuantepec, or that of Darien. The expense would be slight compared with Mr. Whitney's project of a railroad across the Continent.

NOTICE.

There are several volumes which have been removed from the Library of the Theological Seminary, without the knowledge of the Librarian. Among these, there are two copies of Dick's Theology, Boston's Body of Divinity, Jamison's Lectures, besides many others. Those who have them in their possession are earnestly desired to return them immediately.

JOHN T. PRESSLY.

SCALE OF SUPPLIES

Made by the Presbytery of Steubenville.

Wellsville.

2d Sabbath November, Geo. Buchanan.
4th " " Jackson.
2d " December, Campbell.
2d " January, Lorimer, to dispense the Supper, W. H. Jamison, alternate.

4th Sabbath January, S. Jamison.
1st " February, Jackson.
3d " " Campbell.
1st " March, S. Jamison.
3d " " Jackson.
1st " April, Campbell.

Carrollton.

2d Sabbath December, Wilson.
2d " February, W. H. Jamison.
Lorimer, to moderate a call when convenient to the congregation.
1st Sabbath April, Jackson.

Fish Creek.

J. S. Buchanan, time optional.
1st Sabbath April, S. Jamieson.

Washington.

1st Sabbath December, T. L. Speer.
4th " " Taggart.
4th " January, Campbell.
3d " February, Jackson.
Young, time optional.
4th Sabbath March, Campbell.

Limestone.

2d Sabbath December Wallace.
2d " January, Taggart.
2d " March, J. S. Buchanan.

Conotton.

4th Sabbath December, W. H. Jamison.
1st " March, Wilson.
2d " " Lorimer.
4th " " Jackson.

Mount Vernon.

4th Sabbath November, Campbell.
3d " December, S. Jamieson.
2d " January, Jackson.
1st " February, Galloway.
1st " March, Speer.
3d " " S. Jamison.

N. B. Presbytery adjourned to meet at West Middletown, on the second Tuesday of April, at 10 o'clock, A. M.

Done at Steubenville, Nov. 2d, 1847.
SAMUEL TAGGART, Mod.
W. H. JAMISON, Clerk.

SCALE OF APPOINTMENTS,
Made by the Committee of the Presbytery of Mansfield.

Troy.

Miller, 2d Sabbath December.
Cochran, 4th " "
" 2d " January.
" 4th " "
" 1st " February.
" 3d " "
" 1st " March.
" 3d " "
" 1st " April.
" 3d " "

Mount Gilead.

Cochran, 5th Sabbath January.
Sulphur Spring.
Miller, 1st Sabbath December.
Cochran, 1st " January.
" 2d " February.
" 2d " March.
" 2d " April.

Chesterville.

Miller, 3d Sabbath December.
Cochran, 3d " January.
" 4th " February.
" 4th " March.
" 4th " April.

Monroe.

Miller, 4th Sabbath January.
" 2d " February.
" 4th " "
" 1st " April.
" 4th " "

Pine Run.

Miller, 3d Sabbath January.
" 3d " February.
" 4th " March.

Alexandria.

Cochran, 2d Sabbath December.
Miller, 4th " "
" 5th " January.
" 1st " March.
" 2d " April.

Millersburg.

Miller, 1st Sabbath January.
" 1st " February.
" 2d " March.
" 3d " April.

Mount Holly.

Cochran, 1st Sabbath December.
Miller, 2d " January.
" 3d " March.

Madison.

Cochran, 3d Sabbath December.
JOSEPH ANDREWS, } Com.
JARED N. SLONECKER, }
November 3d, 1847.

MARRIED.

On the 30th September, 1847, by Rev. R. G. Thompson, Mr. THOMAS COUTS to Miss MATILDA M'MANUS, all of Crawford county, Ohio.

At New Castle, October 14th, by Rev. Robert Audley Browne, Miss MARTHA M., daughter of Mr. JACOB DENTLER, to Mr. WILLIAM F. NEALE, all of Mercer county, Pa.

On the 4th instant, by Rev. A. G. Shafer, Mr. GEORGE LINDSEY of Allegheny City, to Miss ELIZABETH HAMILTON, daughter of James Hamilton, late of West Deer Township, Allegheny county, Pa.

On the 11th instant, by Rev. W. H. Jamieson, Miss ANN M. SCOTT to WILLIAM M'MILCHAE, both of Columbiana county, Ohio.

On the same day, by the same, Miss SUSANNAH OBENEY to ELI WISMAN, both of Columbiana county, Ohio.

On the 11th instant, by Rev. S. C. Jennings, Mr. JESSE PIERSON to Miss MARY JANE, daughter of Mr. James Frow, all of Allegheny county, Pa.

On the 18th inst, by the Rev. W. H. Jamieson, Mr. ROBERT PHILPOT, to Miss SUSANNAH WEST, of Fox Township, Carroll county, Ohio.

On the 11th, by Rev. J. F. McLaren, Mr. JAS. HUDSON, to Miss MARY ANN HUMPHRIES, all of this city.

OBITUARY.

Died, on the 6th instant, at his residence in Marshall county, Va., in the 76th year of his age, THOMAS BUCHANAN, Esq. He had a stroke of the palsy in the month of May, and remained in a lingering situation, afflicted considerably with pain until his death.

The deceased has been a ruling elder in the Associate Reformed congregation of Middle Wheeling, Ohio county, for many years. He was an active and excellent member of the congregation. His intelligence, piety, firmness, zeal and prudence have gained him a good name among his acquaintances and fellow members of both session and congregation. At a congregational meeting appointed some time since, the following resolutions were passed unanimously:

Resolved, That we have heard with grief of the death of an aged and excellent friend, Esquire Buchanan, and that we bow with submission to the righteous will of Him, who doeth all things well.

Resolved, That we sympathize with the afflicted family and aged widow, and that we cordially and prayerfully recommend her to the care and protection of the Lord, who is a husband to the widow.

Resolved, That while this congregation has sustained a severe loss in the death of Esquire B., yet we must not be discouraged as those who have no hope.

Died, in Ohio township, Allegheny county, Pa., on the 21st of October, HUGH CRAWFORD, Senior, in the 85th year of his age.

Mr. Crawford was a native of Ireland, but had spent more than half a century in this country, and resided for about thirty years on the farm where he was living at the time of his decease. He possessed an excellent constitution, and was in the enjoyment of a good health, up to the time of his death, as he had been for two or three years previous. Having been spared to see most of his children settled around him, and all of them in prosperous circumstances, and what is better, walking in the fear of the Lord, he thus came to the grave in a full age, like as a shock of corn cometh in its season.

Died, on the 24th of October, in the 9th year of his age, SAMUEL, son of Hugh Duff, Esq., of Ohio township. During the greater part of his short life, this interesting child was the subject of weakness and suffering. And in view of this dispensation, the bereaved parents may with propriety adopt the language of the psalmist, "I will sing of mercy and of judgment."

In the same neighborhood, on the 1st instant, after a painful and lingering illness, which she bore with Christian patience, EVE DELILAH GUNSAULIS, oldest daughter of William Gunsaulis. "Blessed are the dead that die in the Lord, for they rest from their labors and their works do follow them."

If there be any errors or oversights in the acknowledgments, subscribers will please notify us of them that they may be corrected.

PAYMENTS FOR SUBSCRIPTION TO THE PREACHER—(Not otherwise received for.)

On the Fourth Volume.

Alexander Shaw John Armstrong
James Fitzgerald Thomas Clark

On the Fifth Volume.

S W Finley Thomas Patterson
Joseph Carroll Alexander Beggs
Robert Bell William L M'Burney
William Douglass James Oliver
W L Smith James Crawford
William Thompson Sarah Wasson
Moses M'Laughlin Alexander Shaw
John Linn John M'Ilvaine
Thomas Creswell John Neil
D Carnahan John Robinson, senior
Ephraim Love John Armstrong
Smith Hamill Abel J Welsh
William Gier S V Eskine
Samuel Patterson David Sights
James Fitzgerald Rev A O Rockwell
Adam Work Adam Reed
Robert Johnston, sr.

On the Sixth Volume.

Joseph Steel

POETRY.

SLEEP.

"He giveth his beloved sleep,"
That most mysterious thing,
That to the worn and weary heart
Forgetfulness can bring;
That cometh to the mourning one
By many griefs oppressed,
And speaketh in its dreamy voice,
Of heaven, and hope, and rest.

It visiteth the desolate
Who hath no friend beside;
And bringeth peace to saddened souls—
Whose "hopes deferred," had died.
It layeth 'tis caressing hand
Upon the brow of care,
And calleth back to faded lips
The smile they used to wear.

And lovely is the angel's light
Of a little child's repose,
The holiest and sweetest rest
Our human nature knows,
Such rest as cannot close the eyes
Grown old with many tears,
That never soothe the pilgrim's path
Of life's dejected years.

"He giveth his beloved sleep,"
All thanks for such a boon,
And thanks, too, for the deeper sleep
That shall be with us soon,
From which our long o'er laden hearts
Shall wake to pine no more,
And find fulfilled the fairest thoughts
They only dreamed before!

MISCELLANY.

THE GIANT'S CAUSEWAY.

I do not wonder that the ancient Irish believed the rocks on this coast were piled up by giants. A high chain of cliffs stretches along the North of Ireland, holding up their rugged breasts to the shock of the waves. The western winds sweep over the Atlantic, and roll a tremendous wave along the coast. No trees can grow near the shore. This gives it a most bleak and desolate appearance.

I arrived here yesterday afternoon, and went directly to the Causeway. The land ascends towards the sea. I had a walk of two miles with my guide. We kept rising the whole distance till we stood on the verge of the cliff and saw the Northern Ocean stretching out before us.

The guide first led me to a cave under the rocks, which is three hundred feet long, and into which the sea rushes with a noise like thunder. There is another cavern which can only be reached in a boat, which extends to a great distance under the earth. It is said that persons living a mile from the shore have been broken of their slumbers during the winter nights by the roaring of the sea in this cavern.

We now ascended again to the top of the cliff, and wound down by another path to the Causeway.

This consists of three distinct moles or piers running out from the base of the cliff, and depressed towards the sea till they disappear in the waves. The longest of these measures, at low water, nearly three hundred yards. Near the end rises a mound of pillars called from its shape the Honeycomb.

The columns of basalt which are found for many leagues along the coast are here shown to the best advantage; the transverse section showing how accurately the basalt is crystallized, and how perfectly the different columns are matched together. As I walked over the top it looked like a giant piece of mosaic. The

columns are generally hexagonal, though a few have three or four, and a number five or seven sides. They are fitted closely to each other, and as regularly as the cells of a honeycomb. I know of nothing which gives so good an idea of them as the blocks in the wooden pavement which was laid some years ago in New York.

These pillars are divided into regular joints like the vertebrae of the back, every horizontal surface being either concave or convex, and fitting into that above or below it, like a ball into its socket.

The Causeway, as you look down upon it from above, has the appearance of a gigantic pier begun and carried many hundred feet into the sea and then abandoned, the blocks of stone hewn for the structure still lying scattered over the unfinished work. This doubtless gave rise to the Irish belief that it was a causeway begun by giants to connect Ireland with Scotland, from which they were driven off by their ancient heroes.

The structure of these columns is shown not merely from this level *table rock*, but from the adjoining cliffs, which curve into several small amphitheatres, and display the pillars standing often at a great height. There are two very different theories as to the formation of these columns, called the Plutonian and Neptunian, the one ascribing their origin to fire, the other to water. They are, as is well known, of basalt, a hard, black rock, which receives a polish like marble. It has been supposed volcanic, and in support of this is alleged the quantity of basalt in the vicinity of volcanoes, as of Mt. Etna in Sicily, and Mount Hecla in Iceland. It has also been said that "lavas running into the sea have a tendency to crystallize." But this I leave to be settled between the disciples of Neptune and Vulcan.

The formation of these columns is of great extent. I observed the same formation twenty miles from the Causeway. It is supposed to be continued under the sea, and that it is a part of the same great bed of rock which re-appears in Fingal's Cave in Staffa.

When we had finished our examination of the Causeway, it was nearly sunset, and we climbed up again to the summit of the cliff. The rays of the setting sun fell aslant the sea and in the face of the rocks, and then sank away into a dark cloud. I stood on the summit and looked off into the Northern Ocean. To the right in full view lay the Highlands of Scotland, and away to the North West it was but six hundred miles—a short sail—to Iceland. I felt that I could, in some degree, appreciate the feelings of Carlyle, or of his hero, as he stood on a June midnight, hearing nothing but the "gurgle of that slow-heaving Poland Ocean," and "with all Europe and Africa behind him fast asleep, and before him the silent immensity."

In these reveries the sunlight faded from the West, and the moon was shining brightly overhead when I walked back down the hills.—H. M. F.—*Correspondence of the N. Y. Observer.*

CAPITAL PUNISHMENT. In the July number of the Edinburgh Review there is an ably written article on the question, "What is to be done with our criminals?" We copy a paragraph:

"The intense desire which now actuates a portion of the community to get rid of capital punishment even for murder, may be taken as an indication of the excessive sensibility which weeps over the criminal, and has no tears to spare for the miseries he has caused—which transforms the felon into an object of interest and sympathy, and forgets the in-

nocent sufferers from his cruelty or perfidy. The propriety of that punishment in the given case would certainly appear to be distinctly sanctioned by that Book to which its opponents professedly appeal; by reason, and by the all but universal practice of nations. It is the only certain guaranty which society can have for the security of its members. Supposing, indeed, these arguments only plausibly answered, it seems to us of little consequence whether capital punishment for this crime be abolished or not; for if murders were to become more frequent it would assuredly be instantly re-enacted. It is quite certain that even the most fanatical benevolence would prefer the death of the murderer to that of the unoffending members of society. Life is very precious, even to the most tender-hearted sentimentalist; and though he may think that some increase of less heinous offences might be compensated by the abolition of capital punishment, it is hard to suppose that he would deliberately prefer the death of many innocent to that of a few guilty."

VERY TRUE. The evils of poverty are more than half relieved, when you have removed from the poor the craving to be rich, and made them contented with their state of life. Philanthropy never did, nor never will, loosen the bonds of the captive. Let philanthropy go, let humanity go, but let the heart be touched by divine charity, let each love God and Him only, live for God, and desire nothing but God on heaven or on earth, and the prison doors will fly open, the bowed down will be raised up, the whole race will be free, their hearts will be one heart, beat with one love and one hope, and bound with one joy.

Were we as eloquent as angels, yet we should please some men, some women, and some children, more by listening than by talking.—*Colton.*

ALLEGHENY FEMALE INSTITUTE. THIS Establishment for the education of Young Ladies, will be opened (D. v.) on Monday, November 1st, 1847, at the corner of Cedar and Robinson streets, near the Hand Street Bridge, under the superintendence of Mrs. Ingles, formerly Principal of the Manchester Institute.

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Oct. 13, 1847—41

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Sept'r 2, 1846—15.

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Sept. 16, 1846—15.

The Preacher.

VOLUME V.

"I HAVE A MESSAGE FROM GOD UNTO THEE."

NUMBER 25.

REV. DAVID R. KERR, EDITOR.

PITTSBURGH, DECEMBER 8, 1847.

W. ALLINDER, PRINTER.

TERMS.

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

Where a private conveyance does not offer, subscribers will please transmit by mail.

From the New York Observer.

Exclusiveness of the Romish Church.

To the Right Rev. John Hughes, Roman Catholic Bishop of New York.

MY DEAR SIR:

In the present letter I wish to place before you another of my reasons for not returning to the church of my fathers, drawn from the *exclusive claims of your church*—claims which, if well founded, consign to eternal damnation all who refuse to believe its doctrines, or to submit to its authority. That these claims are put forth, you will not deny. You glory in them. Milner and Butler assert them, and seek to sustain them by Scripture and reason. "The Poor Man's Catechism," from which I like to quote, because it is the channel through which you seek to impress the common mind, says, "Those who submit not to the doctrine and authority of the Holy Catholic Church are all out of her communion; as Pagans, infidels, Turks, Jews, heretics and schismatics." And by the Holy Catholic Church is meant that church whose head is the Pope. This is sufficiently explicit. So that in your estimation, and in that of your church, the Protestant churches around you are no better than Jewish synagogues, or Pagan temples—the people that worship in them, are no better than Turks or Pagans—and such men as the late excellent Milnor, as Spring, Knox, Bangs, Williams, Wainright, Skinner, your cotemporaries, and equals, and fellow-citizens, are no better than Hume, Voltaire, Gibbon; or at least than Jewish rabbies, Turkish mummies, or Hindoo priests who mingle their blood with their sacrifices. That such in your belief is apparent in your conduct. You and your priests so treat them. The belief of your people is, that all beyond the pale of your church are devoted to destruction. I remember the day when I had no more doubt of it than of my own existence. If there are Papists who believe otherwise, and who exercise a charitable hope as to the salvation of Protestants, as I believe there are many, so far forth they are not Papists.

The process by which you reach this terrible dogma is a very short one. There is no salvation out of the true church—the Roman Catholic is the true church,—and, therefore, there is no salvation out of the Roman Catholic Church. Here is your logical and theological guillotine by which you sever the hopes which bind millions

of your race to God and heaven, who serve the one, and deserve the other, at least as well as you do. And then, the marks of your's being the true church, you parade before us with as much confidence as if they were true; and with as much assurance as if they were never, instead of being a thousand times, refuted. Permit me in the briefest manner to consider each of these marks. They are Unity, Sanctity, Catholicity, Apostolicity, and Infallibility.

Your first mark is *Unity*. Has your church this mark? In what one thing are you united? Not in the head of the church. You have a pope;—some say, others deny, that he is the head. One goes for the pope,—another for a general council;—a third for both united. Is this unity?

But if we admit your unity, what follows? Does the agreement of numbers in maintaining error and superstition prove that in which they are united true? Then Paganism and Mohammedanism and Buddhism may be proved divine. These systems have more followers than you can boast.

You are not agreed as to the authoritative councils of your church. You are yet agitated by controversies on this subject. Nor are you agreed in the doctrines of the Bible. Never were Arminians and Calvinists more widely separated on these matters than you are. Look at the fierce contentions of your Jansenists and Jesuits, unsettled to the present hour. If united, what meant the fierce controversies of your Scotists and Thomists—of your Canonists and Schoolmen—of your Nominalists and Realists. But I cannot weary you or my readers on this matter. You talk about the differences among Protestants: they are not to be compared to those among Papists. You put into my hand Bossuet's "Variations of Protestants;" I put into yours "Edgar's Variations of Popery." Where Protestants differ in one point, Papists differ in five,—where they differ in minor matters, you differ in the veriest essentials. Protestants agree as to the Head of the church, Christ; and as to the rule of the church, the Bible. You differ as to both.

True, you have an apparent, external unity. But how have you gotten it? What is it worth? You set up monstrous claims, and all who do not admit them you cut off. Milner's "Apostolical Tree" shows how the work of lopping off has progressed. You have laid the axe upon every green and fruitful branch, and the old stump and withered branches remain, a unity! And what is your unity worth? If I return to your church "I must believe whatever the Holy Catholic Church believes and teaches." This I must do without knowing, and without ever being able to know, *all* that she believes and teaches. I must put myself into your hands, and give you power to think for me, and to believe for me; and then I must believe, and swear to what you thus think and believe for me, at the peril of being cut off and cast into the fire. Sir, this is horrible slavery. Do you think men will long submit to it?

Your boasted unity is a fable—your apparent unity is slavery. You present a united front in your opposition to Protestants; but never were the bowels of the victim of the Asiatic Cholera more terri-

bly convulsed, than is the bosom of your church by distracting controversies. The Kilkenny cats may fight as they may, but they are a unity as long as they remain hooped up in the same barrel! If one of them jumps out, if you cannot kill him, you damn him for the sake of unity.

Your next mark is *Sanctity*. I admit that sanctity, or holiness, is a mark of a true disciple, and of a true church. The people and church of Christ should be holy in all manner of conversation. But Sanctity you claim for your church as one of its distinguishing marks. But in what is it manifested? You reply, first, in her doctrines. But what doctrine of the Bible has not your church corrupted? What institution has it not perverted? And so conscious is your church of this, that it withholds the unadulterated word from the people. You reply again, *in the means of holiness*. By these you mean *the sacraments*. But you have grievously perverted the only two sacraments instituted by Christ; and you have added to them five which have no divine authority, and whose only object is to give you power, and to obtain for you "the alms and the suffrages of the faithful." You reply again, *in her fruits of holiness*. By these you mean the virtues practised by Papists. I could not, for a moment, deny the true piety of many Papists, the exalted piety of some; but will you, sir, assert that the piety and virtues of your people are so much more resplendent than those of any, or all other people, as to mark yours as the true church? If so, it seems to me that you would assert that Jupiter surpasses the moon, and the moon the sun, in brightness. The evidences to the contrary are no more apparent in the one case than in the other. Look at the mass of your clergy in the sunniest days of your church and what were their fruits of holiness? Your own historians being witnesses, what were the fruits of your nunneries, your monasteries, your monks and your other orders, when there were no Protestants to unveil their enormities? What are now the fruits of your religion in the States of South America? Have you seen the testimony of Mr. Thompson our late minister to Mexico, as to the Papal clergy of that country? As to the fruits of holiness compare Spain, Italy with Scotland or New England. But I will not proceed with the comparison farther than to ask you to compare the Protestant ministry of New York with the Papal—the congregation of St. Patrick's with any large and wealthy Protestant congregation in the city, as to the fruits of holiness, and you yourself will be astonished at the difference. The general rule is that purely Papal countries are those most debased and immoral, and purely Protestant countries are those most enlightened, and most abounding in every good work. The tenth century, the noonday of Popery, was the midnight of our race. Nor does the history of the world present such evidences of unbridled, overgrown depravity as does the history of your church.

Your next mark is *Catholicity*. You claim this title for your church as to time, persons and places. As to time your church rose upon the ruins of that founded by Christ and his apostles, and centuries after their death. The peculiar doctrines and ceremonies of Popery are de-

rived from the heathen, and were engrafted on Christianity. Instead of your church, as you claim, being identical with that of Christ and his apostles, there is not an essential particular, in which it is not in opposition to it. I admit, as to persons, that yours is a very numerous church; but it never formed a third part of Christendom. Is the standard of truth the numbers that profess it? Then Christianity was a lie whilst in the minority; and so it is a lie yet because, taking our whole race together, vastly in the minority. So I admit, as to places, that Popery is very widely diffused. But is not Protestantism also? Where has a Papist gained a foothold where there is not a Protestant? So that your claim to this mark is absurd as it is groundless, your catholicity is a vain and empty boast. There is a catholic church, but it is not yours.

Your next mark is *Apostolicity*—that is, a regular succession from the apostles in the chair of St. Peter. Now, sir, this claim is put forth by other churches as strongly as yours, and on foundations even stronger than yours. I now refer to the Armenian, Nestorian and Syriac Churches, which were founded before the gospel was preached at Rome. It is beyond the power of man to establish this claim. If established, must we receive as a true minister every man coming to us in the regular line whatever be his doctrines or morals? What is the test of apostolicity? Is it succession, or doctrine? Most obviously doctrines. "If there come any unto you and bring not *this doctrine*, receive him not into your house, neither bid him God speed." Standing upon this one text I would turn you away from my door, even had I seen the hands of all the apostles upon your head, unless you preached their doctrines. Why, the strong language of Paul would even warrant me to curse you, coming to me with your claim of succession, without apostolical doctrine. Read it: "But though *we*, or an *angel from heaven*, preach any other gospel unto you, than that we have preached, let him be accursed." Sir, if I try your succession by your doctrine, the true test of succession, I could soon place you among those who said they were apostles and were not. From what apostle, save Judas, many are descended, who are crying out apostolical succession, apostolical succession, I cannot conceive.

Your next mark is *Infallibility*. Under all the circumstances of the case this claim is truly ludicrous. Where is the seat of infallibility? Some say it resides in the pope. But how is he made infallible? The pope dies; an election for a new one is ordered. He is to be elected from the cardinals—all fallible men if no worse. After endless intrigue, and boundless corruption, and numerous balloting, the lot falls upon a fallible cardinal. Will you tell me how such an election makes him infallible? But others say, that the pope is not infallible, and that he may be deposed for heresy. So that here you are divided.

Some say the seat of infallibility is a general council. But how is this? Here are three hundred fallible men assembled in general council; how do they become infallible? Will you tell me the process? How do finites make an infinite? Heap

them up as you may, are they not a heap of finites? And crowd together as many fallible men as you may, are they any thing else than a crowd of fallibles? But by what chemical or alchemical process can you deduce the infallible from the fallible?

Nor is this the worst. We find one general council denouncing another, the church of one age contradicting the church of another. The seat of infallibility is thus determined by you; whilst the proofs of your church's infallibility fill the world. It is infallibly certain that your church is fallible.

Thus is your church utterly destitute of every mark of being the true church, which you claim for it. Its unity is discord, or slavery, its sanctity is corruption—its catholicity is assumption—its apostolicity and infallibility, each a lie. Could I speak of your church in the masculine and feminine gender, as do some of your writers, instead of admitting her to be the one, holy, catholic, apostolic and infallible Church, I would call her the mother of harlots, and the father of lies; the man of sin fully revealed with "power and signs and lying wonders."

And, yet, whilst common sense rejects your claims, and common reason disproves them, and the Bible denies them, unless in the case of invincible ignorance, you cut off all beyond your pale from all communion with God; from all hope of heaven! I regard this as simply wicked. To gain your point you rob the Father of us all of his goodness; man you drive to despair; and you convert God into a tyrant. If a boat were as rotten as I believe your church to be, I would not trust it to carry my dog across the North river. And yet it claims the entire monopoly of carrying to heaven all the souls that ever enter it, and for no reason human or divine, that I can see, unless it be for the freight.

My Bible tells me, sir, that whosoever believeth in the Lord Jesus Christ shall be saved. The sincere believers in the Lord Jesus Christ, whether in your church, or other churches, or in no church, form a part of that church which Christ will present to the Father without spot or wrinkle or any such thing. By setting up its claim to be the only true church—by denying salvation to all but your own members, with the exception of the invincibly ignorant, you deny this doctrine of the Bible and of my faith, you lay down a principle, unsustained by sense or Scripture, from which the mind of the world revolts, and from which my soul turns away as from a thing the most offensive. Your exclusive claims must be proved, or abandoned from their Alpha to their Omega, before I can return to your church.

With great respect, yours,

KIRWAN.

FAITH. Some of you seek for faith the same way as you would dig for a well: you turn the eye inward upon yourself, and search amidst the depths of your polluted heart to find if faith is there; you search amid all your feelings at sermons and sacraments to see if faith is there; and still you find nothing but sin. Learn Martha's plan. She looked full in the face of Jesus; she saw his dust-soiled feet and sullied garment, and eye of more than human tenderness. She drank in his word: "I am the resurrection and the life;" and spite of all she saw and all she felt, she could not but believe. The discovery that Jesus makes of his love and power as the Head of living believers, and the Head of dead believers, revived her fainting soul, and she cried, "Yea, Lord, I believe." Faith comes by hearing the voice of Jesus.

M Cheyne.

Men, like books, have at each end a blank leaf—childhood and old age.

For the Preacher.

Expository Lectures.

1. James a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting.
2. My brethren, count it all joy when ye fall into divers temptations;
3. Knowing this, that the trying of your faith worketh patience.
4. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.
5. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.
6. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.
7. For let not that man think that he shall receive any thing of the Lord.
8. A double minded man is unstable in all his ways. James 1:1-8.

Among the apostles of our Lord, there were two, who were known by the same name; James the son of Zebedee, and James the son of Alphaeus. It was the honor of the first of these, to receive, at an early period, the crown of martyrdom. The sacred historian informs us that, "Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword." The latter of these James the son of Alphaeus, is the Author of this Epistle. The persons to whom it is addressed, are the twelve tribes of Israel scattered abroad. In accordance with ancient prophecy, the Jews were now, as the just punishment of their apostacy, scattered throughout every nation under heaven. And though the mass of the nation remained in unbelief, yet in all places where the gospel came, there were some of the Jews who became obedient to the faith. As strangers in a foreign land, they were subject to many privations; and as the followers of Christ, they were called to experience many trials. To exhort them to walk worthy of the vocation wherewith they were called, in the trying circumstances in which they were placed, was one prominent design of this Epistle.

But though the Epistle was addressed originally to the twelve tribes, it contains important practical instruction for the church in all ages, and in every part of the world. The instruction which is here presented to us is eminently of a practical character. While we have salutary directions for the government of our spirits, and for the regulation of our deportment when suffering affliction at the hand of God, we are exhorted to guard against various practical evils into which depraved human nature is prone to fall, and are warned in relation to such an abuse of important doctrines of the gospel, as would tend to encourage licentiousness of life.

The Author of this Epistle introduces himself to the brethren to whom he wrote, under the title of "a servant of God and of the Lord Jesus Christ," verse 1. Unimposing as this title is, it is nevertheless, truly honorable. And while it may be enjoyed by the humblest follower of Christ, he who wears this honor, need not envy the Potentates of earth their glittering crowns. In denominating himself a servant of the Lord Jesus Christ the apostle acknowledges himself to be his property, and professes subjection to his authority in all things. To the twelve tribes which are scattered abroad, the apostle addresses "greeting;" that is, an earnest wish, that they may enjoy all desirable happiness.

After this introduction, the apostle proceeds,

I. To exhort his brethren to the exercise of cheerful patience under their trials, verse 2-4. And,

II. To seek by prayer that practical wisdom which is necessary to enable us to profit by our trials, verse 5-8.

The apostle, in the first place exhorts his brethren to rejoice in the trials to which a steadfast adherence to the cause of Christ might subject them. "Count it all joy, when you fall into divers temptations,"

verse 2. The word "temptation," in its modern acceptation, does not exactly convey the sense of the original. The original term properly signifies a trial. And it here includes all the afflictions, to which, on account of his religion the Christian is liable in the present world, the grand design of which, is the trial of his faith. And hence it is said, "If need be, ye are in heaviness through manifold temptations: (trials;) that the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto honor and praise and glory at the appearing of Jesus Christ." With regard to the doctrines of the gospel generally, it is said, that, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him." And to such a man, the exhortation of the apostle to rejoice in affliction, seems to be absurd. It is true that affliction is in itself an evil, and is not on its own account desirable. It is only when viewed in connection with the design of God in sending affliction, and the end to which it is made subservient, that it can be regarded as a ground of rejoicing. Contrasting the afflictions we experience at the hand of God, with the chastisements inflicted by our natural parents, the apostle says, "They verily for a few days chastened us after their own pleasure, but he for our profit, that we might be partakers of his holiness." The design of God then, in all the chastisements with which he visits his people, is the trial of their faith, that it may be purified and strengthened; and the end to which they shall be made subservient, is the advancement of holiness in the soul. Accordingly our Lord pronounces them blessed, who suffer for righteousness sake; and he exhorts them to rejoice and be exceedingly glad, for great is their reward in heaven. And supported by his grace, his followers have been enabled to exemplify this spirit, in the most trying circumstances. See Peter and John who had been imprisoned and cruelly beaten by the Jewish council, for their fidelity in preaching the gospel. "They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for the name of Jesus." And, says the apostle, "Being justified by faith, we rejoice in hope of the glory of God; and not only so, but we glory in tribulations also." It hence appears, that it is not only a duty obligatory upon the follower of Christ, but one which Christian experience proves to be a practical duty, to rejoice under the severest trials which we may be called to endure in the cause of Christianity.

As an argument to enforce his exhortation, the apostle points to the salutary effect resulting from the trials of the Christian life. "Knowing that the trial of your faith worketh patience," verse 3. The natural effect of affliction upon human depravity, is to produce fretfulness and a disposition to murmur. But faith hearkens to the admonition which proceeds from the throne, "Hear ye the rod, and who hath appointed it." And under the influence of this spirit, the child of God, like David, looks at the hand from which all our afflictions come, saying, "I was dumb, I opened not my mouth, because thou didst it;" and at the same time lays hold of the promise, which assures us, that, though "no chastening for the present seemeth to be joyous but grievous, nevertheless, afterward it yieldeth the peaceful fruit of righteousness, unto them who are exercised thereby." And the result is "patience," a submissive acquiescence in the divine will. Assured that whom the Lord loveth, he chasteneth; and that our light affliction, which is but for a moment, shall work for us a far more exceeding and eternal weight of glory, the mind of the Christian is brought to acquiesce submissively in the arrangements of divine providence, and patiently await the issue.

Under the pressure of long continued and severe afflictions we are in great danger of yielding to the spirit of impatience. And, therefore, the apostle adds, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing," verse 4. There is a connection between the Christian graces, and the exercise of each one in its proper place, is necessary to the perfection of the Christian character. Where, therefore, the spirit of submission to the will of God, gives place to impatience, not only will there be in this respect, a deficiency in the Christian character, but the absence of the grace of patience, will operate against the growth and exercise of all the other graces which stand connected with it. Therefore, says the apostle, "Let patience have her perfect work;" still continue to cherish the spirit of submission to the will of God.

But it is a matter of special difficulty to preserve a proper frame of mind, when experiencing sore affliction. The apostle, therefore, proceeds,

II. In the next place, to give suitable directions to those who would improve afflictive dispensations of providence. That the Christian may be enabled to profit by those trials which he is called to endure, he needs that help which can come only from above. Therefore, says the apostle, "If any man lack wisdom, let him ask of God," verse 5. We do indeed need wisdom from above to direct us in the proper discharge of every duty; but it is especially necessary to enable us to bear affliction patiently, so that we may profit by it. And it is with regard to that practical wisdom which is necessary in the time of trial, that the apostle here speaks. And for our encouragement in seeking this wisdom, it is added, that he "giveth liberally and upbraideth not." Great as our wants may be, there is with God a fullness for the supply of them all. We need not fear that our requests will exceed either his ability or his disposition to give. With him are all the treasures of wisdom and grace. He gives liberally, and looks with complacency on the importunate petitioner.

But to ensure success in our applications at the throne of grace, for those blessings which we need, it is requisite that we ask with a proper spirit. And hence the apostle adds, "Let him ask in faith, nothing wavering." In presenting our petitions to the throne of grace, we have a right to ask for those blessings only, which God has promised in his word. Having then the promise of God as the ground of our encouragement in prayer, faith should be exercised in the promise when we ask for the blessings comprehended in it. That is, we should implicitly believe that God is both able and willing to bestow all that he has promised. Not to exercise this faith, is to call in question the truth and faithfulness of God, and thus to reflect dishonor upon the divine character.

In strict accordance with this direction of the apostle is the language of our Lord to his disciples,—"All things whatsoever ye shall ask in prayer believing, ye shall receive." Matt. 21:22. That we may receive the blessing, we must ask for it in prayer *believing*. But, there can be no believing, or in other words, there can be no faith, where there is no promise on which it can rest. For faith, is reliance upon testimony; and the faith of the Christian rests upon the testimony of God. To pray in faith for any blessing, supposes that we feel both our unworthiness and our need of it; and at the same time that we believe that God who has promised, is able and willing to bestow it. And hence arises in the mind a hope of the enjoyment of it. To this state of mind, which leads us to "ask in prayer, believing," God has promised to bestow wisdom, and every other blessing which we need.

But to ask of God, the favors he has promised, and which we need, with a

doubting spirit, is not only dishonoring to God, as it calls in question his veracity, but it is likewise unprofitable to ourselves. And hence the apostle adds, "He that wavereth is like a wave of the sea, driven with the wind and tossed." verse 6. The word which is here rendered, "wavereth" is opposed to faith, and conveys the idea of doubting. It is the property of faith which rests upon the word of God to keep the mind in a calm and settled state. "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." Is. 26:3. But under the influence of a doubting spirit, the mind is in a perplexed and agitated condition, driven hither and thither between hope and fear, and consequently is a stranger to that peace which results from the confident expectation of the promised blessing.

Since then a doubting spirit, which staggers at the promise through unbelief, reflects dishonor upon the divine character by calling in question the truth and faithfulness of God, the apostle adds,—“Let not that man,” who prays with a doubting spirit, “think that he shall receive any thing of the Lord.” verse 7. “Without faith it is impossible to please God; for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.” If we would expect to receive any favor at the hand of God, we must come to him with a filial spirit, reposing confidence in him as our Father.

He who cannot exercise confidence in the promise of God, but yields to the influence of a doubting spirit, is represented by the apostle as a “double-minded man.” He is, as it were, under the influence of two different minds. Under the influence of the one, he makes an effort to plant his foot upon the rock of ages. But before he has secured a safe position, he yields to the impulse of the other; and he is borne away by the rising waves of despondency, and is driven hither and thither upon the billows of a tumultuous ocean. Letting go his hold upon the promise of God, he has no stable foundation upon which to rest, and his feelings are consequently as variable as the fluctuating circumstances with which he is surrounded. When the surface of the sea is smooth, he may like Peter walk erect; but when the wind becomes boisterous, and the waves swell and rise, he begins to sink. Not exercising faith in the immutable promise of God, he cannot enjoy that hope which is an anchor of the soul both sure and steadfast, and which entereth into that within the veil, and consequently he is like the vessel driven from her moorings, which is tossed at the mercy of the waves. “A double-minded man is unstable in all his ways.” verse 8.

From these words, we may learn, 1. Though in the service of Christ, we may fall into various trials, we have cause to rejoice in them, and we should “rejoice and be exceeding glad.” Because, all these trials are appointed by our Father, who chasteneth every son whom he receiveth; they are now necessary for the perfection of the Christian graces, and they work for us a far more exceeding and eternal weight of glory.

2. We have need to guard against a spirit of impatience when called to suffer affliction. “Let patience have her perfect work.” By yielding to a spirit of impatience we render our own condition more unhappy, and provoke God to add to the severity of our trials. “My son, despise not the chastening of the Lord, neither be weary of his correction.”

3. When under affliction, we should be more concerned to obtain wisdom to make a proper improvement of it, than even to have the affliction removed. Do we really desire this wisdom? “If any man lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him.”

4. Prayer is the means which God has appointed for the purpose of obtaining the blessings which we need. Will a parent under the influence of natural affection give bread to a crying child? “How much more shall your Father which is in heaven give good things to them that ask him?”

5. Prayer, that it may be either acceptable to God or profitable to ourselves, must be in faith. “Let him ask in faith.”

For the Preacher.

MR. EDITOR:

My attention has been so much occupied of late, with the concerns of our country congregations, that I fear our friends in the city will begin to think that I am rather neglectful of their interests. To cut off all occasion for any such complaint, I propose at the present time to come a little nearer home, and to make some observations upon what has come under my notice in my walks through the city.

A few days ago, as I was taking a walk in one of our streets, my attention was suddenly arrested by a noisy contest in which two boys were engaged. The lads I should judge from their appearance, were about eight or ten years of age. They were sorely displeased for some cause or other, and were applying their fists to each other with all the power they possessed. It was truly a painful spectacle, to see these lads wasting their strength so unprofitably. But what particularly excited my attention and pained my heart, was the liberal use which was made of profane language. These ruddy little urchins could utter the most fearful oaths with as great volubility as though they had been repeating a lesson which had been committed to memory.

After looking upon this spectacle with amazement, I was led to ask myself the question, How did these interesting lads learn to use language so reproachful to their Creator? I know that our nature is depraved, and that we are prone to evil. But, still I inquired, How did the depravity of nature, in these little boys, learn to manifest itself in this revolting manner? Doubtless, they must have had instructors, who in some form or other, either by precept or example, taught them to take the name of God in vain.

In the present instance, I happened to know, that these boys were the offspring of parents who profess Christianity. Can it be, said I, within myself, that these professing parents are in the habit of using profane language before their children? I can hardly allow myself to believe that, in a land of Bibles and of gospel privileges like ours, any one professing Christianity can be so ignorant of the true nature of our holy religion, as to live in the practice of profane swearing. Yet it is a melancholy truth, that some such, in moments of excitement, will allow themselves to take the name of God in vain. And others who are perhaps not so hardened in sin, as to swear outright and honestly, try to go round the evil, by uttering very unhallowed expressions, which some call “minced oaths;” that is, I suppose, such oaths as men bite the heads off, as they pass through their mouths. And if parents use these *modest oaths*, in the presence of their children, it need not seem strange, if the children improve upon the example, and learn to utter oaths full formed and complete in all their parts.

My reflections on this occasion led me back to the days of my boyhood, and the regulations of my father's family. My good father was not only very careful to avoid the use of every thing like profane language, himself, but, he would not allow indecent or profane language to be used by another, in the presence of the family, without receiving a merited rebuke. Under the influence of this training, I well remember that when I was a boy, I was not only afraid to utter an oath myself, but I was literally alarmed to hear profanity ut-

tered by another. And my own experience has led me to the conclusion, that if parents were circumspect in their own example, and careful to impress upon the tender minds of children, the awful guilt of profane swearing much might be done to preserve the rising generation from this heaven-provoking sin.

Shortly after I passed this juvenile combat, my walk led me, near to one of those dens of iniquity where intoxicating liquors are sold, and where the dealers in the unholy traffic, take the money of their neighbor, without giving him an equivalent. The first object which caught my attention as I approached this moral slaughter-house, was a respectable citizen and a member of one of our churches, who was standing in the street not far from the door. This gentleman is one of those, who like to walk in the “good old paths” in which our fathers trod; he is disposed to take a little of the “good creature.” The efforts of the Temperance Society, have so far operated upon public sentiment, that dram-drinking is considered disreputable; and a man who has a regard for his character, feels rather ashamed to be seen entering a grog-shop. I clearly saw that my friend was in a difficulty. There was evidently a conflict going on between the power of depraved appetite and a conviction of duty. I felt anxious for the result. And concealing myself behind a corner, I waited to see the issue. My friend looked first this way and then that way, apparently to ascertain whether any respectable person was in view. After a short pause he seemed to conclude that “all's right”—and he yielded to the impulse of appetite, which cried, “Go ahead!” And he entered—not considering that this house proves to many, “the way to hell, going down to the chambers of death.”

Alas! for poor human nature. This man possesses some noble traits of character, and might be both a useful citizen and an ornament to the church. But like Ephraim of old, “he hath mixed himself among the people,” and even now “gray hairs are here and there upon him, yet he knoweth it not.” The effects of indulging a vitiated taste are even now beginning to develop themselves. And I am the more concerned on his account, because I feel persuaded that he is sinning against light. He knows that the course he is pursuing is at least dangerous, if not directly sinful, and I fear he will yet die a drunkard. And no drunkard shall inherit the kingdom of God.

OBSERVER.

The following article appears in the United Presbyterian for the present month, published in Cincinnati.

Mr. Editor—My eye has just fallen on a back number of the *Presbyterian Advocate*, (August 4th, 1847,) which I shall certainly preserve as a *curiositas*. You must know, that this paper has for nearly six months been waging war with *The Preacher*, on the subject of Psalmody;—a real battle-royal, a genuine street-fight, in which the Preacher, like a gentleman ashamed of the scrape and wishing himself out of it, but compelled to fight, gets his adversary down and holds him there, whilst the Advocate, like a whipped assailant, generously released, but mad with rage, pursues with brickbats and reproaches. This number contains no less than six articles and paragraphs, (one of them filling almost two columns,) bearing directly on the subject, besides others bearing on it indirectly; many of them invidious, and all of them strangely marked with a degree of evasion, special pleading and the argument *ad captandum*, befitting only a lawyer conscious of a bad cause.

The rage of the Advocate is turned against all, of every name, who are con-

tent with the inspired Psalms, and seems to delight in exposing their imperfections and griefs. For example, in an editorial headed “Dark Prospects,” it publishes some extracts from the Reports of Presbyteries under the care of the Associate Synod of North America, lamenting “coldness and barrenness and lack of prosperity,” and expressing “fears that genuine piety is, in many cases, lamentably wanting amongst the people, and that their attachment to the doctrines of our holy religion, is far from being as strong and pure as it should be;”—and then makes the following comment on these extracts—

“Our brethren appear to need the special presence and influences of the Holy Spirit, to impart life and energy to the principles in doctrine and psalmody which they maintain. We should have been glad to witness a distinct recognition of this great want, but it does not appear in the reports of these Presbyteries.”

Now on this a remark or two.

1. This is headed “Dark Prospects.” Our attention is turned to the Associate Church, as a church whose prospects are *peculiarly dark*; and the evidence of the fact is found in her own confessions. But what does she confess? Why, she laments that which all the churches have reason to lament, which all the evangelical churches do lament, which the church to which the Advocate belongs, does, in the reports of many of her Presbyteries, lament, and which is characteristic of the age. Why then is this church singled out and pointed at, and labelled, “DARK PROSPECTS?” Does not the sense which she manifests of her condition, as well as the candor of her confession, shed some light on the scene in the Advocate's view? The conduct of the Advocate reminds us of the infidel, who having heard the aged minister in his family devotions, went forth and published that he was by his own confession a very bad man.

2. The remark, “Our brethren appear to need the special presence and influences of the Holy Spirit to impart life and energy to their principles in doctrine and psalmody,” has very much the appearance of a sneer; and if it is, is profane. To the principles of the Associate Church on psalmody the Advocate is hostile; in many previous numbers it has treated those principles with ridicule: this very number is filled with heated and sneering articles on the subject, in the midst of which appears this notice of the Associate Church, in which the editor remarks, “Our brethren appear to need the special presence and influences of the Holy Spirit to impart life and energy to their principles in doctrine and psalmody.” Now unless this were designed as a taunt, why is *psalmody* mentioned at all? And to taunt on a subject so sacred as the agency of the Holy Spirit, is profane.

3. The remark immediately subjoined to the above,—“We should have been glad to witness a distinct recognition of this great want, but it does not appear in the reports of these Presbyteries”—savors of hypocrisy and uncharitableness. How can the Advocate sincerely wish that the principles of the Associate Church on psalmody should become instinct with “life and energy;” and how can it sincerely expect, that the Holy Spirit should impart “life and energy” to such principles. And the insinuation, that the Associate Church does not feel and own its dependence on the Holy Spirit, and pray for His presence and influence, is, to say the least, uncharitable. The writer is not a member of the Associate Church, but he feels, that such an assault on a respectable body of Christians, distinguished for soundness of faith and Scriptural piety, should be rebuked.

QUIVIS.

The following remarks on the subject of *manner* in preaching, taken from Humphrey's Letters to a Son in the Ministry, deserve the attention of our young ministerial brethren.—Ed.

I need not tell you, that a great deal depends upon the *manner*, as well as the *matter* of your preaching—upon the delivery as well as the preparation of your sermons. If you must be deficient anywhere, I had rather have it in the *form*, than the *power*; in the speaking, than in the doctrine; in the utterance, than in the thoughts. Still the manner is important. Always begin on a low key, and speak very slow at first, especially in a large house, or indeed in any house, to which you are not accustomed. This is the only way to try your voice, and get a perfect command of it. Some of the remotest of the congregation may not be able to hear the first sentence or two quite perfectly, I know; but if you enunciate every syllable distinctly, and linger as it were, for a moment, till every voice is hushed and every eye is fixed, hardly a word will be lost. Having commenced in this manner, you will find no difficulty in gradually raising your voice and increasing the volume of sound, so as to fill almost any church with great ease.

But if you strike a high note the very first sentence, and speak rapidly, you will from that moment lose the control of your voice. You cannot come down to a lower key, however sensible you may be of your mistake, or however anxious to correct it. You can rise and strain your organs more and more, till you are perfectly exhausted; but you cannot fall a note. Whoever may perceive your embarrassment and perspiration, and pity you, there you are, beyond the reach of help. Under such circumstances, proper inflections, cadences and emphasis are out of the question. Every thing is forced and unnatural. You have put yourself into a strait jacket, and you must wear it. Now this is entirely unnecessary. You have only to begin with short sentences and with a natural tone and pitch of voice, and your kindling emotions will do the rest. Some ministers complain of the weakness of their lungs and the extreme fatigue of preaching, who would find that they have vocal power enough for any ordinary place of worship, if they would only learn how to *begin*.

In public speaking, whatever may be the compass of your voice, let your articulation be distinct. This is essential to good speaking in the pulpit and everywhere else. Some preachers who have voice enough to speak to the waves in a storm, and who almost deafen you with their thunder, are not understood for want of proper enunciation; while the clear mellow tones of others, who cannot make half the noise, fall upon the ear like sweet music, and every word is understood. I know a living preacher, whose whisper can be heard and make the blood of his audience thrill, in every part of the largest churches.

There is not hardly any bad habit of speaking, against which I would more earnestly warn you, than that of falling into a pulpit tone in your preaching. I cannot tell you exactly what I mean by a pulpit tone, but I believe you understand me perfectly. If not, whenever you hear a sort of affected monotonous solemnity, which, instead of moving your affections, either lulls you to sleep, or makes you nervous, you will know what I mean. Many pious and sensible preachers fall unconsciously into a tone, both in their prayers and sermons, which destroys half their usefulness. Their characters are above suspicion, their doctrines are sound and their discourses are well studied. But many, who would otherwise listen to them with pleasure, cannot endure their delivery; and from the majority of every congregation it takes

away more than half the pleasure, if not the profit of their public ministrations. This great drawback upon their usefulness is unnecessary. No one need contract the habit, against which I am warning you. It is easily avoided, though hard to cure; and it is greatly to be desired, that every young preacher might have some one sufficiently watchful and friendly, to give him timely warning.

There is also a stately oratorical monotony in preaching, of a very different character, against which I would put you on your guard. The voice of the preacher is clear and strong; his enunciation is distinct; his cadences and inflections are very good; his attitude is dignified, and his gestures are natural; but after all he is not an interesting speaker. There is no variety in his tones and cadences. Like a well-trained grenadier he marches with a measured tread through the whole exercise. Every sentence, taken by itself, is spoken extremely well; but the grand difficulty is, it is spoken just like every other sentence, on the same key, just as loud and no louder, and with the same measured rising and falling, slides from the beginning to the end of the discourse. Now monotony in the pulpit, as well as everywhere else, is always tiresome, and always will be. Good pulpit eloquence, without changing the tones and inflections of the voice, so as to make them correspond with the sentiments expressed and the emotions which we wish to excite, is a contradiction in terms. The finest voice and the finest modulations, that ever broke upon the ravished ear of a great assembly, if they did not rise and swell and die away like the waves in obedience to the spirit of the storm, would soon fatigue every hearer. Better to violate half the canons of rhetorical criticism in following nature, though it be in an awkward and blundering manner, than to rock your congregation to a dignified repose, by the stately lullaby which I have been attempting to describe. Not that this is the necessary alternative. Far from it. Let almost any preacher bestow a reasonable degree of pains upon the training of his voice; let him consider that he is a "legate of the skies," an ambassador for God; let him enter into the spirit of his high commission; let him yield to the irrepressible yearnings of compassion for perishing souls, and he will speak well. What goes from the heart will reach the heart.

In all your preaching be deeply *serious*. What can be more entirely out of place, what can be more disgusting, more irreverent, than *levity* in the pulpit. Terribly, but most deservedly has the great Christian poet rebuked this glaring impropriety. Familiar as the passage must be to every body, I cannot refrain from quoting it:

He that negotiates between God and man,
As God's ambassador, the grand concerns
Of judgment and of mercy, should beware
Of lightness in his speech. 'Tis pitiful
To court a grin, when you should woo a soul;
To break a jest when pity would inspire
Pathetic exhortation; and to address
The skittish fancy with facetious tales,
When sent with God's commission to the heart!
So did not Paul. Direct me to a quirk
Or merry turn in all he ever wrote,
And I consent you take it for your text,
Your only one, till sides and benches fail

But still I grieve to say, that the Christian heart is not seldom pained by levity of this sort in the sacred desk. The temptation to be witty and sarcastic easily besets some of the most popular preachers of almost every religious denomination. I have observed it, (very rarely to be sure,) but I have noticed it in men whom I greatly revere and admire. But what can they be thinking of? Is there a solitary example in the Bible to justify it? The greatest and holiest of all Preachers often excited the admiration of his friends and the hatred of his enemies by his pointed and power-

ful discourses; but did he ever make his disciples, or the Scribes and Pharisees laugh? It shocks one's feelings merely to ask the question. And is not Christ our great example in the pulpit, as well as out of it? If now we turn to the Prophets and the Apostles, which of them ever delivered a witty message, or preached a witty sermon? Did any of them make either the rulers, or the people, the Jews, or the Gentiles laugh under their preaching? Did Isaiah, did Jeremiah, did Paul, or Peter, or John? Never—never. They felt that their commission was a serious commission, that the Bible was a serious book. They knew that God was serious, that Christ was serious, that heaven was serious, that hell was serious; and how could they cherish any but the most serious feelings, or utter any but the most serious sentiments in their proper vocation of "praying sinners in Christ's stead, to be reconciled to God?"

I know the apology which is sometimes offered, that it is as natural for some men to be sharp and witty, as it is to breathe. Very well—then let them keep out of the sacred profession. If they cannot restrain themselves in the pulpit, it is no place for them, whatever may be their talents, or even their piety. What would a parent think, if at the funeral of his only son, his pastor should intentionally use some expression to make the people smile? But how much more reprehensible would it be, that if while that son was on trial for eternity the preceding Sabbath, and hundreds of others with him, the same pastor had made them all smile at some extravagant expression, or witty remark in the course of his sermon? To avoid every appearance of levity in your preaching, and every incentive to it, you will often be obliged to change the word or phrase, which would most exactly express the idea you intend, for some other, not quite so appropriate, but far better befitting the time and the place. The man that cannot do this, and do it cheerfully, should betake himself to some other profession. It would no doubt be pushing this point to an unreasonable extreme, to say, that in no possible case, can a preacher excite a smile over his congregation, without himself being to blame for it. A word or a sentence may have a very different effect from what he intended, and he may be grieved and mortified to witness it. But such cases will very rarely occur, and when they do, they will serve to put him more effectually on his guard in future. I have no objection to a smile, to a hearty laugh, in its proper place. Man was made to laugh, as well as to weep; but not in the house of God; not under the dispensation of his word, not in "the gate of heaven." "Holiness becometh thine house, O Lord, forever."

The Meeting for Prayer.

The prayer-meeting may appropriately be called the vestibule of heaven. It is one of those sacred spots in the Christian's earthly pilgrimage, where the soul wearied out with the cares and perplexities of time, and sorely beset with the temptations of sense, may rest awhile and renew its strength by waiting upon God. It would seem that if there be a place on earth, upon which the angels can gaze with delight; if there be a transaction, in which they feel a lively interest, it must be the meeting for prayer and the communion sweet of kindred souls, knowing well its legitimate influence in purifying the heart, weaning it from earth and allying it to heaven.

The prayer-meeting is a time-honored institution. The "father of the faithful," with a few pious friends around him, must have often retired at eventide to converse together upon sacred things, and hold delightful intercourse with the Father of spirits. The breath of prayer from the altar

of a spiritual worship must have often mingled with the smoke of incense from the altar of sacrifice, and thus God was propitiated and man blest.

The pious David, too, with the other sweet psalmists of Israel, must have often poured out their hearts in prayer and praise, and thus drawn down holy fire from heaven to refine their spirits, and prepare them for trial and suffering. The prophets, also, those commissioned ministers of wrath, the appointed oracles of Heaven's prophetic messages, must have called the faithful few together to strengthen their minds by godly counsel, and supplicate the blessing of "Him who ruleth among the armies of heaven and earth, and wieldeth the sceptre of universal empire."

And do we not read that the first apostles of Christianity forgot not the "assembling of themselves together,"—that unceasingly they prayed and constantly used those spiritual weapons, taken from the armory of God, that are mighty to the pulling down of strong-holds? Here lay the secret of their success. Trace the slow progress of Christianity from its infancy, and what numerous attestations do we find of the efficacy of prayer, and the talismanic power of the prayer-meeting. Here the early Christians were panoplied for the spiritual conflict. Here they were made invulnerable to the attacks of the enemy of their souls; here like Jacob they wrestled with God for a blessing, and were enabled to bear the storm of relentless persecution that unceasingly beat upon them. Here, too, the martyrs to the Christian faith were prepared to endure unflinchingly the ordeal of inquisitorial torture and to seal their belief with their blood, or expire amid the lingering torments of the stake. The institution of the prayer-meeting has thus been made venerable by long precedent, and has ever been sanctioned by the approval and consecrated by the presence of the God of assemblies. Shall Christians, then, lightly estimate this means of grace, undervalue its privileges, or neglect its observance? Shall they attempt to draw from other sources the elements of their spiritual nourishment? If patriarchs, prophets, apostles and martyrs, became distinguished in holiness by waiting upon God in the way of his appointment, shall Christians of the present day refuse to imitate their example, and thus fail to attain to the same degree of grace and holiness? God forbid! May heaven avert the fearful consequences of spiritual barrenness that must inevitably flow from such indifference to duty.

Ho! ye Church Sleepers!

I have news for you; for all of you. Wake up and hear it. Have done with drowsiness. Do rub your eyes and get wide awake that you may hear it. All ye that slumber in the sanctuary give ear, both ears, and ye shall hear of a matter of great importance to you. It is a personal affair to you; so you must wake up and hear it. The *wakeful* at church have nothing to do with this matter. The *whole* of it is for you, and you shall have the whole of it.

I found it in a book—in an old book. "What! news in an old book?" Well, I am glad to see drowsiness giving way enough to permit such an interrogation. Yes, news. For, if you had heard of it, you could not have been such church sleepers as you have been. It is news to you, though eighteen centuries old, and if it does not wake you up and be the end of your sleeping in church, there is nothing new or old that will wake you up and keep you so. Yes, it is news from an old book, and startling news it is too, and if it does not make your ears tingle, it will not be the fault of the news. Come, have done with slumber now and hear the news. Ask as many more questions as you please

go out, but only do keep awake. The news is, that one of your number fell in a terrible fall and a terrible fright getting asleep in church.

Look at the terrible fall! The record runs: "And there sat in the window a young man named Eutychus, he fallen into a deep sleep; and as Paul long preaching, he sunk down with yawn, and fell down from the third loft, and was taken up dead." Just think of it, falling from a third loft, and not fetched up where till one reached the ground, is a very serious affair. When a cat gets a fall she will always strike on her feet, pussy is unharmed. But can a man be up to that, that gets a fall by getting up? Verily the thing has not been done.

But there is better proof than the discourse to prove it was a terrible fall. He was taken up dead. Think of that, ye preachers! If a fall, that kills a man, has something terrible about it, what kind of a fall could have? Won't you give us a sermon? If your next nap under a sermon would give you any near approach to such a fall, would there not be something of terror in the idea.

But all this is no news to me. Have you a Bible, and have I not heard and read about Eutychus before? No news to me! What! can you have heard or read of a man that fell and broke his neck, and was taken up dead in consequence of getting asleep in church; can you have known that, and yet have taken a nap pretty nearly every warm Sabbath for a dozen years? You have heard that a man fell and yet have had no trouble about getting into a deep sleep similar to that of a man and in circumstances like his, during public worship! It seems as though there must be some mistake about the news having reached you. But I am,

To the terrible fright of that young church-sleeper. There is nothing said in his fright in the record. And there is no need there should be, for the facts, without special notice, all confirm that effectually. What is the use of talking about a man's being frightened when he fell from the third loft laid him a corpse on the ground?

But he had not time to be frightened. How do you know how many thoughts had between the pitch that sent him downward, and the actual crash of his body on the ground? I think that church-sleeper was well waked up before he reached the ground, and though his thoughts were probably few, yet they could not have been destitute of alarming ingredients.

Not frightened! What! when he found that a change there was in his circumstances! Just now he was Paul's hearer, now he is Paul's patient. He heard the end of Paul's sermon before he toppled over and fell. He is hearing the rest of it. The subject has very much changed for the apostle is comforting the distressed bystanders that the young man's fall is in him, though he were taken up dead. That was a different topic from one Paul was upon when the young man "sunk down with sleep." And to the people around him, congratulating him that he was not killed outright, and in a dead man, why, it would frighten anybody.

Now, if you are not disposed to give this sermon, you can hold on, if you like; but I will say if he was not frightened, you ought to be, you sleeper in church. You will find your bones broken yet, likely as not.

And there is another thing true; you will not find an apostle at hand to put your bones in order for you if they get broken. There are not many apostles now-a-days; and if there were, I doubt if they would be much taken up in healing the injuries of church-sleepers.

Think you, oh slumbeter, that young

man ever got asleep again during public worship? Did he not get such a waking up as to settle that question? And ought not such a terrible fall and such a terrible fright to give you a hint in terror?

One thought more. That drowsy young man not only got a terrible fall and a terrible fright, but he got a notoriety in connection with them both, he little dreamed of in any of his church slumbers. Every mortal that has ever read the Book of Acts has read about him. There is his name fairly out, and the whole story along with it, and the whole world has got it.

And the world may get yours, oh sleeper, if you are not wide awake about it. Some of the papers may yet contain the following paragraph:—"Serious accident. Mr. Morpheus Eutychus, of an ancient family, and a very respectable inhabitant of this place, met with a fall yesterday at church. He is one of our most honorable and quiet church slumberers. He, usually, had kept his balance admirably, while nodding his approval of the sermon. But the pendulum swung a trifle too far yesterday, and our friend fell! It was a most emphatic winding up of one of our preacher's best paragraphs. He did not need to beat the 'pulpit drum ecclesiastic,' for our friend's fall sent plenty of electricity through the congregation. There was not a sleeper but woke up in a hurry; some in very great consternation. We are happy to say, however, that aside from the fright, and the too early termination of an excellent nap, the accident was not essentially serious. The friends of Mr. Eutychus are comfortably assured that the calamity of yesterday will not prevent the praiseworthy punctuality of his attendance, nor prevent that dignified quietude with which he has so long enjoyed public worship."

SIMON.

RELIGIOUS INTELLIGENCE.

EMBARKATION OF MISSIONARIES FOR CHINA. On Thursday of last week, the Rev. C. C. Baldwin and wife, of Bloomfield, N. J., the Rev. S. Cummings and wife, of New Hampshire, the Rev. Wm. L. Richards, son of Mr. Richards, of the Sandwich Islands, and Miss Pohlman, a sister of the Rev. Mr. Pohlman, of Amoy, missionaries of the A. B. C. F. M., and the Rev. Mr. James, M. D., and wife, and another young brother of the American Baptist Board, embarked in the ship *Valparaiso*, Captain Lockwood, for Canton.

At eleven o'clock, a number of the friends of the American Board, and of the young brethren who were about to leave their native land, to impart the blessings of the gospel to the benighted heathen, assembled on the noble ship, to commend them to God and take their final leave of them. The Rev. Mr. Malin, as the representative of the Board, made an introductory remark, and gave out a hymn which was sung, and called on the Rev. Mr. Chambers to offer prayer.

(Phil.) Chn. Obs.

MISSIONARIES FOR THE PACIFIC. A company of missionaries embarked at London for the Pacific, in the missionary ship, *John Williams*, about five weeks since, accompanied by a Samoan chief. An interesting meeting on the occasion of their departure was held at the Tabernacle, in Moorfields, on the 5th of October.

The missionary company consisted of the Rev. C. Barff and wife, returning to their post after thirty years' labor and a brief absence to visit England—Rev. W. Mills and Mrs. Mills, returning to Upolu—Mrs. Howe, going to rejoin her husband—Mr. and Mrs. Schmidt also going to the Samoas, as a printer; Mrs. Wright, widow of Rev. P. Wright, late of Griqua Town, and part of her family, to

the Cape of Good Hope, besides Mr. Moffat, Jr., to South Africa, and Mr. Orsmond, Jr., to Tahiti.

Among the items in the cargo were 5000 copies of the Scriptures in Tahitian, and 4000 of the Pilgrim's Progress, with a large supply of elementary and other publications, presented respectively by the British and Foreign Bible Society, and Religious Tract Society, and the Sunday-school Union; an iron chapel, also, for seamen visiting Apia, in Upolu; printing types and binding materials; casks and tanks, for bringing home contributions of native produce, &c., &c.—*Ibid.*

Presbyterian Foreign Missions.

RECENT INTELLIGENCE. *India—Lodiana Mission.* The Rev. J. Newton, in a letter dated August 10th, writes as follows: "On the 1st of this month we were permitted to add another member to the Church, from the Hindu community, an old man of seventy, the father of Saudagar, who was baptized in March. He gives satisfactory evidence of being a sincere disciple of Christ." The Rev. J. Porter, in a letter of August 13th, mentions another, and in some respects, a more striking example of what appears to be the power of the grace of God in the conversion of a native. "Lately a Mussulman, of high standing, a Pitzada, and a Maulavi (religious teacher) of great influence, has declared himself to be a Christian. I have seen him several times, and the last time I saw him he seemed to take in every truth with so much zest, that I had great hopes of him. I was quite prepared to hear it, when Golok wrote to say that he had openly acknowledged Christ to be the Son of God; a doctrine that the proud Mussulman despises. I hope that God has revealed his grace in him, but we must wait and see. As a matter of course, it has awakened bitter opposition, and it may be the poor man will have a fiery persecution to pass through; personal violence has been threatened. Our confidence is that the Lord reigns. But we need the prayers of the Church." This Mussulman resides at Jalandhar, a town in the Panjab, where the Rev. Golok Nath is stationed, through whose instructions chiefly, we presume, his convictions of the truth were received.

Furrukhabad Mission. The Rev. W. H. M'Auley writes on the 11th of August: "Our city school is doing well, and I think, is growing in interest and importance every day. One of our most promising boys has requested me to let him come to my house, and read a chapter in the Epistle to the Romans with me every day, in addition to his other labors, so that I may more fully explain it to him. This I have found a most delightful employment, and I do hope, from the deep interest he appears to take in the subject, that he is not far from the kingdom of heaven."

Mr. and Mrs. Scott had concluded to defer their return to this country for another year, though Mrs. Scott's health continued without any material change. This delay was resolved on at her instance. Mr. and Mrs. Seely had reached their station at Futtehghurh.

Allahabad Mission. Letters have been received from the Rev. Messrs. Freeman, Wray, and Owens, dated August 16th. Mr. and Mrs. Freeman had been called to resign unto God their youngest child, after a brief illness. The chapel at Kydganj had been enlarged, and the services conducted therein were attended by an audience of about one hundred persons, of whom the scholars of two vernacular schools formed the larger part. The mission college was still prospering. Mr. Owen says: "The regular attendance of the higher classes is very gratifying. Some mornings when the rain has been pouring with scarcely a minute's intermis-

sion, we have found all our larger boys in their places."

China—Ningpo Mission. A letter has been received from the Rev. W. M. Lowrie, of June 4th. It is dated at Shanghai, where he had gone, by the appointment of the missionaries at Shanghai and Ningpo, as a delegate to the Convention for revising the translation of the New Testament. The Rev. Messrs. Medhurst and J. Stromach, of the London Missionary Society, Bridgman of the American Board, and Boone of the Episcopal Board, are the other delegates. It was uncertain how long the Convention would continue in session.

Missionary Chronicle.

BAPTISM OF THREE CHINESE YOUTHS. In the spring of last year, the Rev. Dr. Legge, one of the London Missionary Society's agents in China, brought to Huntly, his native town, three young strangers, dressed in the costume of the inhabitants of the Celestial Empire, whose names were Lee Kimlin, Song Hootkiam, and Ung Munsow. On their arrival in England, they were placed under the care of the Rev. Mr. Hill, pastor of the Independent Church, and of Mr. Legge, the father of whom they resided. They attended the parish school at that place, and made considerable progress in their studies. A short time ago, the Rev. Doctor came again to Huntly, when two of the youths requested to be baptized, and admitted as members of Christ's visible Church. Being satisfied that their knowledge of the gospel was such as warranted him to take this step, he consented. A few days after, the youngest made the same request, which was granted. Friday, the 15th of October, being set apart by the deacons of the Independent Church as a day of thanksgiving for the late abundant harvest, the ceremony was fixed to take place on that day at the forenoon service. The occasion was one of great interest.

HOPE FOR AFRICA. In looking over our exchanges, we find in the Journal of Commerce the following interesting sketch of Dr. Humphrey's recent remarks on the present state and future prospects of the Colonization enterprise. It exhibits, as the reader will see, a goodly number of very cheering facts.

"An appeal in behalf of African Colonization was made in Dr. Potts' Church on Sabbath morning, 14th inst., by Rev. Dr. Humphrey, late President of Amherst College. In an eloquent address of an hour and a half, which was listened to with profound interest, he brought forward a powerful array of facts and arguments in favor of Colonization, as affording the only hope of true elevation to the free blacks in this country; as a means of great good to these United States; as a means of extending the blessings of Christian civilization over the dark Continent of Africa; and finally, as the only possible means of abolishing the slave-trade.

In urging the importance of sending back the free blacks, with their own consent, to the arms of their bereaved mother he said, they were capable of governing themselves, and attaining a respectable standing among the nations. This was proved in Liberia, now governed entirely by colored men; no white men holding any office, civil or military, in the country. It had a public library, a lyceum and two newspapers. It had twenty-three churches, and one-third of the entire population were communicants. Its laws, more thorough than ours, compelled parents to send their children to school between the ages of five and twelve years. Of its ten thousand inhabitants, between three and four thousand were emancipated slaves, yet they were making most astonishing progress. They

furnish their own teachers and preachers, build their own ships and make their own laws.

The *grand* argument in favor of Colonization, he said, was its influence on the slave-trade, that inhuman traffic in the blood and souls of men. Let it not be said that this concentration of iniquity has been banished from the world by legislation, or by the combined fleets of Great Britain and America."—*Christ. Intell.*

THE PREACHER.

WEDNESDAY, DECEMBER 8, 1847.

We hope our kind friends who send us remittances, will be a little more particular in their writing, and always give the post-office, county and state, as well as the name of the individual. When a change of office is desired, let the office where the paper has been received be given, as well as the one to which it is to be sent.

A little care and attention to this will save us much trouble, and will guaranty the correct keeping of our books.

The Patrons of this Periodical will have learned from the last number, that during the temporary absence of the Editor, it has been placed under my supervision. In the Preacher, I recognize a first-born son. When young and tender I took him by the hand and introduced him to the church. At first bashful, as became his youth, and inexperienced in the ways of the world, he could scarcely hold up his head. But the kind reception which he experienced, soon inspired him with confidence, so that he ventured to extend his visits, until he formed a large circle of acquaintances. And now, after a period of separation, it is gratifying to see that under the fostering care of his adopted Father, he has attained to a state of vigorous manhood. I take great pleasure in renewing my acquaintance with him. And in company with him, I propose for a short time to pay a visit to my friends scattered throughout the different parts of our country,—to all of whom, we unitedly send GREETING.

JOHN T. PRESSLEY.

DAY OF THANKSGIVING.

In accordance with the recommendation of our Governor, Thursday the 25th ult., was appropriated to the special purpose of publicly expressing our gratitude to God, for the many and distinguished blessings bestowed upon us. As we are dependent creatures, indebted to God for every comfort we enjoy, and as we are likewise unworthy of the least of his mercies, it is a reasonable duty to acknowledge his goodness, and to render to him the tribute of thanksgiving and praise which is due. By the inhabitants of our Twin cities, and we doubt not, by the Christian people of the State generally, the day was religiously observed. So far as our information extends, all our churches were open on that day; and it was a pleasing spectacle to see the people of God from every quarter, repairing

to the sanctuary, to present to the Giver of all good, the homage of a grateful heart.

From the secular papers of the city, we learn that our friends from "the land of steady habits," got up on the occasion, "a New England Festival," or "a Thanksgiving Supper," which was graced by the presence of a large number of our citizens, and among others, at least two of the ministers of our holy religion. We learn, that, "The excellent dinner was discoursed with rapturous good-will, and then came the feast of reason and the flow of soul,—song, sentiment, speeches, and every thing to make an agreeable pastime of the occasion."

When men have leisure to spend an hour in this way, we have nothing to say either against a dinner or a supper, at a suitable time. But is a day appropriated to the purpose of rendering thanks to Almighty God, a proper time for holding a carnal "Festival," partaking of a "sumptuous dinner," drinking toasts and singing songs? Especially, is it seemly that ministers of the gospel should give their countenance to things so inconsistent with the nature and design of a day appropriated to the purpose of giving thanks to God? If this is the manner in which the present descendants of the Puritans in New England observe a day of public, solemn thanksgiving, then we must be permitted to express the hope, that no such "yankee notions" may cross the Allegheny mountains.

A QUESTION.

"Is not the tendency of Voluntary Associations, to take the place of the Church, and to throw it into the back ground altogether?"

THE ANSWER.

I answer emphatically, NO! It depends entirely on the principles upon which the Association is founded, and the object for which it is formed, whether it will have any such tendency. I can conceive of various Voluntary Associations, which, without in any degree invading the prerogatives of the church, may incidentally do much to promote her prosperity. Suppose, for example, a young man and a young woman should form a Voluntary Association, and agree to live together in the relation of husband and wife, for the purpose of promoting each other's happiness, and of raising up a "godly seed." I can easily conceive that such an association, without at all interfering with any thing which belongs to the church, might tend very happily to promote her interests. But should these same persons form this connection, that the husband might steal and the wife conceal the stolen property, such a Voluntary Association would be pronounced unhallowed, and its tendency would be hurtful. Before, then, we can pronounce intelligently upon the tendency of an association, we must know on what principles it is based, and for what purpose it is established.

Suppose that there exists a large collection of stagnant water in the immediate vicinity of a city, and that the poisonous exhalations arising from this source,

are scattering disease all round. The removal of this nuisance is a matter of common concern to all who reside in the neighborhood, and it requires a united effort. And, accordingly, all who are exposed to the evil unite in a vigorous effort to effect the removal of this source of disease and of death. I am not able to see why such a Voluntary Association might not have a good tendency.

And let me suppose that there exists in the community an odious custom—if you please, the custom of *dram-drinking*. And let me suppose that some Ministers of the Gospel, and some Ruling Elders, and not a few members of the church, have conformed to this custom, until they really love "the good creature," and have become so familiar with it, that they are neither reputable members of the church, nor good members of society. In this state of things, let me suppose, that a few benevolent men form a Voluntary Association—a Temperance Society, if you please—for the purpose of putting down this detestable custom, by the force of their example, and by the power of moral suasion. It is not difficult to see that such a Voluntary Association, without at all meddling with what belongs to the church, may do much to advance the good of society, and at the same time incidentally aid the church in the prosecution of her benevolent mission. The result then is, that a Voluntary Association may have a good or an evil tendency, according to the character of the principles on which it is founded, and the nature of the object for which it is established. Let the principles of the association be sound, and let its object be legitimate, and then its tendency will be good.

For the Preacher

MR. EDITOR:

The peculiarly distressing nature of my situation, must be my apology for intruding myself upon your notice, for the purpose of soliciting your aid and your counsel. That you may understand my case, permit me to say, that when I first became a wife, it was my happy lot to be united to a most affectionate husband. In so far as this world is concerned, we could not claim abundance, but possessed so much, that by our mutual industry we were able to live comfortably. At the time of our marriage my husband was a member of the church, and I have had the happiness of seeing the forms of religion punctually observed in the family. The earlier years of our married life passed away very happily. Divine Providence has smiled upon our united efforts, our scanty stock has been increased, and we now possess as much as we could reasonably desire of the good things of this life. And perhaps, Mr. Editor, you will now be disposed to say to me—"Surely you are truly happy!" But ah! must I tell you, there is a worm at the root of my domestic happiness. My dear husband,—a man of warm affections, of kind disposition, and of generous heart, is of late an altered man. Being naturally of a social and friendly disposition, he has been inveigled by the drinking usages, which formerly so generally prevailed, until he has acquired a fondness for intoxicating drinks. And it is but too evident that he is suffering from the evil effects of indulging a vitiated appetite, both in soul and in body. Alas! how great a change has come over him! He whose words were formerly expressive of kindness, and whose looks were

indicative of affection, has become cold and peevish, and fretful. But this is the worst. He is often utterly unfaithful to his religious duties, and I fear is losing his relish for the worship of God. And tremble while I look forward to the painful result which my fears anticipate, and which present appearances render probable. And must it come to this? Am I doomed to see that husband, whom I have loved as my own soul; that husband, naturally so noble, generous and kind, become a drunkard, and excluded from the kingdom of heaven? How can I bear the thought! Mr. Editor, What shall I do? I hope you will take my case under consideration, and give me such counsel as you may think suited to the circumstances in which I am placed.

Your friend and constant reader,
MARY.

REPLY.

We do most sincerely sympathize with our amiable friend, who has consulted us on a subject so intimately connected with her happiness. And we greatly fear her trial, however painful, is by no means singular. We have leisure, at present, only to say to our friend, that, under God, your reliance for success in producing reformation, must be on your own Christian example, and earnest and persevering prayer. "The Lord's hand is not shortened that it cannot save, neither is his ear heavy that it cannot hear." We are told that an individual possessed of a devil was once brought to the disciples, that they could not cast him out. The disciples inquire at their Master, "Why could not we cast him out?" "Because of your unbelief," is the reply. "Howbeit," our Lord adds, "this kind can be cast out, but by prayer and fasting." It would appear, then, that some evil spirits are dispossessed with greater difficulty than others. And if there is one evil spirit which is subdued with greater difficulty than another, it would seem to be POLLYON, whose throne is established in the heart of the drunkard. But every destroyer of our race, must yield to the omnipotent power of divine grace. And prayer and fasting are the means which God has appointed to secure the interposition of this power. We would but say to our friend Mary, and to all her sisters, who may experience a similar trial,—"Remember the years of the band of the Most High." "Is any thing too hard for the Almighty?" "The king's heart is in the hand of the Lord; he turneth it whither he will; he turneth it whosoever he will." Then commend the case of thy husband to Him who is the hearer of prayer, and say to Him, "will not let thee go, except thou bless me." And for your encouragement to persevere, remember he hath said, "All things whatsoever ye shall ask in prayer, believing, ye shall receive."

The following communication is supposed to be, from "A Sister in the Church." Our fair sisters are, on our accounts, deeply interested in the exploratory war in which we are involved, and have a right to be heard. An Apostle has said, "Let your women keep silence in the churches, for it is not permitted to them to speak. And if they will learn any thing, let them ask their husbands."

is at home." Though the Apostle does not seem to countenance the idea of a woman becoming a public speaker, we are not aware that he has forbidden the employment of her pen for the public benefit. And while he directs those who would "learn, to ask their husbands first," we suppose that it may be allowed to those who are *without husbands*, to seek information from any who are qualified to give it, through the medium of the press. We hope, therefore, that of our correspondents will comply with her request, and give the information desired. In the mean time, we may say, in so far as our opinion is concerned, we have no faith in the system which advocates the propriety of opening a way for the introduction of the Gospel, by cannon-balls and bomb-shells."

Ed.

For the Preacher.

EDITOR:
Among the various opinions which are in collision among mankind, there is that which perplexes my mind very much. If you, or any of your correspondents of either party, can answer the following interrogative, in a way that will bring light on its darkness, you will confer a peculiar favor on the writer. Why do so many, who appear equally conscientious in other things as Christians, differ so widely in their opinions as to this deplorable war in which we are involved? Some, as you are well known to speak and write on the war, as contrary to the principles of Christianity; others say it is right, and try to justify it by presenting to us a variety of arguments, among which are the benefits which will flow from it, by opening a door for the conversion of the Pagan world to the Protestant faith, and thus breaking the bands of the priests, and enabling them to become a Bible-reading people. I admit that the conquest of Mexico will result in great spiritual good to the people, where shall we go for the remedy to favor this opinion? We find it in past ages. Ireland was subdued by the English centuries ago, and the Protestants from England and Scotland zealously to induce the natives to embrace the Protestant faith, but they were repulsed away with scorn and contempt those whom they believed to be enemies and oppressors, and the Irish are to this day praying to the Mary.

Some may reply, Look at the nations who lived in the north of Europe, at became partially acquainted with Christianity by conquest. True, but were the conquerors, not the conquered, beside this, they had not employed any form of Christianity previous to their conquests. Every intelligent person knows that it is more easy to make a person who has never embraced the Christian religion, to attend to lead one from a corrupt religion which he has been long attached

to this article will be cordially read, and perused with attention by
A SISTER IN THE CHURCH.

WINTER.

Winter comes to rule the varied year and sad, with all his rising train; clouds and storms.
After a long continuance of comparatively mild weather, the reign of frost now has fairly commenced.

THE POWER OF PREJUDICE.

"He casteth out devils, through Beelzebub the prince of the devils." Such was the opprobrious language employed by the enemies of the Lord Jesus, who witnessed the stupendous miracles which he performed, and who had before their eyes the indubitable proof of the equity of his claim to the character of the true Messiah. Previous to the appearance of the Son of God in human nature, the Jews generally had formed a conception of the character of the promised Redeemer, in accordance with their own carnal views and desires. And when he actually appeared in the person of Jesus of Nazareth, the circumstances of his condition were so different from what they had anticipated, that closing their eyes against all the evidences of his divine mission, they rejected him as an impostor. It was not because of any thing doubtful in the evidence of his heavenly mission; for of this they had many infallible proofs. But under the perverting influence of prejudice, they were disqualified to form a correct judgment; and hence, in relation to those works, of which it was truly said, "No man can do those miracles that thou doest, except God be with him," they said, "He casteth out devils, through Beelzebub the prince of the devils."

The power of prejudice in perverting the judgment, and in disqualifying man for forming a correct decision, is truly astonishing. Even good men, in the present state of imperfection, are not exempt from its influence. When an unfavorable estimate has been formed of the character of a man, (it may be, without any sufficient reason,) every thing affecting that character, is beheld through the distorted medium of prejudice, and the result is, a decision to his disadvantage is pronounced. Even when the act of the man must be approved, it will often be attributed to an unhallowed motive, just as the benevolent miracles of our Lord were ascribed to the agency of Satan. Then, let all give heed to the admonition, "Judge not, that ye be not judged."

SUMMARY.

JEWISH CONVERTS. On the occasion of the dispensation of the Lord's Supper recently, in one of the Associate Reformed churches in the city of New York, four young Israelites were admitted into the communion of the church. A letter received from the Pastor of that church, observes—"That they all stated as one reason which induced them to give the preference to our church, the fact, that we use a literal version of the Psalms of David in the worship of God." And they further stated that, "from their own personal knowledge, one great objection which the Jews raise against Christianity is, that the Christian churches have mutilated and corrupted the Book of Psalms."

One of these young men, Mr. Elias Levi, a Polish Jew, has been taken under the care of the Presbytery of New York as a candidate for the holy ministry.

THEOLOGICAL SEMINARIES. We learn that there are in attendance in the Theological Seminary in Newburg, New York, ten students.

In the Seminary at Due West Corner, South Carolina, there are eleven students.

ERSKINE COLLEGE. At the late meeting of the Associate Reformed Synod of the South, the Rev.

R. C. Grier, was elected President of Erskine College, in the room of the Rev. E. E. Pressly, D. D., resigned. This young but flourishing Institution has been a source of blessing to the Southern Church.

THIRTEEN YEARS' WORK FOR A BIBLE! In the year 1272 the wages of a laboring man were less than four cents a day, while the price of a Bible, at the same period, was about \$180. A common laborer, in those days, must toil on industriously for thirteen long years, if he would possess a copy of the word of God! Now, the earnings of half a day will pay the cost of a beautifully printed copy of the Sacred Oracles. What a contrast! What an illustration of the power of the press!

CANADA. The manner in which the exportation of wretched creatures from Ireland has been pushed to the very extreme of the season, has filled up the full measure of disgust felt throughout Canada.

The mortality has been that of an army: on the passage, 3,900; at Grosse Isle, 3,452; in ships at Quarantine, 1282; at the Marine Hospital, Quebec, 1060; making 9,634; and this fearful account does not include the deaths at the Sheds and Hospitals in Montreal, Kingston, Toronto, Bytown and Hamilton; or those which have occurred unnoticed and unknown, by the wayside, and in the small taverns of the country parts. In Montreal, the average number of sick in the Hospital, during the week ending November 6th, has been 702; and the deaths 66.

VOLCANIC ERUPTION. The Mountain Eagle states that great excitement and alarm prevails at present among the inhabitants of Walker and Dade counties, Ga., produced by a burning volcano, which is said to have burst out from the high peaks of the Look Out Mountain, at a place called the "Narrows," on the 19th ult. Some of the inhabitants, it is stated, had removed from the neighborhood.

FOREIGN. Our space allows us room merely to say that, according to the latest news: In England, a large number of heavy failures in the manufacturing and commercial world have occurred, and in consequence of many being thrown out of employment, extensive suffering is threatening to prevail. In Ireland, there are alarming accounts of distress and outrage, especially in the South and West. In Switzerland, the rival Cantons appear to be on the very brink of war. In Italy, the Pope is continually making advances towards apparent reforms—while each new one makes the multitudes clamorous for more, and what the result of the present course will be to Popery and the world, the providence of God alone can tell. In Russia, the cholera is making fearful ravages apparently on a western course from Central Asia, where it developed itself some time since.

NEWSPAPER IN CHINA. A foreigner in China has recently established a newspaper in the Chinese language. Hitherto there has been but one Chinese newspaper, which was issued by the government at Peking at irregular intervals, containing the laws enacted, etc., and was sent out by express to the principal cities of the empire.

PRESBYTERIAL NOTICE.
The Presbytery of Monongahela will hold its regular Quarterly Meeting, in Dr. Pressly's Church, Allegheny City, on Tuesday the 28th instant, at 11 o'clock, A. M.
JOHN G. BROWN, Clerk.
December 7th, '47.

NOTICE.
There are several volumes which have been removed from the Library of the Theological Seminary, without the knowledge of the Librarian. Among these, there are two copies of Dick's Theology, Boston's Body of Divinity, Jamison's Lectures, besides many others. Those who have them in their possession are earnestly desired to return them immediately.
JOHN T. PRESSLY.

ACKNOWLEDGMENTS.

The Treasurer of General Synod acknowledges the receipt of the followings:
Centreville Congregation, by Rev. D. R. Kerr, Foreign Mission, \$5.00
Mrs. Jane Fleming, by Rev. J. C. Steele, 1.00
Miss Sarah Ritchie, by do., 1.00
Allegheny Congregation, Dr. Pressly, Oregon Mission, 40.80
West Alexandria, Rev. J. S. Buchanan, Oregon Mission, 5.00
Female Miss. Society, Union Congregation, Rev. Ekin, 15.00
The Treasurer of the First Synod acknowledges the receipt of the following sums:
Mount Nebo Congregation, Rev. Burnett, \$3.00
Barr Hill Congregation, by Rev. D. R. Kerr, 4.00
Wooster Congregation, by do., 5.00
Bear Creek and Connections, by do., 10.00

MARRIED.

On the 23d ult., by the Rev. J. Herron, Major GEORGE S. CARNAHAN to Miss JANE, daughter of ANDREW GILFILLAN, all of Allegheny County, Pa.

At Bedford, Cuyahoga County, Ohio, on the 18th ult., by Rev. J. W. Logue, Mr. JOSEPH DARLING, of Washington County, N. Y., to Miss MARGARET DRENNEN, of Bedford, Ohio.

In Birmingham, Pa., on the 16th ult., by Rev. J. C. Steele, Mr. ANDREW L. M'CLURE to Miss JANE RAMSEY.

OBITUARY.

Died, of Typhoid Fever, at his residence, near Savannah, Ashland county, Ohio, on the 10th of November, Mr. EBENEZER ROSS, in the 52d year of his age.

About eighteen years since, the deceased was ordained a Ruling Elder in the A. R. Congregation of Cross Roads, then under the pastoral care of the Rev. M'Callan, whence he removed to Savannah in the Spring of 1835, and soon after his settlement there, was incorporated with the Session of the A. R. Church, of said place, and continued in the exercise of his office, approved and loved by the whole congregation until his death. In the session, presbyteries and synods, his seat was seldom, if ever, vacant. He was prompt in his attendance upon the weekly prayer-meeting, Sabbath school, and public worship of God. And it may be said of him, he "seemed to be a pillar" in the church. His place would not easily be supplied.

In his death, community has lost one of her worthiest citizens, the church a most amiable and exemplary member, his wife a faithful and affectionate husband, and his children a vigilant, tender and beloved father.

His last illness was protracted about eight weeks, but was endured with Christian patience and resignation, and he appeared fully prepared for his change. In the judgment of man, he died the death of the righteous, and therefore his numerous friends mourn not as those who have no hope.

Died, of congestion of the brain, after an illness of three days, Miss ELLEN ROSS, eldest daughter of Ebenezer and Jane Ross, in the 17th year of her age. She was lovely in her life, and we hope, blessed in her death. Her warning was short, and in about thirty-six hours after she was seized, she sunk into a comatose state, from which the best medical skill employed, could not relieve her.

Thus, within less than three months, has death cut off from this deeply-afflicted and much-bereaved family, three of its most promising members. A disconsolate widow with five children, and an extensive circle of friends, are left to mourn a serious and apparently irreparable loss. "Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

If there be any errors or oversights in the acknowledgments, subscribers will please notify us of them that they may be corrected.

PAYMENTS FOR SUBSCRIPTION TO THE PREACHER—(Not otherwise receipted for.)

On the Third Volume. Matthew Drennen
On the Fourth Volume. Matthew Drennen
On the Fifth Volume. William M'Grath, R. A. Ross, A. Jacobs, John Mahard, Reid Bracken
On the Sixth Volume. Henry D. nuell, Esq, Mrs Jane Ross, Rev H H Thompson, Miss Rebecca M'Junkin
T S Parks
T S Parks
R A Ross
H T Sloan
Matthew Drennen
L Noble
William Wilson
G Wilson
James Smith
M M Dickson
W Gracey

POETRY.

FAST RECOLLECTIONS.

Sweet Mem'ry guide my roving thoughts
To days and weeks now flown,
When joy diffused gay smiles around,
And sorrow was unknown:
For Fancy e'en would dwell upon
The lovely scenes of yore;
Would feast herself on thoughts of those,
Whom I behold no more.

Departed days! now oft my thoughts
Around you fondly cling!
While Mem'ry scans your glowing scenes,
Whence during pleasures spring.
I love to gaze on you, sweet Past,
To view your cloudless sky;
I love to raise Time's mystic veil,
And bring fair prospects nigh.

Companions of my childhood days,
Friends of my tender years:
Alas! I miss your sparkling eyes,
I miss your hearty cheers.
How oft I've joined your merry laugh,
Which made the air resound!
When circling pleasures, light of wing,
Whirl'd—gaily whirl'd—around

Dear Friends! methinks I see you now,
Familiar gliding 'long;
As blithe, as gay, as light, as free,
As happy birds of song.
Ah! yes, those faces lit with smiles,
Those brows serene and clear,
Remembrance brings to Fancy's gaze,
E'en as they used t' appear.

Those were the hours of innocence,
When no dark cloud of sin
Hung o'er the soul with dread and gloom,
To terrify within.
Like as the crystal fountain, clear,
Sends forth its silver stream—
Just so the hours of childhood pass,
As pure and lucid seem.

Oh! that the future thus might be
As free from every guile;
That innocence might sport beneath
Fair Heaven's approving smile:
Then no distrustful thoughts would mar
Our happiness below;
Then would we, when the scenes are o'er,
To endless glory go.

MISCELLANY.

EUROPE AND ASIA—AN IMPORTANT PROJECT ON THE EVE OF ACCOMPLISHMENT. We learn from the *London Morning Herald* of the 16th ult., that the project of uniting the Mediterranean and Red Sea is about to be executed. The Viceroy of Egypt, having been baffled by the jealousies of the great European Powers, in his attempts to secure their co-operation in this great work, appealed to private enterprise and interest. The response has been satisfactory. A joint company of capitalists and merchants of London, Paris and Vienna, has been formed, and their agents by this time have reached the theatre of projected operations. Mr. Stephenson represents the English interest, M. Talbot the French, and M. Negrelli, the Austrian. The following extract from the *Morning Herald* gives a clear idea of the project:

"The purpose of the colossal project is to cut a ship canal between Suez and the ancient Pelusium, following very nearly the course of the ancient canal, the traces of which still exist on the isthmus. The projected canal is to have width and depth sufficient to float a first rate man-of-war. A port will be constructed at Suez, and another at Pelusium. From the reports which have reached us, it appears that surveys have already been made to a sufficient extent to remove all doubts as to the practicability of the project, within those limits of ex-

penditure which would secure the support of prudent capitalists. The chief doubt rested on the construction of the proposed port at Pelusium; but M. Negrelli has already made a survey, and estimates sufficiently exact to leave no fears on that head. The parties are, at the time we write, on the spot, and actively engaged in the prosecution of the affair.

"The near prospect of the realization of such a project has revived the idea, long since suggested, of a railway following the same route. It is not impossible, however, that both projects may be realized, and that even with advantage to each other. The works necessary to the one, will be equally available for the other; and every one conversant with engineering will perceive in how many ways each, in actual operation, may aid the other. It would be a glorious spectacle to behold those wonders of art and science—the locomotive, the ship, the railway, and the canal, at work upon the sands and deserts that were for centuries untrodden, save by the pilgrim and the camel. Yet such a result may be far from remote.

"The company we refer to has been constituted for several months back, and has devoted its inquiries to the question between a railway and a canal. It has decided in favor of the latter. It is proposed to divide the execution of the works between the engineers of the nations above named. The English engineer, Mr. Stephenson, is to construct the port of Suez, the Austrian engineer, M. Negrelli, is to take charge of the port of Pelusium; and the French engineers are to construct the canal."

MISSION TO OREGON. Rev. George H. Atkinson and lady sailed from Boston, October 23d, in the Barque Samoset, for the Sandwich Islands, on their way to Oregon. Mr. A. goes out under the commission of the American Home Missionary Society, and is amply provided with facilities for exerting a favorable influence in the educational and other social interests of that interesting region. He will be followed, at no distant period, by other missionaries, already under appointment.

From the incidental remarks of travelers, it appears that the land is not so good as in the Valley of the Mississippi. It is not a campaign country, but made up of series of mountains and valleys. The sections most inviting to settlers, are the Willamet Valley, and a portion north of the mouth of the Columbia river. More thorough exploration, however, is fast developing choice locations in other parts of the territory. There were, in 1843, less than 400 Americans in Oregon; in 1846 there were 10,000. They have mostly gone from the Western States, attracted by the healthiness of the climate. The first settlers were a migratory people, but they had been followed by a class of permanent inhabitants. This territory will eventually become rich and important—especially the Willamet Valley will become a rich farming district, furnishing provisions to the shipping on the Pacific. This territory will soon be engaged in commerce with China and India, and have a powerful influence upon the political interests of our nation. The people resemble those of our Western States in their general character. The Roman Catholics, to a great extent, now control their religion. In the Willamet Valley, in 1845, they erected four churches; and have twenty priests, besides eleven more on the way. These are said to be Jesuits, men of education, and will have great influence in every department of society. There are several Protestant ministers also, who, with the exception of three missionaries of the Ameri-

can Board, laboring among the Indians, support themselves by their own manual labor, and of course have little time for study.

The state of feeling in Oregon towards the United States, is not altogether as filial as might be expected, considering the origin of the settlers. They have a strong sense of the injustice done them by the neglect of the home government. Intelligent men among them are agitating the subject of an independent western empire, to be composed of Oregon and California.

WONDERS OF CREATION. The late Dr. Chalmers in his *Astronomical Sermons*, remarks: "While the telescope enables us to see a system in every star, the microscope unfolds to us a world in every atom. The one shows us the insignificance of the world we inhabit; the other redeems it from that insignificance—presenting us a universe in the compass of a point, where the Almighty Ruler of all things finds room for the exercise of his attributes." Recent discoveries in Geology have brought to view a great multitude of facts, truly wonderful—especially respecting the state of animated creation many centuries past. While on the one hand it is found, by the remains of some ancient animals, that they were larger than any now living upon the earth; on the other hand, microscopic animals, almost inconceivably small, yet possessing mouths, teeth, stomachs, muscles, wings, glands, eyes, and other organs, are not only found in a fossil state, but forming rocks and soil for miles in extent. Chalk, and even flint, and some of the gems, are found to a great extent to be composed of animalcula. A cubic inch of iron ore is said to contain the remains of one billion of living, acting, reproducing beings. Professor Hitchcock states, that the silicious marl found under peat swamps in New England, appears to be made up almost entirely of the skeletons of animals. It is also said that a thousand millions of these animals would, together, form a mass no larger than a grain of sand.

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Sept. 16, 1846—1t.

The Preacher.

VOLUME V.

"I HAVE A MESSAGE FROM GOD UNTO THEE."

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REV. DAVID R. KERR, EDITOR.

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From the New York Observer.

Kirwan on Relics and Indulgences.

To the Right Rev. John Hughes, Roman Catholic Bishop of New York.

MY DEAR SIR:

Permit me to ask your kind attention, in the present letter, to two more objections which prevent my return to your church, drawn from *your use of relics and indulgences*. The importance which you attach to these things, and the evils which flow from them, demand a letter for the due consideration of each; but I will consider them both in one, and, as I trust, without weakening the force of my objections.

"Relics are the dead bodies or bones of saints, and whatever belonged to them in their mortal life." The clause I place in italics enables you to multiply them indefinitely. These relics are honored with an inferior and relative, but not with divine honor. And they are honored. 1st, because they were the temples of God; 2dly, because they are to be raised from the dead; 3dly, because of their miraculous power; 4thly, because they encourage the faithful to imitate their virtues. This is Challoner's account of them, with which that of Milner agrees.

This doctrine of relics is intimately connected with that of miracles—it flows from it. The man who performed miracles, when living, should be, after death, highly honored; his bones may perform them after death; and, as in many cases they do perform them, their relics should be honored with an inferior and relative, but not with a divine honor. Here is the link which connects your doctrine of relics with your miracles.

Relics are matters of immense importance to Rome. They are to your church what the ark of the covenant, and the pot of manna, and Aaron's rod that budded, were to the Jewish temple. Hence the prodigious efforts of past ages to obtain relics, and the enormous prices paid for them, in order to place them in churches, and the sleepless vigilance with which they have been guarded, lest they should be stolen for the adorning of new churches by their virtues. They have been more than mines of wealth to Holy Mother, as they have brought her the gold and silver, without the trouble of mining, smelting or coining it.

If a bone or a relic of a saint could be secured for a new church, the church

was called by his name, and placed under his guardianship. This is the origin of calling churches after the names of saints. And thus nations were placed under the guardianship of saints—as Ireland under that of St. Patrick—Scotland under that of St. Andrew—England under that of St. George. So also cities were placed under the care of saints, and their relics were esteemed as imparting far greater security against assault than cannon, walls, or bulwarks. Constantine, you know, defended the town of Nisibis with the dead body of St. James; and when the Emperor Leo desired to secure the relics of Simeon the Stylite from Antioch, for the purpose of defence, the prudent citizens replied, "Our city has no walls, and we have brought here the holy body of Simeon, that it might serve us in the stead of walls and bulwarks." And so individuals are placed under a guardian saint, or they select one for themselves. I remember, when a boy, I had one myself; but his name I am utterly unable to recall. I have no doubt but that you will say he took bad care of me.

There is, I learn, an authentic list of the relics, deemed true, possessed and published by your church, I have never seen it. It must be a very curious book. In the absence of your catalogue, I select a few of the relics greatly venerated by Papists, from books of authority that lie before me. They are almost as amusing as your miracles. I will omit those too offensive to be named, out of respect for you, my readers, and myself.

The arms, legs, fingers and toes of the saints are greatly multiplied. There are eight arms of St. Matthew, three of St. John, and almost any number of St. Thomas-a-Becket. There are in the church of the Lateran, the ark made by Moses in the wilderness, the rod of Moses, and the table on which the last supper was instituted by the Saviour. The table is entire at Rome; but there are many pieces of it in other places. On the altar of the Lateran, are the heads of Peter and Paul entire; but there are pieces of them in Bilboa, greatly honored by the monks. St. Peter's church is blessed with the cross of the penitent thief; with the lantern of Judas; with the dice used by the soldiers in casting lots for the Saviour's garments; with the axe, saw and hammer of St. Joseph; and with the tail of Balaam's ass. Different churches are enriched with pieces of the wood of the cross; and were the pieces all brought together, they would make a hundred crosses. In one church is some of the manna in the wilderness; in another some blossoms from Aaron's rod; in another an arm of St. Simon; in another the picture of the Virgin, painted by Luke—in another one of her combs; in another the combs of the apostles, but little used; in another a part of the body of St. Lazarus, that smells; in another a part of the gospel of Mark, in his own hand-writing; in another a finger of St. Ann, the Virgin's sister; in another St. Patrick's stick, with which he drove venomous reptiles from Ireland; in another some of St. Joseph's breath, caught by an angel in a vial; in another a piece of the rope with which Judas hung himself; in another some of the Virgin's hair—in

another some of her milk. And the monks once showed among their relics the spear and shield with which Michael encountered the dragon of Revelation; and some relic-monger had a feather from the wing of the Holy Spirit, when taking the form of a dove he abode upon Christ at his baptism? On the miracles wrought by the relics of the saints I have already sufficiently dwelt. They are various, and very numerous.

I will not, I cannot, here dwell upon the awful abuses of your doctrine of relics; on the robbery of all kinds of graves in Palestine, and the hawking of pilfered bones all over Europe; on the selling of wood, sufficient to warm a small town through the winter, as pieces of the cross; on the selling of hands and feet of particular saints, until the proof is positive that some of the favored ones had as many hands as Briareus, and as many feet as the crawling worm we call the centipede. I turn from the abuse to the doctrine.

Now, sir, where is the origin of your doctrine of relics? Can you find a trace of it in the New Testament? Will you, for a moment, compare the sham miracles wrought at the tombs of some of your saints with that wrought by the bones of a prophet of Israel? Will you dare to say that the curing of a sore throat, by a dead man's hand, is to be placed on the same ground with the miraculous cures of the apostles? I venerate the names, I would even decorate the tombs of the good; but what virtue is there in a bone from the body of Paul or Peter? or in a slip of wood from the cross? or in a strand from the rope with which Judas hung himself? or in some hairs from the tail of the beast which Balaam whipped?

If relics ever performed miracles, why do they not perform some now? Is the virtue of all your old bones exhausted? Where is the holy coat of Treves? Where now are the pilgrims to the bones of Becket? Where is your shop in New York for the sale of holy teeth, and holy fingers, and holy bones, taken from the graves of the saints? Sir, the whole matter is one of the vilest impositions ever practised upon the credulity of man. I do not charge you with believing a word of it. I could almost as soon believe in the virtue of the paring of the nails of some of your saints, as admit that a man of your high sense can believe in these things.

But I must hasten to a brief consideration of your doctrine of *indulgences*. And how shall I characterize it?

Your church teaches that sins of a certain character deserve temporal and eternal punishment. Penance secures the remission of the latter; indulgence releases from the former. So that indulgences secure a release from the debt of temporal punishment.

No person but a lineal descendant of St. Peter can grant an indulgence. And that all such have the power of granting them is clearly proved, by the fact that the Saviour gave the keys to Peter, and told him that whatsoever he bound or loosed on earth should be bound or loosed in heaven.

Indulgences can only be granted to those who have, by penance, secured the

remission of eternal punishment; and they can be granted even to such only for a good cause or motive. Unless the cause or motive is a *good one* heaven does not loose what the bishop looses. The causes or motives deemed good are, "the doing of great works for the glory of God and the public benefit of the church, such as the propagation of the Catholic faith, building churches, alms, &c." And the way in which the bishop secures the remission of the temporal punishment of the indulged one,—he draws upon the satisfaction of Christ and his saints called "the treasure of the church," and offers the draft to God, as an equivalent for the punishment due to the individual! I do think that some heated controversialists have distorted this doctrine of your church; but you will not say that this is a distortion of it. It is taken, almost literally, from Challoner and Milner.

The illustration of Milner of the working of the thing is a curiosity in its way. It is drawn from 2d Sam., 12th chapter. David, by the murder of Uriah, and by adultery with his wife, incurred both eternal and temporary punishment. He confessed to Nathan and did penance, and eternal punishment was remitted. The temporal yet remained, and he suffered it all. And why? There was no priest or bishop to grant him indulgence!

Such, sir, is your doctrine of indulgence. Permit me to give you my thoughts in reference to it.

There is not a shadow of authority for it in the Scriptures. The church has authority to receive those she deems worthy of membership, and to cast out offenders. And when offenders, cast out from her bosom, have given due evidence of repentance, she has the power of again receiving them; she is bound to do so. Upon this simple Scriptural position your church has erected the sacrament of penance, and the doctrine of indulgence!

Nor have you a shadow of authority for prescribing a meritorious satisfaction to God, in lieu of the penalty annexed to his law, and pronounced against sin. I have already examined and exploded your claims as to the power of the keys, and as to binding and loosing. So unreasonable, I may say so foolish, are they, that their assertion only exposes you to ridicule. Let us suppose that David were now king of the State of New York, with the sins of the matter of Uriah fresh upon him: could you go to him and say, "May it please your majesty, I, John Hughes, by the power of binding and loosing transferred to me by Peter, will grant you indulgence from the temporal punishment due to your sins; and that child born to you by the wife of Uriah shall live, by virtue of my indulgence, if you only build for me a splendid cruciform church, and endow it with regal magnificence?" Should you do this, would not your conduct be branded, not only as revoltingly arrogant, but as blasphemous? And is not this the way that many of your churches were built and endowed?

But you now lower your tone, and say that indulgences only remit the temporal punishment inflicted by the church. But how does this mend the matter? By your power of binding or loosing, you

can send a man to hell or to heaven; you can inflict any punishment you see fit; and you can demand of the penitent, for indulgence, any "good works" you see fit. Here, sir, is the key which unlocks a chamber in your church filled with rottenness and putrefaction, more foul and filthy than the world has ever seen. Need I revert to the traffic in indulgences so zealously promoted by your popes in past ages? Need I point you to their wholesale manufacture by your popes—to their selling them by wholesale to tribes of vagabond monks, who hawked them all over Europe, at prices to suit purchasers? The pope drove as good a bargain as he could with the monks, and the monks with the people. For the indulgence which a poor peasant could purchase for a few pennies, a prince must pay pounds. The common sense of the world was insulted; the yoke of Rome became too heavy for the nations longer to bear; a poor monk discovered a copy of the Bible, and its truths filled his mind and his soul; strong in the Lord, he went out from his dark cell with the lamp of life in his hand; the Reformation follows. And for the exposure of her frauds and wickedness, your church has sent that poor monk to a place where the efficacy of seven sacraments—of all masses—of all indulgences—can never reach him.

But you will say all this was the abuse of the thing. My dear sir, your doctrines of relics and indulgences have no use—they are all abuse. Guard them as you may in your catechisms and books, practically they are all abuse. Millions have prayed at the tombs of your saints, who never offered an intelligent prayer to God through his Son. Millions have worshipped your relics, who never worshipped God in spirit and in truth. And millions have sought deliverance from sin by your penances, and extreme unctions, and indulgences, who never sought it through the blood of Jesus Christ. And at this hour many of your churches in Rome are nothing but spiritual shops for the sale of indulgences.

The frauds which your church has practised on the world, by her relics and indulgences, are enormous. If practised by the merchants of New York, in their commercial transactions, they would send every man of them to the State Prison.

By your doctrine of relics you lead the people into idolatry on the one hand: by your doctrine of indulgences you give them a license to commit sin on the other. At least this is their practical effect. It is said of the holy Sturme, the disciple of St. Winfred, that in passing a horde of unconverted Germans, as they were bathing in a stream, he was so overpowered by the intolerable stench of sin that arose from them, he nearly fainted away. Similar is the effect of the odor of your relics and indulgences upon me. Your church must abandon them utterly before I can return to her communion.

With great respect, yours,
KIRWAN.

Public Prayer.

The following remarks on the subject of prayer in the pulpit, are affectionately recommended to the serious consideration of our young ministerial brethren.—Ed.

I cannot dismiss the subject of your pulpit performances, without offering a few hints upon prayer. Prayer, as the only medium of communication between earth and heaven, is an exceedingly important part of public worship. In your sermons, you are the mouth of God to the people. In your prayers, you are the mouth of the people to God; and O how important, that when you rise up in the great congregation, to address the "High and Lofty One who inhabiteth eternity," your "lips should be touched with a live coal from off his al-

tar." Were you an Episcopal minister, the great thing would be to read well. Having all the prayers before you in the liturgy, you would of course feel no anxiety in regard to the matter. But as you are a Presbyterian, and pray without a book, the case is very different. You are responsible for the matter, as well as the manner. You must compose your prayers, either in the study, or in the pulpit.

Some theological teachers advise their pupils to write out their prayers at first, and commit them to memory. This method has undoubtedly some advantages; and I had much rather you would adopt it, than go into the pulpit with a stammering tongue, or without any serious premeditation. But it seems to me liable to some weighty objections. If you write out and commit your prayers, when you enter the ministry, you will be very apt to fall into a dull and formal monotony. The words and sentences, which you have committed to memory and repeated often, will occur to your mind; to the exclusion of other and equally appropriate language. The consequence will be, that you will never be likely to acquire the power of expressing your thoughts freely and copiously, on all the topics of prayer which will be suggested by the ever varying circumstances of your congregation. It appears to me, that the better way for theological students and young pastors is, to prepare themselves, not by writing, but by studying the Scriptures, to pour out their hearts to God, as the thoughts arise in their minds. In this way, they will soon be able to express themselves with fluency and propriety on all occasions and at the shortest notice.

Am I right in thinking, that this branch of education for the ministry is less attended to than its importance demands? I confess it appears to me, that many of our young ministers preach much better than they pray. And may not the reason be that preaching has some how come to be thought a much more important branch of public worship than prayer. But is this a right view of the subject? Our fathers did not think so. They laid great stress upon appropriate fervent prayer, and were remarkable for the apt and free use of Scripture in their prayers. They seemed to think, that the more of the Bible they could bring in, the better. Were they mistaken? Would the churches have been more edified with their devotional exercises in the sanctuary, if they had breathed out the desires of their hearts more in polished sentences of their own, and less in the language of David and Isaiah and Paul? Whether it is because some of the younger brethren in the ministry, who preach exceedingly well, intentionally avoid the use of Scripture in their prayers, or because it is so much less familiar to them than it was to the fathers, I shall not pretend to say; but whatever may be the reason, the difference is very striking indeed. Let those who hear the greatest number of preachers at home and abroad take particular notice and tell me, whether I am right or wrong in my impressions. Would it perceptibly shorten some of their prayers, to take out of them every word of Scripture which they contain?

I hope, my son, that your prayers will be eminently Biblical, as well as fervent, comprehensive and appropriate. Nothing so enriches the devotional exercises of the sanctuary as the language of the inspired writers. Nothing breathes into these exercises so much of the breath of spiritual life. Nothing elevates an assembly of devout worshippers so near to the gate of heaven. You cannot study the word of God too diligently with reference to this particular object. It was said of an eminently devoted minister of the Old South Church, in the city of Boston, that he committed the whole Book of Psalms to memory, so that he might always have at com-

mand an inexhaustible store of the most appropriate language for prayer. I would that every young minister might be induced to do the same. The task once entered upon would be delightful, and might be accomplished in less than half a year. One of these hundred and fifty sacred lyrics might upon an average be committed daily without the least interference with other duties. This single acquisition would make you infinitely richer, than thousands of gold and silver.

The leading and essential topics of prayer, are Invocation, Adoration, Confession, Petition and Thanksgiving. All these should be brought in every Sabbath day, and you will find yourself greatly assisted by something like the methodical arrangement which is here indicated. Sometimes you will dwell longer upon one topic, sometimes upon another, and sometimes you will find it convenient, perhaps, to adopt a different order. But regard to method you must always have. If you commence without a plan, you will be liable to wander, you know not where, to fall into bewildering, if not "vain repetitions," and to protract the exercise to a tiresome length.

You will find it very much for your improvement in the gift of prayer, to make the chapter which you read in your family devotions, the main subject of the exercise, in the way of confession, petition, or thanksgiving, as either of these topics may be most distinctly suggested. You will also, if my own experience does not deceive me, derive much advantage to yourself, while you impress Scriptural truth more deeply upon the hearts of your congregation, by going over the leading topics of your last sermon in prayer, while they are yet fresh in the minds of all. For example, if you preach on depravity, or faith, or repentance, in the forenoon, make that the burden of your first prayer in the afternoon. It is well, I think, generally to confine your morning prayer chiefly to the state and wants of your own people, and to reserve the other and more public topics for the evening.

Avoid every thing like ostentation in prayer. Let your language be simple and child-like. Let your attitude be reverential, as becomes a worm of the dust addressing a God of infinite majesty and purity. Let the tones of your voice be solemn, but natural—supplicatory, but not afflicted. Let your enunciation be deliberate, but not drawling. Be careful not to weary the congregation by the unreasonable length of your prayers. On ordinary occasions a quarter of an hour before the sermon, and two or three minutes at the close is probably as long as is profitable, though I would by no means have you always confine yourself to any definite limits. Much will depend upon your own spiritual frame and that of your people.

As helps to improvement in prayer, let me recommend to you both Watts and Henry as invaluable. I do not see how a young minister can do without them.

One suggestion more, and I have done. Whenever you are called upon to make the introductory, or consecrating, or concluding prayer at an ordination, keep within your own proper limits, both as to time and topics. For want of a due regard to this caution, the whole ground is often gone over two or three times. In almost every thing but the name, the first prayer is the ordaining prayer, and it is well if he who closes the exercises, does not go back and set the candidate over the people for the third time.—Humphrey's Letters.

Peace is the evening star of the soul, as virtue is its sun, and the two are never apart.

Graves are but the prints of the footsteps of the angel of eternal life.

For the Preacher.

MR. EDITOR:

It has long been a matter of surprise to me, that our branch of the Church has not established a Literary Institution under her care and supervision, in which our youth might receive precisely such an education as we would desire they should possess. We have our Theological Seminaries; and what reason can be given why we do not have our own Colleges? Every young man, who has taken a regular course in either of our Seminaries, is received cordially in any part of the church to which he may be sent. And why should we not have a Literary Institution, in which the whole church throughout all its limits, would have entire confidence, and thus be assured that all who go out from it possess literary attainments of a high order? We do not consider ourselves proper judges of the literary attainments of our young men, as we generally have been favored with only common educations, but having entire confidence in the ministerial brethren of our Presbyteries, we are assured that they will not take any young man under their care as a Student of Theology, who does not possess the proper qualifications: however, this assurance would be strengthened, if our youth could pass their entire preparatory course under the direction of our own men. Whatever others may think, we believe and are persuaded in our minds, that the Theological Seminaries of our church send out better preachers than any other Seminaries with which we are acquainted. Now, how is this to be accounted for? Our young men whilst at College receive precisely the same training as others; and consequently, when they and others go to their respective Seminaries they stand on a perfect equality, but when they leave them we see a difference. The only way, then, in which we can account for the difference is, that our mode of instruction is preferable, and that our own men possess superior qualifications for imparting instruction. Why, then, do we not establish a Literary Institution of our own, so that our youth may enjoy all the advantages which we can possibly afford them? As it is, we are compelled to send our sons to Colleges under the superintendence of other branches of the church. Or shall we make choice of the state institutions? But how is it with these? "They are public property, and must not be sectarian; but every member of the church is a sectarian, and hence no member of the church can be a professor." And thus they fall under the soul-destroying sectarianism of Infidelity. Or else the prevailing denomination of Christians in the State, or the neighborhood in which the institution is located, takes the lead and makes it their own as completely as if it had been wholly endowed by themselves. Now, although it may be said in favor of such an institution, "it is not a sectarian but a state institution," yet no person, however well qualified for the station, can be elected a professor, who is not a member of that particular denomination which has taken it under their fostering care. Seeing that these things are so, why do we not go forward in this good cause?

If I am not very much mistaken, one of the most eminent men in a sister church, who is at the head of one of the most popular institutions in the West, remarked on a certain occasion, that he had examined the catalogues of various Colleges so as to inform himself on the subject, and that he was fully convinced that the Associate Reformed Church, in proportion to her numbers, educated more of her sons than any other denomination of Christians. And these must all be sent to Colleges, in which there is no one to look to their interests—no congregation of our people with which they may worship—nothing, but two or three, perhaps only one member of our church honored with a seat in the Board

of Trustees, for the sole purpose of securing the influence and support of our church and to perform the labor of the Board, (for it is honor that our men are workmen,) whilst those behind the curtain move the wires in such a manner as, at least, to advance their own interests.

In looking over the Minutes of the Southern Synod, I notice with pleasure, that with the blessing of God they enjoy much prosperity, although they have to contend against the evils of Slavery, and the inconvenience of settlements so far distant from one another, that every man has to labor almost single-handed. Now, to what shall we ascribe this prosperity? It has to a great degree taken place since the establishment of their Literary and Theological Institution. We must then ascribe it to the blessing of God crowning their labors, in this particular, with success. And if they have met with such success, notwithstanding so many discouragements, what might we not hope for under more favorable circumstances? Mr. Editor, I did not intend to write a long article on this subject. My object was to direct your attention, or that of some one or more of your correspondents to it; since it is my firm conviction that the establishment of a Literary institution, under the superintendence of our church, would greatly advance the interests of the Associate Reformed Church, and give her that influence among surrounding denominations to which the purity of her doctrines entitles her.

A RULING ELDER.

For the Preacher.

MR. EDITOR:

Our city enjoys the reputation of being somewhat distinguished for the regard which its inhabitants manifest for the Sabbath. I hope that we may never forfeit a claim to this reputation; and I could wish that we were even more worthy of it, considering the extent of our population, and the different parts of the world from which our citizens have been collected together, I think that it is no more than justice to say, that in so far as external respect for the Lord's day is concerned, our city will compare favorably with any of our sisters. There are, however, some evils which exist among us, which it would certainly be desirable to see abolished.

As I was on my way to the Sanctuary, not long since, and was meditating on those lightful words,

"The habitation of thy house,
Lord, I have loved well;
Yea in that place I do delight,
Where doth thine honor dwell,"—

My attention was suddenly arrested by the rumbling of wheels and the rattling of bells. On looking up, I discovered that the noise which in this unseemly manner broke in upon the silence of the day of rest, proceeded from a wagon which was traversing the streets and alleys of the city, engaged in the traffic of milk. And as my walk to the church led me through a considerable portion of the city, I observed at vehicles of the same character, with the same noisy appendages, were passing every direction. And I could not refrain from asking myself the question, Can it be possible, that in a city, in almost every corner of which, a church may be seen, and the great mass of whose citizens are a church-going people, such a desecration of the Sabbath is sustained by public sentiment? Is it possible, said I, that Christian professors have any participation in this manifest and inexcusable profanation of the Lord's day. I wish I could bring myself to the conclusion that this evil is confined to the men of the world, who do not acknowledge the obligation to observe the Sabbath and to keep it holy. If when I consider the number of persons who are engaged in this traffic, the painful attention forces itself upon me, that Chris-

tian professors, to a considerable extent, must be involved in this evil. And can any person of ordinary intelligence, who professes to regulate his conduct by the law of God, for a moment doubt whether the traffic in milk, is a profanation of the Sabbath?

Let us look seriously at this subject, and endeavor to form a just estimate of the character of the evil. To form a correct idea of the magnitude of this evil, it is necessary to take into the account, the number of persons who are employed in preparing the article for market; then the number who are engaged in conveying it to market and measuring it out to their numerous customers; then the disturbance which their noisy secular business gives to those who would observe the Sabbath as the day of sacred rest; and then the cruelty to our domestic animals, in depriving them of the rest to which the command of God gives them a right, by employing them in our worldly business.

If our butchers should in a similar manner set out with their vehicles and traverse our city, and supply their customers with fresh meat on the Sabbath, would not the moral sense of this community be shocked? And, let me ask, wherein lies the difference between the one traffic and the other, in so far as principle is concerned? Is not the one, to all intents and purposes, a purely secular business, as well as the other? Is it not equally as inconsistent with the nature of the Sabbath, to buy and sell milk, as to be engaged in the traffic in meat, on that sacred day? Flesh is an article of diet, as well as milk, and it is no less desirable, that it should be obtained fresh and in good condition. Wherein, then, I ask again, consists the difference between these two kinds of traffic. And why, I would inquire, should those who are engaged in the traffic in milk, be a privileged class in society? Why should they be allowed to prosecute their ordinary worldly business, while other good citizens are required, both by the law of God and the statute of the Commonwealth, to abstain from all secular pursuits? Is there any thing less criminal in selling and buying milk on the Lord's day, than in the traffic in bread or meat, or any other article of diet?

If this desecration of the Sabbath continues to be tolerated by public sentiment in a Christian community, and especially, if it be participated in by Christian professors, we may expect to see those, who regard the law of God as an irksome yoke, become more bold in sin, and throw off those restraints by which they have hitherto been kept, in some degree, within proper limits. We may expect to see other merchants beside those who deal in milk, claim the privilege of setting the law of the Sabbath at defiance, of opening their shops and of prosecuting their business on that day which the Lord claims as his, and in relation to which he has said, "In it thou shalt not do any work."

OBSERVER.

Lovest Thou Me?

Difficult as this question may be, it admits of a satisfactory answer. Had it not been so, Jesus would not have put the question. He would not have pushed the matter to a third interrogatory, if he had not known that the disciple could reply in the affirmative without hypocrisy, without his heart condemning him. Nor would he have appointed an ordinance which was intended only for his friends, and enjoined them to observe it, if he had not promised that his Spirit, witnessing with their spirits, should enable them to say with truth in the inward part, "We love him who first loved us." The real friends of Christ may have great doubts of their actual believing, and of the genuineness of their love to him. They are deeply grieved on account of the

many evidences which they have given of indifference, and even enmity to him. The proofs of their ingratitude, forgetfulness, and unkindness, stare them in the face, and sometimes seal their lips. They complain, and they have good reason to complain, of the coldness of their hearts, and the deadness of their affections. But though they cannot say in so many words, "Thou knowest that I love thee," still they can say, "O Lord, the desire of our soul is to thy name, and to the remembrance of thee." And when urged by him, they cannot refrain from crying out, "Lord, I love thee; help thou my want of love." To the question, "Will ye also go away?" they instinctively and resolutely reply, "To whom shall we go? Thou hast the words of eternal life." And if offered their liberty to leave him, they would cry with the manumitted slave under the law, "I love my master, and will not go free." "Truly, O Lord, I am thy servant, I am thy servant, and the son of thine handmaid: Thou hast loosed my bonds." And that is love. "But," methinks I hear some hesitating soul reply, "I do not feel that warmth of affection for Christ which is due to him." You cannot; for his love passeth eth returns, as it passeth knowledge. "But I do not feel that love which others have felt for him, and have had freedom to express." Neither durst Peter speak strongly on this head; and the Saviour graciously dropped the clause in the first question, expressive of the degree of his love, and instead of lovest thou me more than these? simply asked, "Lovest thou me?" Then think on what he is, and what he hath done for sinners. Do you not love him? Can you say that you do not? Would you not wish to love him? Can you but love him? Would you not be ashamed of yourself if you did not love him? Is it not your desire and prayer that all should love, honor, and serve him? And have you not a strong sense of the high obligation which all are under to this exercise?—*Ref. Presb.*

Theatrical.

Along with the growth of population and wealth in our cities, says the Christian Observatory, there is even a more rapid growth of the theatrical taste. The innumerable secular papers, however discordant among themselves in other, are pretty much all of one party in this respect. Their columns are devoted to the interests of play-wrights, play-actors, and play-goers. By a vast system of voluntary taxation, an immense revenue is raised and squandered to increase the allurements of these flowery gateways to pollution and the pit. So strong has the swelling current become, that many unsteadfast professors have been swept off into the Stygian stream. They have gone to feast on the gilded and smiling sorrows of a troop of wretched and enslaved dancing children, or to drink in the luscious strains of the profligate Italian opera. Ought not such persons to be afraid, lest they be found "lovers of pleasure more than lovers of God?" Tertullian gives us a legend of a Christian woman who went to the theatre, and came back possessed of the devil. The priest, who was seeking to cast out the devil, demanded of the intruder how he dared to take possession of a believer, who, by holy baptism, had been redeemed out of his kingdom. The devil showed that he was no fool, and understood his rights, by replying: "I have done nothing but what is proper for I found her on my territory." This is a better legend than common, for it is a legend with a moral to it. The Greek and Latin fathers abound with invectives against the theatre and its abettors; and it is to this that D'Israeli ascribes the "puritanical spleen" against this sort of amusement. But this time the ancient fathers are in the right; and this is rea-

son enough why Puritans, and all others, should execrate the stage as a hot-bed of luxuriant vices.

Talleyrand's Death-Bed.

For nearly half a century, this veteran diplomatist acted a prominent part in the affairs of Europe. As the prime minister or ambassador of the directory, the consulate, the empire, the restoration, and the monarchy of Louis Philippe, he negotiated the important treaties which determined the boundaries of empires and the fate of kingdoms, and formed plans which made Napoleon an emperor, and the emperor an exile. Such a man's view of an eventful life of fourscore years, furnishes instructive lessons to men who are wasting the energies of being on political ambition or worldly aggrandizement. Just before his death, a paper was found on his table, on which he had written, by the light of the lamp, such lines as these:

"Behold eighty-three years past away! What cares! What agitation! What anxieties! What ill-will! What sad complications! And all without other results, except great fatigue of mind and body, and a profound sentiment of discouragement with regard to the future, and disgust with regard to the past!"

Contrast with this the exclamation of "Paul the aged," as he was about closing his earthly career: "I have fought a good fight; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day." A death-bed is the triumphal chariot of the useful Christian, however humble; it is the executioner's cart of the worldly unbeliever, however exalted.—*Amer. Messenger.*

A Reason for Preaching Universalism.

A young man, who began preaching the doctrine of universal salvation, apparently in sincerity, though soon led by divine grace to renounce it, when once conversing with a leading member of his church, sustained an opinion he had advanced, by saying, that the Bible plainly taught the same sentiment.

"The Bible!" said the parishioner; "I don't believe the Bible!"

"Don't believe the Bible!" said the minister in astonishment—"you don't believe the Bible! Then why did you send for, and why do you keep me here to preach to you?"

"Well," said the other, "to be candid, I will tell you. The truth is, both as to myself, and all the leaders of your congregation, that we don't believe the Bible. Most of us are either Atheists or Infidels, and we would like to bring all the community to our views. But such are the prejudices of education and early impressions, that we can't, and don't expect to do this all at once. But we thought, if we could get you to preach *Universalism, and make people believe that, they would all gradually slide over to our views, and, in the end, be sure to be with us!*"

Such was the substance of the answer actually given, and which was one means of awakening the preacher to see the error of his doctrine, and to renounce it for the gospel which he now preaches. May it be blessed of God to others, as well as to him!—*Id.*

CHEERFULNESS. It is better to tread the path of life cheerfully, skipping lightly over the thorns and briars that obstruct your way, than to sit down under every hedge, lamenting your hard fate. The thread of a cheerful man's life spins out much longer than that of a man who is continually sad and desponding. Prudent conduct in the concerns of life is highly necessary; but if distress succeed, dejection and despair will not afford relief.

For the Preacher.

Expository Lectures.

9. Let the brother of low degree rejoice in that he is exalted:

10. But the rich, in that he is made low: because as the flower of the grass he shall pass away.

11. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

12. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

13. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man:

14. But every man is tempted when he is drawn away of his own lust, and enticed.

15. Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

16. Do not err, my beloved brethren.

17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. James 1:9-17.

The rich and the poor meet together, the Lord is the maker of them all. While there are peculiarities in the character and circumstances and condition of different individuals, by which they are distinguished from each other, nevertheless, in the most important respects, there exists among all, an entire equality. Between the rich and the poor, there may be in external circumstances, a wide distinction, yet they meet together. However, the one, in the view of the superficial observer may seem to be exalted above the other, the humblest child of poverty may say with regard to the monarch upon his throne, "Did not he that made me in the womb, make him, and did not one fashion us in the womb?" Though at present, the earthly possessions of one, may be much more extensive than those of another, yet it is true of all alike, that "we brought nothing into this world, and it is certain we can carry nothing out." All are alike subject to sickness, to sorrow and to death; all go to one place, the house appointed for all the living, and finally the rich and the poor must meet together before the bar of God.

As sinners, the rich and the poor meet together. All are equally, by nature children of wrath; and consequently it is true alike of all, that except a man be born again he cannot see the kingdom of God. And when the subjects of God's regenerating grace, the rich and the poor are brethren in Christ, members of the same family, and heirs to the same heavenly inheritance.

This Christian equality before God, which exists among the different members of the household of faith, was not, however, designed to interfere with the gradation of rank before men. The diversity of condition which exists among men, is in accordance with the arrangements of divine providence. The Lord is the maker of us all, not only as men, but as rich and as poor. And as in the human body, there are different members, and all these members have not the same office, so is it in the body of Christ. One member may occupy a more exalted station, while to another is assigned a more humble place. Still there is between them all a mutual dependence, and this diversity of rank is made conducive to the good of the whole.

Recognizing this distinction in the circumstances of the different members of the household of faith, the apostle proceeds to address to his brethren, instructions adapted to the condition in which they were placed, whether rich or poor. "Let the brother of low degree rejoice in that he is exalted; but the rich in that he is made low." verses 9, 10. According to the common interpretation of this passage, the exaltation in which the brother of low degree, is exhorted to rejoice, is to be understood in a spiritual sense, as having reference to those glorious privileges of which we are made partakes in Christ Jesus.

The import of the exhortation then would be, Let those who are poor in this world rejoice in that they are exalted to the honor of being the children of God, and that they are made heirs to the inheritance which is incorruptible, undefiled, and that fadeth not away. And this is undoubtedly, a proper ground for rejoicing. But, is this interpretation consistent with the context? There is here a contrast between two different conditions of life. The one condition, is that of a "brother of low degree," the other that of the rich man. They are both exhorted to rejoice; the former in his exaltation, the latter in his humiliation. But, the humiliation of the rich man here referred to, is that which takes place in his condition, when he is stripped of his earthly possessions, and is reduced to a state of poverty. This is made evident, by the consideration which is added as a reason of rejoicing, drawn from the transitory nature of earthly things; "because as the flower of the grass he shall pass away." The antithesis then, seems to require, that the exaltation of the brother of low degree, should be interpreted on the same principle.

In the fluctuating state of society, we sometimes witness remarkable changes in the worldly condition of men. Sometimes, by a remarkable interposition of providence, a brother of low degree, is exalted to the possession of honor and of wealth; as in the case of Joseph, who was taken from bondage and from prison and elevated to the throne. Again, the rich man is suddenly stripped of all his worldly possessions and is reduced to a state of poverty; as we see exemplified in the case of the patriarch Job. And we are here taught, that in either case, the Christian has cause to rejoice.

Let, then, the brother of low degree, rejoice in his exaltation. Let him rejoice, not simply in his wealth or in his worldly honors, but in these viewed as the gifts of God. For though such elevation in the world, is attended with peculiar temptations; and though it proves hurtful to many, it increases our means of usefulness. Where God bestows upon a brother of low degree, abundance of wealth, or elevates him to the possession of worldly distinction, and gives him a heart to employ all for the promotion of the divine glory, the man becomes eminently a blessing to society. Let, then, the brother of low degree rejoice in such exaltation.

But how is the rich brother to rejoice in his humiliation? Not simply on account of this reverse in his condition; not because his wealth is taken from him; but because God has done it, and because of the salutary lessons which the dispensation is designed to teach. By such an interposition of providence the Christian is led to see how transitory and unsatisfactory are all earthly possessions. As under the burning heat of a southern sun, the grass withereth, and the blushing flower droops and dies, so perishes the glory of that man whose hopes are placed upon the earth. And while he learns to estimate correctly the value of those possessions which are so unsatisfactory in their nature and are held by a tenure so uncertain, his affections are withdrawn from earth and elevated to that inheritance which is reserved for him in heaven. When, therefore, we view the hand of God in the changes which take place in our worldly condition, and consider the important ends to which these changes are made subservient, there is cause, both for the brother of low degree, to rejoice in that he is exalted, and the rich, in that he is made low.

Having given suitable exhortations and directions to those who are called to suffer affliction for the cause of Christ, the apostle presents to their contemplation, the glorious consummation of all their trials. "Blessed is the man that endureth trial." This blessedness is connected, not simply

with suffering affliction, but with enduring it; that is bearing it with a patient and submissive spirit. Where the trials of the Christian life are borne with such a spirit; they tend to purify and strengthen the Christian graces, as metals are refined in the fire. And when the Christian has thus passed through the process of trial, and comes forth approved, "he shall receive the crown of life." A crown is the highest object of earthly ambition. And under this emblem, the final reward of the Christian, is represented. It conveys the idea of exaltation to the highest honor and happiness. Unlike the fading crowns of earth, for which the sons of ambition toil so hard and sacrifice so much, it is termed a crown of glory that fadeth not away; and a crown of life. And, while in the contest for earthly crowns, there are but few whose circumstances will allow them to hope for success, the humblest follower of Christ may aspire to the possession of this crown of life. It is the glorious reward, which the "Lord hath promised to them that love him."

It sometimes happens that the trials which men experience become the occasion of leading them into sin. Under the pain of affliction, they may yield to the spirit of impatience, and in their hearts cherish hard thoughts of God; or they may resort to unlawful means to relieve themselves from the evils to which they are exposed. And the depravity of the human heart often prompts men to excuse themselves by charging their wickedness upon God. Against this iniquity, the apostle here utters a warning. "Let no man say when he is tempted, I am tempted of God." verse 13. It is quite evident that the apostle here employs the word *tempt*, in a sense somewhat different from that in which it is used in the preceding context. There it is to be understood in a sense equivalent to *try*. And in this sense it is applicable to God. He tries his people; that the trial of their faith being much more precious than of gold that perisheth, though it be tried with fire, may be found unto praise and honor and glory at the appearing of Jesus Christ. But here, the word is employed in the sense of presenting an inducement to sin. In this sense God tempts no man. The sacred history informs us that God "did tempt Abraham;" that is, he proved the sincerity of Abraham's faith, by calling him to the performance of a very difficult duty. But it is perfectly inconsistent with the infinite holiness of God to suppose that he influences man to commit sin. Let no man then charge his sin upon God, by pleading as an excuse for his iniquity the trying nature of the situation in which he is placed, or by ascribing it to natural constitution, as though God had so constituted him, that he cannot help it. God is light, and in him is no darkness at all. He neither can be drawn into evil, nor does he exert an influence over any one to lead him into sin. But when any one is induced to sin, the criminal cause is to be found in himself. "Every man is tempted, when he is drawn away of his own lust, and enticed." verse 14.

The evil disposition is in the depraved heart. To this unhallowed disposition, the inducements to evil, with which we are surrounded in a sinful world, are welcome, and to their influence man yields and is thus drawn away from the path of rectitude. When the evil disposition which is in the heart develops itself in appropriate action, the result is, acts of disobedience to the law of God. "Lust when it hath conceived, bringeth forth sin." The origin of the evil is in a disordered state of the affections, and from this impure fountain proceed the corrupt streams of actual aberrations from the path of duty. And the result of sin is death. "Sin when it is finished bringeth forth death." Such is the unalterable constitution of God; "the wages of sin is death."

Such is the deceitfulness and desperate wickedness of the depraved heart, that men are disposed to conceal from their own view the criminality of their sinful conduct, by framing excuses for themselves and by throwing the blame upon others. On this subject, the apostle therefore cautions his brethren. "Do not err my beloved brethren." Do not permit your own minds to be imposed upon, in relation to this matter. Your sin must be charged upon yourselves, not upon God. So far is God from presenting any inducement to you to do evil, that both in his word and in his providence, he solemnly warns you against it. In his word, he expressly says, Oh do not do this abominable thing which I hate. And in his providence he so connects punishment with sin, as to make it evident that it is an evil thing and bitter to depart from the living God.

But on the other hand, while we take the blame of our sin to ourselves, we must acknowledge ourselves indebted to God, for all the good which we possess. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." verse 17. For the gifts of speech and reason by which we are distinguished from and elevated above the irrational creation, and for those more important blessings, pardon of sin, regeneration, sanctification and eternal life, we are indebted to Him who is the source of all good. In allusion to the sun, the great source of light to our system, the apostle describes God as the Father of lights. His nature is essentially holy and good. He is immutably the same perfectly holy and good Being. And as in the nature of things, darkness cannot proceed from the source of light, so neither can sin proceed from Him who is of purer eyes than to behold evil, and who cannot look upon sin. Let no man then presume to impute iniquity to God.

Reflections suggested by the words under consideration.

1. In the present world, changes in our circumstances and condition may be expected, and therefore our minds should be prepared to meet them. The brother of low degree, will sometimes by a remarkable providence be exalted, while in other instances, the rich is as unexpectedly brought low.

2. Amidst all the vicissitudes connected with his earthly condition, the Christian has cause to rejoice. It is his happiness to know, that the Lord reigneth. Promotion cometh neither from the east, nor from the west, nor from the south. But God is judge; he putteth down one, and setteth up another. And we know, says the apostle, that all things work together for good to them that love God.

3. How transitory is the glory of all earthly possessions! Behold the verdant grass! In the morning it flourisheth and groweth up; in the evening it is cut down and withereth. So also shall the rich fade away in his ways.

4. Though few of us can expect ever to wear an earthly diadem, yet the humblest follower of Christ may aspire to the possession of that which is infinitely more valuable, a crown of unfading glory. He shall receive the crown of life, which the Lord hath promised to them that love him.

5. The shame of all the evil which man does, belongs to himself, but the glory of all the good that he possesses belongs to God. Every man is tempted when he is drawn away of his own lust and enticed. But every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness neither shadow of turning.

He who dreads giving light to the people, is like a man who builds a house without windows for fear of lightning.

For the Preacher

Thoughts on the Days of Fasting and Thanksgiving.

Ingratitude and pride entered, and possessed the human heart together, when sinned our world; and they are inseparable attendants on sin's dominion in every soul of man. No power or influence, short of that "grace which bringeth salvation," can awaken in the human soul a grateful sense of his entire dependence on, and obligation to God, for all the good he enjoys, can ever hope to obtain. A remissness, an aversion to improve the dispensations of God's providence, as calls to the expression of gratitude, is a clear demonstration that we are yet under the dominion of sin. This principle is illustrated and confirmed, in the case of the ten lepers, which our Lord in one of the villages of Samaria, crying for mercy, Luke 17:11-19. They all seem to have been suffering alike, under the ravages of that terrible disease, the leprosy; and they all appear to have been equally earnest in their application to the Saviour for relief;—but the result evinces that all except one were actuated with motives entirely selfish and carnal. In like manner, how frequently does a sick bed excite, in the patient, a desire for a ministerial visit, from no higher views, than to have his interest enlisted with the hearer of prayer, for a temporary relief; and if this is obtained, even in despite of solemn promises, he returns like a dog to his vomit. In the case of these lepers, we see as in a glass, the complexity, not only of men in general, but of the class of professing Christians. They all seek for the blessings of God's common providence, and when deprived of them, utterly bewail their condition. And, perhaps, from the regard God has for five righteous persons, in the midst of five hundred supplicants, he confers, with a liberal hand, his favors on them all. Thus God could have spared Sodom had five righteous persons been found in it. And the Saviour no doubt healed this group of lepers, from the regard he had to the work of his Spirit, in the one that returned to give glory to God and thanks to his benefactor. For the Saviour tells him that his "faith had made him whole." Thus the wicked neither know their obligation to God, nor do the righteous among whom they live, that the wicked and unholy should be unthankful is not strange. How can we expect to gather figs off thistles? But that those who profess, by the redeeming mercy of God, to have passed from death to life—and who profess to regard every good and perfect gift as coming down from the Father of lights—that these should be remiss, or averse to render due thanks, is unaccountable, on any other ground, than that they are grossly misinstructed, or self-deceived as to their true character before God.

We have lately had an instance very similar to the case of the ten lepers, referred to above—an instance, wherein, a very few, of the many beneficiaries of God's providence, during the past, have deigned to return to give glory to God, when the call was addressed to them, in a national capacity, so to do. On the recommendation of their respective Legislatures, the Governors, of several of the States, have invited the community—who have chosen them to rule over them in the fear of God—to observe the 25th instant as a day of thanksgiving to Almighty God, for the continuance of ordinary mercies, and for the bestowment of special mercies, during the past year. But how few have regarded the call? Not even one out of ten.

Our design, at present, is to expostulate a little with our fellow citizens, and especially with our fellow professors of the Christian religion, on this aversion to, or neglect of what we firmly believe to be, an important Scriptural duty. The great God and

Father of our spirits has instamped the law of gratitude in our very nature. He has made us creatures of want, and wherefore? but that we might be creatures of gratitude. That person who is entirely dependent on his neighbor's beneficence, and has all his wants anticipated and seasonably supplied by him, must be a monster of iniquity, if he is not ever ready, to attend upon whatever expression of gratitude may be required of him, within the range of practicability.

And is not this the very nature of our relation to God? Are we not every day, yea every moment suspended on his arm—and are not all our wants supplied from his board—and shall we then hesitate to express our gratitude as often as he requires, and in whatever way he may prescribe? God requires that every creature of his hand should glorify him in accordance with its highest capacity. And he has gifted different portions of his handiworks, with the greatest variety of capacity, that they may in all that variety be employed in showing forth his praise. "He hath made all things for himself, and for his glory they are and were created." Thus he intends, that the atmosphere of his glory, by created instrumentality, should, not only be extensive, but dense. Man is made with a capacity of occupying a great variety of relations in social life. In all these he is under corresponding obligations of gratitude to God, for bestowing upon him, in them, those good and perfect gifts, that so eminently augment his experience of God's beneficence. And such is the peculiar elevation and dignity of his nature, that though he were deprived of all created good, he can enjoy all in God; and though he enjoys created good, he is even then, only happy, in proportion as he enjoys God in all. He is, therefore, individually, under the most unquestionable obligations of gratitude to God. But as he is capable of possessing a great variety of relations, and of occupying a great variety of capacities corresponding with those relations; so in all these relations and capacities, he is under special obligations of gratitude to God. To be unthankful in any of the capacities in which a divine providence has placed us, is to be "unholy" and "wicked." See the sins with which unthankfulness is classed in 2 Tim. 3:2, 3, 4. And we thence infer the curses pronounced upon it in the word of God.

The duty of thanksgiving, in a national capacity, is as eminently enjoined upon us, in the word of God, both by example, and the word of command, as in that of our domestic or ecclesiastical capacity. The majority of the festivals appointed and observed in the nation of Israel were of this character. They were expressive of the thanks of that nation to him whom they were taught to recognize as the Lord, their king, their lawgiver and their judge.

For the word of command we will go no further than to the hundredth Psalm. It is a proclamation from high heaven addressed to all the lands, or nations on earth, to be engaged in a grateful acknowledgment of him, by whom kings do reign and princes decree justice, and who is supreme Governor among the nations. And if a thankful and devotional acknowledgment of God, by us, in our national capacity be not a duty, why has God threatened to pour out his fury upon the nations that know him not, that is, that do not recognize him, Jer. 10:25; Heb.?

Still our obligation to engage in the duty of thanksgiving to God, or of fasting before him on any occasion in our national capacity, is, at least practically, and by many professing Christians, theoretically denied under present circumstances. As conscience will not be quiet under the conviction of neglect, in the case of a clearly revealed duty—to avert its reproaches, and allay its murmurings, some have proposed

a substitute for the duty in question, and some have proposed objections.

The substitute proposed is this—Let the different churches agree to observe a day of thanksgiving, and prayer, with reference to national mercies. Against an arrangement of this kind, assuredly, no Christian would or could object. But still the nation, as such, is not called to act in this case. Suppose a family to consist of ten or twelve members—each subordinate member may observe a day of thanksgiving for themselves, and they may be much engaged, in their individual capacity, for the general interests of the family; but there would be no family thanksgiving, unless the appointment was made, at least, with the concurrence of the head of the family, and the call to observe it be made by him.

The same principle applies in the case of prayer, or any other duty. Just so, in the case of a nation. Every individual, of which a nation is composed, may be employed in thanksgiving, or in fasting, but unless the day is specified by the organ of the nation, and the call or invitation is given by the same, there may be much devotedness, but there can be no nationality in the act. This appears to the writer almost too plain to admit of reason. Would overtures of peace, between the two nations, and the only two nations of the earth, that are now figuring in the scenes of blood and carnage, be recognized by either party as a national act, that came not, with the sanction of the chief magistrate? Certainly not. And supposing any of our several states, of these United States, was engaged in settling a question of right with any sister state, would either of the states be recognized by the other, in any act that was not sanctioned by the seal and signature of the chief magistrate? In all such cases—and in every case that involves nationality of character—the state or nation must act and be recognized through the representative character of its chief magistrate.

To this alternative, then, all are reduced, that resist or renounce the agency of the chief magistrate in issuing a proclamation relative to a fast or thanksgiving day—that God has demanded of them an impracticable service. The position they occupy may be thus stated—God has required national fasting and thanksgiving. But it is wrong for the chief magistrate to call the nation, or state, over which he presides, in the fear of God, to the performance of this duty—and there is no other who has the jurisdiction to speak, in any matter, so as to be heard by the whole state or nation. Therefore, the state or nation, as such, cannot unite in the duty.

It will avail nothing to say that every citizen of the state, or nation, is an adherent of some sect or denomination of the Christian religion, and have had their own appointed days of fasting, or thanksgiving. This only aggravates the sin of national neglect. The more the individual citizens of any nation are disposed to such an exercise, the greater is the inconsistency, if the nation, as such, remain neutral. To see an association of people act a Christian part, as individuals, and an infidel part, as a whole, would be a strange anomaly.

We have, however, to meet objections:

1. It is said by some—I would have no objections to observe a day, in such cases, if I had confidence in the sincerity of the civil magistrate, in calling to its observance. It is certainly very desirable to every Christian to have confidence in the sincerity of those, with whom they have to do, in any transaction of life. Yet the validity of the act, here, does not depend on the sincerity of the agent—much less upon our knowledge of that sincerity. The question is—if the act is a lawful one, and one that comes within the jurisdiction of him that performs it—we are then bound by it.

We have no reason to believe that the

King of Nineveh was what we would call a good man—that he was in a state of reconciliation with God. He was an avowed heathen—a gross idolater. Yet he proclaimed a fast—and the people observed it. And God gave evidence of his approbation of the part, which both the king and his subjects acted, by remembering mercy in the midst of wrath.

2. Again; it is objected that there are national sins chargeable to our account—and why then call to thanksgiving. It is represented as gross presumption so to do. But were men never to give God thanks till they had no sins to confess—thanksgiving would be banished from among men.

But the question is, have we received favors from God? The greater our sins, the more magnified is the benefit—and the more conspicuous is the benevolence of the donor, consequently, the greater our obligation to give thanks.

3. It is objected, that for the civil departments of a nation to proclaim a day of thanksgiving or of fasting, is approximating to a union of church and state. This is an assumption utterly without foundation. It is based, either on ignorance or perversity. The civil authorities are bound, in duty, to do all they can to promote religion, provided they do not interfere with the individual rights of conscience. And there is nothing of that kind pretended here. There is merely a requisition, that the community should unite, in the observance of a certain period of time, in whatever way their enlightened conscience may dictate, in recognizing the supremacy of him, by whom kings reign and princes decree justice.

Was David, the King of Israel, infringing on the rights of conscience—or promoting any unhallowed junction of the state with the church, when he issued the proclamation—"Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness, come before his presence with singing. Know ye that the Lord he is God, it is he that hath made us, and not we ourselves," &c.

Such are some of the most plausible objections—and really, when viewed in the light of God's word, and weighed in the scales of moral obligation—we must say that, in our esteem, *Tekel* is, or ought to be, inscribed upon each of them in capital letters. We feel, indeed, that we were attaching too much respect to them, by entitling them *objections*. They should rather be termed *pretexts*. We are prone to look with a partial eye upon whatever is agreeable to our depraved nature.

The rejection of such calls, on principle, gives us liberty to prosecute the world, without any harrowing compunctions of conscience. And many of those, that act on this ground, seem to exemplify the lawyers whom the Saviour rebukes in the gospel, when he says that they "entered not in themselves, and that they who would enter in, they hindered." On our late State thanksgiving-day, there was a particular influx of marketing, and a great spirit of shopping, in our village, by those of a certain religious denomination. The object appeared to be, to cast contempt upon the religious observance of the day. Now, had all the community of our State acted in this way—would not the brand of infidelity have been indelibly stamped upon us? Whatever men pretend of conscientious scruples and objections, it is the settled conviction of the writer, that the whole is based on a spirit of infidelity. And we have all drunk in too much of the spirit of old Gallio, in relation to the divine providences with which we are exercised. We care for none of these things. The world is set in our hearts. We love the world, and, therefore, there is no place for the love of God. But stop, my dear reader, and consider a few things. What will your abundance of the world, or the ardor of

your pursuit after it, do for you, when God shall take away your soul." You indulge in ingratitude under the receipt of innumerable mercies—and mercies unutterably precious. You copy the example of the nine lepers. You return not to give God thanks. I care not for your apologies. One is just as good as another. Look, then, at the ground you occupy before God. I judge you not. I judge no man. To his own master let every man stand or fall. But God as certainly judges you now by his word, as he will judge you by his Son, in that day which he hath appointed. What then sayeth God in his word to, and of the unholy and the unthankful? Search the Scriptures on this point, and the Lord open your understanding, and awaken your conscience, that you may understand and apply them.

S. F.

Antrim, Ohio, Nov. 30th, 1847.

THE PREACHER.

WEDNESDAY, DECEMBER 22, 1847.

THE A. R. CHURCH IN BUFFALO.

In consequence of information communicated to our Synod at its late meeting, it was resolved that an effort should be made, to erect the standard of the Associate Reformed Church in this flourishing commercial city. Accordingly, an appointment was given to three of our brethren, to visit the city in succession, during the present winter, to spend some time in missionary labor. In conformity with this appointment, the Rev. Joseph H. Pressly has visited Buffalo; and we are much gratified to learn that the prospect of establishing a church in that place is quite encouraging. It is hoped that this good work, which has been commenced under auspicious circumstances, will be prosecuted with energy and with perseverance. It is observable, that in the early propagation of the gospel, the apostles directed their attention particularly to large commercial cities. In consequence of their extensive intercourse with the surrounding country,—such cities must necessarily exert a wide-spread influence for good or for evil. Hence the great importance of having the gospel in its purity established in these centres of influence. In this particular, the Associate Reformed Church, in times past, seems to have profited little by apostolic example.

KIRWAN'S LETTERS.

Roman Catholic writers have affected to regard these admirable Letters with contempt, and would fondly have persuaded their readers to believe that they are utterly unworthy of notice. Not long since, the Freeman's Journal spoke of them in very disparaging terms, and intimated that Bishop Hughes would never put himself to the trouble of reading them. It seems, however, that the Bishop himself has come to a different conclusion. In an article published in the Journal, the Bishop states, that he "has not read the letters through," though he has "twice attempted to do so." And he promises shortly to publish a series of articles on the same subjects on which the pen of Kirwan has been employed. We are much pleased with this announce-

ment, and shall be curious to see what the Bishop has to say, after he shall have mustered resolution to make a third effort to read Kirwan's Letters through.

The communication from "a Ruling Elder," which appears on a preceding page, is recommended to the serious consideration of all who feel an interest in the prosperity of our church. As a distinct branch of the church, we have, in a great degree, overlooked the importance of having our youth who are destined to the ministry, during the whole course of their preparatory training, under our own direction. The consequence is, our patronage has been extended to institutions which are under the control of other denominations; and our youth while at College, are exposed to foreign influences, which have a tendency at least to shake their attachment to the distinguishing principles of our own church. It is time that this evil should be remedied; and that we should have literary institutions under our own control, where our youth may have the opportunity not only of obtaining a thorough education, but at the same time, enjoy such religious advantages as are adapted to prepare them for usefulness in our branch of the church. Our Methodist, and Baptist, and Presbyterian friends have their Colleges, and why shall not we?

DISTRESSING CASUALTY.

It becomes our painful duty, to record the death of our young friend, Mr. Thomas McCague, of Ripley, Ohio, who was lost at sea while on his passage to Liverpool. Mr. McCague had spent three sessions in our Theological Seminary, and had delivered with acceptance before his Presbytery, the accustomed trial exercises preparatory to licensure. But before entering upon the office of the ministry, it was his desire to spend some time in Europe, both for the confirmation of his health, and for the improvement of his mind. Accordingly, he sailed from New York in the latter part of October, on board the packet ship, Stephen Whitney, for Liverpool. On the night of the 10th of November, this vessel was wrecked on the coast of Ireland. Mistaking the light on Rock Island near Cape Clear on the south coast of Ireland, for the Old Head of Kinsale, she continued her course intending to make Cork Harbor; but in less than a quarter of an hour, with a suddenness which defied all human effort to avert her fate, she came broad-side on a rock called the West Calf, about four miles inside the Cape. And in less than ten minutes after striking the rock, she was dashed to atoms, overwhelming no less than *ninety-two* of her crew and passengers; among whom was our young friend.

Most deeply do we sympathize with his bereaved parents on this sorrowful occasion. Under circumstances peculiarly affecting to the parental heart, they have been called to part with a beloved son, whom they had devoted to the service of God in the ministry of reconciliation. Far from home and friends, this

object of their affections has been called to breathe his last amid the billows of the ocean. But Christianity will teach these sorrowing parents to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." And our prayer for them is, that under this painful bereavement, they may enjoy that consolation which this world can neither give nor take away.

SHORT ARTICLES.

Short articles in our papers, and short sermons in our pulpits, seem to be growing popular. It is becoming quite common in our periodicals, when correspondents are invited to forward the contributions of their pen, to make it a sine qua non, that the article be short. Is there not, however, some ground to apprehend that in this matter, the conductors of the press may yield too much to a popular taste, which needs to be corrected, rather than indulged. It is quite manifest that no subject of importance can be discussed, no valuable principle can be elucidated, no great truth can be established in an intelligible and satisfactory manner, in a short sentence or two. Useful and instructive matter of permanent value, must therefore be excluded entirely, and our religious periodicals must degenerate into mere newspapers, the vehicles of ephemeral intelligence, if we are restricted to short paragraphs.

Common sense, if permitted to perform her office, would seem to be a sufficient guide in this matter. If a man has nothing to say, he would consult his own reputation and the good of the public, by remaining silent. If he has but little to say, let him employ but few words. But if he has any thing important to communicate, let him have time to give utterance to it.

"But the people will not read long articles." If the article is instructive, those who desire instruction will read it. If it is very short, it is likely to contain but little sense, and therefore it is of little importance whether it is read or not.

There is, however, a kind of long articles, for which we have no fondness; we mean those in which the writer treats of every thing but the subject before him. But let a writer choose a proper subject, and stick to the point, and those who read for improvement are not likely to find fault with its length.

We may, perhaps, on some future occasion, have a word to say on the subject of short sermons.

OUR FOREIGN MISSION.

The last information received from our missionaries at Damascus, is dated 14th October. Mrs. Paulding had given birth to a son about the last of September, and both the mother and the child were doing well. The members of the mission family were in good health, and no apprehensions were entertained in relation to the cholera. The report which has been published in some American papers, that Professor Fisk had died of cholera in Jerusalem, last summer, is said to be incorrect. It was a different disease. In consequence of an anathema issued

by the Greek Patriarch, the Christian children had all been removed from the mission school, but their place had been filled up by an accession of Jewish boys.

The Editor acknowledges the receipt of ten dollars for the Oregon mission, from Cochran & Smith, of Sugar Creek, Pa.

The Report of the Young Men's Bible Society was not received until after the matter for the present number was arranged, so that it could not conveniently be introduced. It shall appear in the next.

RECENT PUBLICATIONS.

MISCELLANIES, Embracing *Devotions, Essays and Addresses*, by the late Thomas Chalmers, D. D., L. L. D.

We are not intending to recommend this interesting volume of the great Scotch divine. Of course, every eye who reads will want a copy. We may just add, that it is from the press of Carter of New York, and is gotten up in such handsome style, that, independent of its intrinsic value, the volume is an ornament to the table. To be had of Elliott and English, 56 Market street, between 3d and 4th streets.

THE CHOICE WORKS of the Rev. Stephen Charnock, with his Life and Character, by the Rev. William Symington, D. D.

Of the age in which this distinguished divine lived, his biographer has very correctly said, "There were giants in literature in those days, and STEPHEN CHARNOCK was not the least of the noble fraternity." That the reader may have some idea of the value of the volume, we give a synopsis of the subjects of which the author treats:

"The Chief of Sinners Objects of the Choicest Mercies." "The Knowledge of Christ crucified." "The Sinfulness and Cure of Thoughts." "Self Examination." "The Pardon of Sin." "Delight in Prayer." "Mercy Received." "Christ our Passover."

The volume is well worthy of a place in every Christian library.

THE MARTYRS AND CONFESSORS OF SCOTLAND.

This is one of the choice and beautiful volumes embraced in "Carter's Cabinet Library." It contains, as the title indicates, a brief biography of some of those Christian heroes whom Scotland produced, of whom the world was not worthy. Patrick Hamilton, George Wishart, Guthrie, Rutherford, Cameron, Weisb and others, are among the number. It is a volume which will be read with pleasure and profit, by all who take an interest in the triumphs of faith.

MY YOUTHFUL COMPANION.

by the Author of My School-boy Days.

An attractive little volume, well adapted to interest and profit the youthful reader. It is worth much more than its price, if for no other purpose than to excite in the youthful mind a taste for reading.

All the above may be obtained at the Book-Store of Elliott & English, 56 Market street, between 3d and 4th. Elliott & English have likewise on hand, the first two volumes of Carter's beautiful edition of one of the most valuable publications ever offered to the American clergy, FRANCIS TURRETINI OPERA. The work will be complete in four beautiful octavos, at a low price of \$10. We would advise our brethren, who may desire to procure the work, to make application soon, as there are not many copies on hand.

PROSPECTIVE MISSIONS.

The Presbyterian Synod of Mississippi at its last meeting, adopted the following minute: In view of the present relations of our government with Mexico, and of the fact that by the providence of God, is opened for missionary efforts, by the opening of colporteurs, Tract and Bible distribution, and for the preaching of the Gospel in the valley of the Rio Grande, in many of the ports and cities of Mexico, resolved, That this Synod do, and it does respectfully memorialize the Board of Foreign Missions, to take into their consideration, the propriety of opening in their field of operations, parts of Mexico, as may be occupied by the American armies. And further, That Synod also recommends to the consideration of the Board of Domestic Missions, the establishment of a mission or missions, in the Territory of Oregon."

SUMMARY.

CONGRESS.

There has yet been done, beyond the organization of the house and the appointment of the usual committees. The following Resolutions introduced by a very distinguished Southern Senator, doubt call forth an interesting debate. We endeavor to keep our readers advised of the proceedings of this august body as may be of general interest. Washington, Dec. 15, 9 P. M. Calhoun offered the following Resolutions in Senate:—Resolved, That to conquer Mexico, to hold it, either as a province, or to incorporate it in our Union, would be inconsistent with the avowed object for which the War has been prosecuted—a departure from the settled policy of the Government—in conflict with its spirit and genius, and in the end, subversive of the popular institutions. Resolved, That no line of policy in the further prosecution of the war should be adopted which would lead to consequences so disastrous, as to require further action.

Great Flood. By the politeness of Capt. of the Cincinnati packet Pennsylvania, arrived at this port last evening, we have particulars of the disastrous flood of the Ohio river. He says at no time since the flood of 1832, has the Ohio river been so high as at present. The destruction of property along the river and the distress of the inhabitants is truly appalling.

Cincinnati Inundated—Five Thousand Families rendered Homeless.

Cincinnati, Dec. 15th. The water is now as high as it was at the flood of 1832. The whole of the lower part of the city is inundated. The stores of South Pearl street are flooded, and even the Broadway Hotel, is partially filled. Five thousand families have been rendered homeless by this calamity, and are in a very sad condition.

The towns of Guyandotte, Point Pleasant, Hockingport, Parkersburg, Point Harbottle and Sun Fish, many families were obliged to leave their dwellings, and others to the upper stories.

The late rains seem to have been very general over the United States. On the 15th inst., the water was 17 feet high in the Connecticut river and a number of the cellars in Hartford were filled with water. The low lands were all overflowed.

The weather was so mild in Boston for some days past as to bring out the leaves of the lilac.

Zanesville, Dec. 17, 6 P. M.

The Muskingum is now higher by 3 feet than the great flood of 1832, and 100 families have been forced to leave their homes by inundation.

Cincinnati, Dec. 18, 9 P. M.

The river has fallen nine inches, during the last 24 hours, and is still receding. The weather is still very pleasant.

The telegraph line is through to St. Louis, and the city of the "far-west" can have instantaneous converse with the Atlantic cities, a distance of over one thousand miles.

At the late flood in the Kanawha river, the water rose 40 feet in 30 hours. The damage has been immense to property along the river.

MARINE MILL. An ingenious mechanic of St. Louis is about getting out a patent for an invention by which a flour mill may be placed, with safety and economy, on board a steamboat and propelled with the engine of the vessel. Heretofore the great difficulty in attempts to introduce mills upon steamboats, has been, to give stability to the machinery of the mill, during the rolling of the boat. It is supposed that this difficulty is entirely obviated by the invention in question. It is arranged on the principle of the Mariner's Compass, the stones constantly maintaining their level position, no matter what may be the movement of the boat.

THE POTATOE. A Liverpool letter to the New York Courier, under date of November 19th, says: "I regret to say, that the potatoe rot has appeared with greater virulence than ever, within the last week or two, some kinds which have never before been affected, having been now attacked. In fact the general opinion amongst our best agriculturalists is that the rot is leaving us altogether!" The accounts from Ireland are most frightful, and the starvation will be much worse this year than last."

New York, Dec. 16, 6 P. M.

Chancellor Kent died on Monday last, and was interred yesterday. He was one of the most eminent jurists and distinguished civilians of the age. His funeral was one of the largest ever witnessed in New York.

COMPLIMENT. Captain Stephen Carmick, of the brig Pedraza of New York, has been presented by the Queen of England, with a magnificent gold medal, for saving the lives of four British subjects at sea. Captain C. is a native of Philadelphia.

TEMPERANCE. The London Observer states that it was unanimously resolved at the late conference of the British Association for the promotion of Temperance, to invite all the ministers of religion in the United Kingdom, who abstain from intoxicating liquors, to meet in Manchester during the month of April, 1848, for which meeting extensive preparations are now being made.

FRIDAY was winter-like, so far as snow was concerned, more so than any day this season. On one or two occasions we had a very slight fall, just discernible, but on Thursday night and Friday morning it came down fast enough for good old fashioned winter. The snow was about eight inches deep yesterday.—Gaz.

ANOTHER MUNIFICENT DONATION. We learn from the Pittsburgh Gazette that Captain Edward Schenley, and Mrs. Schenley, now residing in London, have instructed their agent in this city to offer a donation of ten acres of land to the Western Pennsylvania Hospital Society, being a portion of the land included in the village of Croghansville, now in the 9th ward of the city of Pittsburgh.

The above generous offer secures to the society all the area required both for the objects of the Hospital and the Lunatic Asylum, and is a glowing "rememberance" from this lady, in a foreign land, to her native city. By institutions originated for charitable purposes the character of every community is judged. Theirs must be a great satisfaction who can contribute to so worthy a purpose. The motive which induces it is worthy of all praise, for such gifts emanate from the best feelings of the human heart, because directed to the noblest object—"the charity which endureth" for the perpetual benefit of the many—the sick and poor, "whom we always have among us."

A boot maker in London has invented a rotary heel to be applied to boots, so that when run down upon one side by uneven treading it can be easily twisted round, thus producing another even surface, and easier locomotion in the wearer.

CATHOLICS. The Catholic population of New York State now amounts to more than 200,000 souls (as appears from a report of Bishop Hughes to the Leopold Society in France.) There are 56 priests and 49 churches. Hence it appears that in the last 24 years in this diocese, 47 churches have been built; the number of priests is increased from 3 to 56; and the Catholic population from 16,000 to more than 200,000 souls.

For the Preacher.

ALLEGHENY BIBLE SOCIETY.

The officers of the Allegheny Bible Society, take pleasure in introducing to the favorable notice of their fellow citizens, Mr. A. H. Stevenson, whom they have engaged as Bible agent. His object will be to supply gratuitously, those families who may be destitute, and are unable to purchase; to sell to all who may be disposed to procure Bibles and Testaments at reduced prices; and to solicit contributions from such as are favorable to the object. For this purpose, Mr. Stevenson will call personally on each family in the city, and thus furnish an opportunity to those who are able to procure for each member of the family, that can read a Bible, or at least a Testament. It is hoped that many will favor the object by liberal purchases and contributions, to aid in supplying the destitute at home and abroad. We commend him to the favorable attention of our fellow citizens, and hope they will encourage him in the good cause.

A. W. BLACK, President.

J. MITCHELL, Sec'y.

Allegheny, Dec. 18, 1848.

NOTICE.

In reply to numerous inquiries, I would inform my friends, that arrangements have been made for the publication of a new edition of my Treatise on Psalmody. The work, it is expected, will be ready for delivery, early in the Spring.

JOHN T. PRESSLY.

PRESBYTERIAL NOTICE.

The Presbytery of Monongahela will hold its regular Quarterly Meeting, in Dr. Pressly's Church, Allegheny City, on Tuesday the 28th instant, at 11 o'clock, A. M.

JOHN G. BROWN, Clerk.

December 7th, '47.

MARRIED.

December 8th, by the Rev. J. F. McLaren, Mr. WILLIAM BROWN to Miss ELIZA FORGIE, all of this city.

OBITUARY.

Died, on the 4th inst., of pulmonary consumption, at the residence of her father in Allegheny township, Westmoreland county, Pa., in the 21st year of her age, Miss MARGARET HAWK. The deceased was a member of the Associate Reformed Church in Puckety congregation. Although young, she had been led by the grace of God to take heed to the interests of her immortal soul, and to make a public profession of her belief in the truths of the gospel. And the patience and resignation which she manifested during her illness, evidenced that it was no vain profession. She has left a large circle of relatives and friends to mourn their loss. But what has been their loss, we trust has been her everlasting gain.

Died on the 15th ult., Mrs. MARY ANN MCCONNELL, in the 83d year of her age.

The deceased was, for many years, a consistent member of the Associate Reformed congregation of Deer Creek, Allegheny county, Pa., but for some time past, owing to her residence being in the vicinity of Tarentum, she enjoyed the privileges of the church in the A. R. congregation of that place.

She came to her grave in full age, like a shock of corn cometh in his season, and her pious conversation, as she drew near the gates of death, gave evidence that she had made great attainments in the divine life. While the infirmities of old age, and the hopes of a glorious rest beyond the grave made her anxious to depart and be with Christ, she endured with patience, saying, "I will wait all the days of my appointed time till my change come." Truly, "Blessed are the dead that die in the Lord, yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

Died, on Tuesday evening, the 14th instant, of pulmonary consumption, Miss JANE E. MCCREARY, in the 19th year of her age.

During her long and painful illness, not a murmur escaped her lips. She seemed perfectly resigned to the will of her heavenly Father, and died in the hope of a blessed immortality.

Died, October 24th, 1847, at his residence in North Beaver Township, Beaver county, Pa., SAMUEL DALZELL, in the seventieth year of his age.

Mr. Dalzell was a native of the County Down, Ireland; where, at the age of twenty-two, he became a member of the Associate Church. In April, 1827, he emigrated to America, and in the following September removed to Beaver county, where he purchased the farm on which he remained until the time of his death. In the autumn of 1827, he connected himself with the Associate Reformed Church, near Mount Jackson, in whose communion he remained a regular and consistent member until his decease. He has left a widow and eleven children to lament his loss. His last illness, (though severe and protracted,) he bore with Christian meekness, and a firm reliance upon the mercy of God in Christ, as his sure hope of a blessed and glorious immortality.

In the death of Mr. Dalzell, the church has sustained a great loss, and is called with his surviving relatives, to put on the habiliments of mourning, and adopt the words of the prophet—"The righteous periseth, and no man layeth it to heart, and merciful men are taken away, none considering that the righteous is taken away from the evil to come." J. N.

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POETRY.

EFFECTS OF GRACE.

Let worldly minds the world pursue,
It has no charms for me;
Once I admired its trifles too,
But grace has set me free.

Its pleasures now no longer please;
No more content afford;
Far from my heart be joys like these,
Now I have known the Lord.

As by the light of opening day,
The stars are all concealed,
So earthly treasures fade away
When Jesus is revealed.

Now, Lord! I would be thine alone,
And wholly live to thee;
But may I hope that thou wilt own
A worthless worm like me?

Yes—though of sinners I'm the worst,
I cannot doubt thy will;
For if thou hadst not loved me first
I had refused thee still.

MISCELLANY.

EXPEDITION TO THE DEAD SEA.

A paragraph published a few days since in the New York Herald, stated that a party of naval officers, under the command of Lieutenant W. F. Lynch, would shortly sail from that port in the United States' storeship *Supply* to the Mediterranean, for the purpose of making an exploration and survey of the Dead Sea. The Herald has since received the following communication relative to the expedition:

To the Editor of the Herald:

In reference to the proposed survey of the Dead Sea, several of the newspapers have asked, "Cui bono?"

As the first public intimation was given without my knowledge, through your columns, I ask permission to avail myself of the same medium to answer briefly, to the point of abruptness, questions at once so natural and so reasonable.

Although most reluctant to parade my insignificant name in print, I take this step without an instant's hesitation, in justice to the enlightened statesman whose mind in an instant grasped the importance of the questions at issue, and foresaw the credit to be acquired by his country in their solution.

For upwards of four thousand years the Dead Sea has laid in its deep and wondrous chasm, a withering record of God's wrath upon his sinful creatures. Itself once a fertile vale, teeming with population and redundant with the products of a favored clime, it now lies inert and sluggish, a mass of dark and bitter waters, with no living thing upon its shore, or above or beneath its surface. Receiving at one extreme, the mighty volume of a swift and unfailing river, and the numerous torrents that plunge into it through the clefts in its sides, it slowly rises and falls, in its own solitary bed, with no visible outlet for its tributary waters. Its lofty and fretted sides, riven by earthquakes, here blanched by the rain, there blackened by the tempest, rise perpendicularly fifteen hundred feet on one side, and two thousand feet on the other, while from the summit the awe-struck spectator beholds, floating upon its surface huge masses of bitumen, thrown up from its mysterious vortex. Mount Lebanon is 9,000 feet above the Mediterranean, and 10,300 above the Dead Sea, which is little more than one

hundred miles distant from it. The "Coral" in the Island of Madeira is wonderful, for it is the bed of a crater nearly level with the ocean; but here is a sea, forty miles distant from another sea, and upwards of thirteen hundred feet below it. The unhappy Costigan, the only man who has undertaken to circumnavigate this sea, and who perished in the attempt, could in one place find no bottom, and it was indicated by incessant bubbles and an agitated surface. Whether or not, this be the crater of a submerged volcano, forming a subterranean aqueduct with the ocean, who can tell? This unfathomable spot, whether or not through an extinct volcano, in connection with the depression of surface and the height of a contiguous mountain, forms the most extraordinary fault or fissure in the known world.

One great object of investigation will be, to ascertain whether this sea and its shores are of volcanic or non-volcanic origin, and to refute the position of infidel philosophers with regard to its formation. The elucidation of this subject is a desideratum to science, and would be most gratifying to the whole Christian world. It is a mystery which has remained impenetrable, since the awful moment when the waters of that wondrous sea first rose above the smouldering ruins of the Vale of Siddim. The configuration of one-half of its shores, and its very extent, are unknown. Its waters, of a petrifying quality, and limpid as a mountain stream, doubtless hold within their bosom, and holding will reveal, those ruins, upon the non-existence of which the unbeliever bases his incredulity.

Strabo, Diodorus, Pliny and Josephus, among the ancients, and Maundrell, Pococke, Abbe Martine, Chateaubriand, La Martine, Stephens and Robinson, among the moderns, all differ as to the extent and many of the peculiarities of this sea. Considerable streams are said to empty into it, the very names of which are unknown. Some have heard the gambollings of fish upon its surface, while others deny that any animated thing whatever can exist within its dense and bitter waters. Fruits, luscious to the eye but of nauseous taste, and crumbling in the grasp, are said to be found upon its shores. Many travellers deny the existence of all vegetation, and Chateaubriand asserts that he found branches of the tamarind-tree thrown upon the beach. Its southern coast is said to consist of masses of solid salt; while as far the eye can reach from its northern extreme, it beholds only the washed and barren hills of Judea on one side, and those of Arabia Petraea on the other. All is vague, uncertain and mysterious.

Are the questions answered? or shall a small pecuniary consideration withhold a country such as this from such an undertaking?

I admit that it is not a summer's excursion, and that British officers are said to have twice failed in a like attempt. Should that circumstance deter us? I venture to say that, within the broad periphery of this land, which, cradled between oceans, stretches from the frigid zone to the tropics, there is not one native-born or true-hearted adopted citizen, who will answer in the affirmative. We owe something to the scientific and the Christian world, and while extending the blessings of civil liberty in the South and West, may well afford to foster science and strengthen the bulwarks of Christianity in the East.

W. F. LYNCH, U. S. N.

THE IRON MOUNTAIN OF MISSOURI.

Few persons who have not visited the Far West are aware of the untold wealth of the mineral regions of Missouri. Her

mountains of iron, caves of lead, and mines of copper are supposed to be of sufficient magnitude to supply the world for the next five thousand years.

There is a tradition connected with the discovery of the iron mountain, religiously adhered to by the inhabitants about Potosi and Caledonia, towns in its immediate vicinity. It is, that the first man who attempted to ride a shod horse over the mountain found himself suddenly "brought up standing" by the magnetic influence with which the metal was charged. He was in a dilemma, and, in looking about for assistance, encountered a blacksmith, who, in attempting to lift the animal's foot, found it firmly fixed to what he supposed was a rock. The son of Vulcan immediately proceeded to unclinch the nails, and, after a severe flagellation upon the innocent brute, succeeded in moving him out of his shoes.

This immense and valuable resource of Missouri has, until recently, remained untouched, and not until during last year was a single furnace erected to bring it into requisition. A number of furnaces have since gone into operation, and large quantities are now daily manufactured for transportation. We notice that experiments have recently been made in England which prove the superior quality of the metal. A large quantity of the pig-iron made at the Iron Mountain was recently sent to Messrs. Rodgers & Son, of Sheffield, England, by whom it was manufactured into steel, and then converted into articles of cutlery, consisting of razors, pen and table knives, &c. The *St. Louis Republican*, alluding to the success which attended these experiments, remarks: "The manufacturers—and their names are a sufficient guaranty of the correctness of their judgment—pronounce the iron to be of a superior quality, and believe that, for the manufacture of steel, it will prove equal, if not superior, to any now used. The cutlery made from it bears the highest polish and carries a fine edge. If upon trial it should be found to equal the present appearances, it will prove worth more than any gold or silver mine."—*Cin. Signal*.

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THIS Establishment for the education of Young Ladies, will be opened (D. v.) on Monday, November 1st, 1847, at the corner of Cedar and Robinson streets, near the Hand Street Bridge, under the superintendence of Mrs. Ingles, formerly Principal of the Manchester Institute.

Mrs. Ingles takes this opportunity of thanking all those friends, who have hitherto patronized her; and hopes that they will be induced to continue their patronage in her new undertaking, assuring them, that no Pupil confided to her care, shall fail to receive constant attention in every branch of her education.

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